

# *UNITS OF NATIONALLY BIASED LEXICON AND WAYS OF THEIR TRANSLATION*

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Each nation in the course of its historical development acquires a great number of features characteristic of the nation only and not pertained to any other, even to a genealogically related nation. The distinguishing features find their reflection in different aspects of material and spiritual life and are materialized in separate words and word-groups designating national customs, traditions, folk rites and feasts, administrative or political systems, etc. They may also designate peculiar geographical, geological or environmental conditions of a nation's life. No less peculiar may also be the cultural or religious traditions of a nation often expressed through certain proper names or names of saints (cf. Ukrainian *Івана Купала*, *Маковія*, or Ireland's *St. Patrick*, Scottish *tartan*, American *Uncle Sam* or the British *John Bull*, the *British Lion*).

The monetary systems in most countries contain some nationally peculiar units as well (cf. *shilling*, *penny*, *rouble*, *dollar*, *hryvnia*). Culturally biased are mostly the titles of address and the ways of conduct, and, at last but not at least, some articles of clothing/footwear (cf. the Scottish *kilt*, *tartan*, the Ukrainian *вишиванка*, *кептар* or the American Indians' *moccasins*).

Most peculiar are always national meals, beverages and even partaking of food, established as a result of a nation's agricultural traditions and consumption of peculiar products. The nationally biased notions as non-equivalent units of lexicon are also observed in some national systems of weights and measures (cf. English *mile*, *ounce*, Ukrainian *верства*, *пуд*). These notions are found in all languages, for example, in **English**: *county*, *borough*, *butterscotch*, *custard*, *muffin*, *toffee*, *Lord Chancellor*, *Number 10 Downing Street*, *Whitehall*, etc. **Ukrainian**: *кобзар*, *веснянка*, *коломийка*, *козак*, *запорожець*, *пуд*, *Січ*, *свитка*, *хата*, *лежанка*, *весільний батько*, *борщ*, *вареники*, *галушки*, *кутя*, *плахта*, *гривня*; **Russian**: *тройка*, *квас*, *щи*, *самовар*, *колхоз*, *совет (советский)*, *спутник*, *Дума*.

The penetration of a nation's culturally biased specific notions into other national languages is realized in different historical periods through various channels and in most different conditions. The latter include first

of all trade contacts in the process of which many notions are borrowed as designators for produce which they signify. The designators may be regular labels or trade marks like *champagne, jeans, Coca-Cola, macaroni, vodka, whisky, pizza*, etc.

The contacts in their turn may as well be multilateral which often facilitates an international circulation of some specific national notions pertaining to a certain language (or a number of languages). That was the way in which many a specific national term has become widely known (cf. *Cossack/Kozak, steppe, bandoure/pandore, hopak, polka, waltz, beefsteak, pudding, lunch*, etc.).

Still other specific national notions become world-wide known through literary/historic works, through the press or by way of other mass media like the radio or television (cf. *oasis, boycott, hryvnia, Labourist, pagoda, barter, management, picket, taboo, Tory, rickshaw, sauna, Soviet*, etc.).

These and other specific national terms (and notions) found their way to different languages and in the course of some historical period many of them became internationalisms. Although some nationally specific notions signifying important or historical events or magnificent scientific/technological achievements may spread all over the world almost immediately, as it happened in 1825 with the Decembrists and later on with the Sovietisms like *kolkhoz, kulak/kurkul, collectivization, Gulag, cosmonaut* and many others.