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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

ETHNOLINGUISTIC CHARACTERISTICS OF ETHNONYMS OF THE ENGLISH LANGUAGE

Speciality: 5708.01 – Germanic languages

Field of science: Philology

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The work was performed at the Department of English Language and Literature of Western Caspian University.
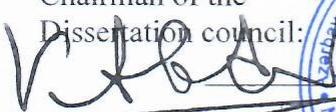
Scientific supervisor: Doctor of Philological Sciences, Professor
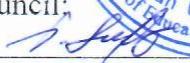   **Chingiz Mamed Garasharly**

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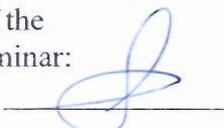   **Rena Teymur Safaraliyeva**

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GENERAL CHARACTERISTICS OF THE RESEARCH

The urgency of the topic and the degree of research. Modern research in the field of Onomastics is of great interest to many scientists. However, most of the scientific works in linguistics are devoted to anthroponyms and toponyms, while ethnonyms remain outside the scope of research, or they are considered as an integral part of other onomastic units.

The actuality of the topic lies in the necessity to determine the full-fledged place of the ethnonym in linguistics and a comprehensive study of these units. The issue concerning belonging of ethnonyms to proper names has been raised in the disseration, which is an urgent problem discussed by linguists, some of which classify them as common nouns. The classifications of ethnonyms proposed by researchers in this field cover only some of all the possibilities of these linguistic units.

The most important task of ethnolinguistics is the selection of descriptive criteria, taking into account historical, semantic and sociolinguistic parameters. The etymology of ethnonyms provides an inexhaustible material that helps shed light on important periods and events in the history of the development of the people. The semantic meaning of English ethnonyms is undergoing various changes that need to be analyzed and properly assessed. The social function of ethnonyms requires investigation since they serve as a means of interethnic and interpersonal communication.

Ethnonyms have a wide connotative meaning. In the field of metaphorization and phraseology, ethnonyms have a great potential. The secondary meaning of most ethnonyms is the product of the connotative meaning hidden in them. The lack of study and systematization of ethnonyms on the basis of semantic and connotative meanings makes it necessary to actualize and research this problem, putting forward classifications based on these characteristics.

In English linguistics, the connection between language and people was considered in the studies of J.Erbig, A.Erdman, M.Danesi, G.Langelfelt, L.Lipka, M.Pierce, R.Redfield, C.Robins, J.Porter, P.Tradzhil, S.Hatington, J.Underhill, E.Tylor, D.Vott, L.Lamas,

A.Duranty, and other anthropologists. In Russian linguistics, ethnonyms and other onomastic units have been studied in the works of such scientists as V.Nikonov, E. Benvenist, N.Tolstoy, R Ageyeva, A.Beletsky, E.Apanasenko, V.Shaposhnikov, D.Shen, T.Sirotkina , V.Suprun. In Azerbaijani linguistics, the works of A.Gurbanov, G.Meshadiev, Z.Bunyatov, S.Mollazade, B.Khalilov, B.Budagov, R.Yuzbashev, A.Mikailov and other linguists are devoted to onomastic units. The aforementioned scientists have made a great contribution to onomastics and linguistics in general regarding onomastic units from different angles.

However, the systematization of scientific material on the least developed area of onomastics, ethnonymy, the identification of the ethnolinguistic characteristics of ethnonyms in the English language, consideration of both etymology and the contemporary state, and the degree of use of ethnonyms in the English language, the study of phraseological units with an ethnonym in their composition, the classification of ethnonyms based on metaphor, and many other issues related to ethnonyms require investigation, and they are a matter of urgency in modern linguistics.

The object and subject of the research. The object of the research comprises the ethnonyms of the English language.

The subject of the study is the generalization and systematization of the results of the analysis of the ethno-linguistic characteristics of ethnonyms in the English language.

The aim and objectives of the study. The main purpose of this study lies in a comprehensive description of the thematic and connotative characteristics of ethnonyms of the English language from ethnolinguistic aspect of the language based on theory and practice.

To achieve this goal, the following tasks have been put forward:
− to determine the place of the ethnonym in linguistics;
− to identify the interdisciplinary characteristics of ethnic units;
− to give a historical explanation on the formation of English ethnonyms;
− to carry out the classification based on connotative characteristics;
− to consider national stereotypes reflected on ethnonyms;

– to carry out a classification based on thematic characteristics;

– to conduct lexical- semantic analysis of ethnonyms.

The research methods. The methods used in the given scientific work include descriptive, comparative, historical, psycho-linguistic, inductive methods, as well as the method of discourse analysis.

The main provisions for defense are:

1. Ethnonyms constitute a special layer of the lexical composition of the language and are the subject of study of ethnonymy. They should be distinguished from anthroponyms, toponyms, and other onomastic units.

2. An ethnonym has the properties of a common noun and a proper name. The similarity with a common noun lies in its generalized meaning, uniting representatives of an ethnic group into a single community. However, despite this fact, ethnonyms are closer to proper names, since they distinguish a certain community from many others, calling them by a certain name.

3. Ethnonyms include both official names and nicknames of nations, peoples, and tribes that are fixed in the language orally or in writing.

4. The connotative meaning of an ethnonym is an additional meaning hidden in the ethnonym. Its formation is of a non-linguistic nature and is associated with certain historical, political, religious or psychological contexts of its existence.

5. An ethnonym is a means of expressing ethnocultural information, the connection between language and folk mentality. Ethnonyms created on the basis of stereotypes make up the majority of ethnonyms in the English language.

6. Ethnonyms contain a rich material for the analysis of the origin of a nation. They are an indispensable source for studying the history of a language and people. Many historical events are reflected in ethnonyms. They also provide information about ethnic contacts, migration, various processes in society.

The scientific novelty of the research lies in the fact that for the first time in linguistics a multilateral study of the ethnonyms of the English language has been carried out, a new classification has been

proposed, taking into account the semantic and connotative meanings, the historical development of ethnonyms has been gradually investigated, the thematic features of the ethnonyms of the main English-speaking countries have been analyzed separately, and the connotative characteristics of English ethnonyms have been identified based on metaphors and phraseological units.

Theoretical and practical significance of the research. The theoretical significance of the study lies in the systematization of the scientific material related to ethnonyms, identifying the peculiarities of semantic and connotative meanings, determining the role of stereotyping in the formation of ethnonyms, conducting a retrospective analysis in order to identify the historical foundation of ethnonyms, determining the place of ethnonyms in linguistics, which suggests that this study will be able to make a contribution to the ethnonymy of the English language, onomology and linguistics as a whole.

The practical value of the study is determined by the possibility of using this material in the course of lectures on Ethnolinguistics, Lexicology, Country Study, Cognitive Semantics, Ethno-psycholinguistics, as well as in writing scientific papers and teaching aids.

Approbation and application. The approbation of the work was carried out at the discussion at the Department of English Language and Literature of Western Caspian University.

The results of the study of this scientific work have been published in 5 scientific republican journals recognized by the High Attestation Commission under the President of the Republic of Azerbaijan, two international journals, one of which was published in Moscow and has the Russian Science Citation Index, and the second, published in Vienna, which has an international index Copernicus, as well as in 5 conferences, 2 of which are republican and 3 are international, held in Turkey, Canada and the Ukraine.

The name of the organization in which the dissertation work is carried out. The work has been carried out at the Department of the English Language and Literature of Western Caspian University.

The volume of the structural units of the dissertation separately and the total volume with signs. This dissertation consists of introduction, three chapters, conclusion and a list of references. Introduction includes 8 pages, 10361 characters, Chapter I – 50 pages, 81752 characters, Chapter II – 55 pages, 85121 characters, Chapter III – 60 pages, 95351 characters, Conclusion – 2 pages, 2834 characters. The total volume of this dissertation consists of 275419 characters excluding the list of used literature.

MAIN CONTENT OF THE DISSERTATION

The **Introduction** substantiates the relevance of the topic, indicates the degree of development, formulates the goals and objectives of the research, determines the methods of analysis, sets out the main provisions of the dissertation, reveals the scientific novelty of the work, acknowledges the scientific and practical significance, contains information about the approbation and application of the research, the structure and volume of the dissertation.

Chapter I, entitled **"Theoretical Aspects of the Ethnolinguistic Study of Ethnonyms,"** examines ethnonyms from a theoretical point of view. Three subchapters of this chapter are devoted to ethnolinguistics as a field of linguistics, the study of ethnonyms in the ethnolinguistic aspect of the language, and the history of the development of ethnonyms in the English language.

The first subchapter is called *"Ethnolinguistics as a Field of Linguistics."* Despite more than half a century of research in the field of ethnolinguistics, there are many discrepancies and unsolved issues, and the potential of ethnonyms is insufficiently revealed. This subsection presents a critical interpretation of existing views on the actual problems of the above-mentioned science.

As a linguistic discipline, ethnolinguistics began to develop in the first quarter of the 20th century in the United States under the name Anthropological Linguistics, founded by an American anthropologist Franz Boas and his student Edward Sapir. The follower of Sapir Wharf, in his turn, further developed this area. All three linguists considered the main task of ethnolinguistics to find the differences in

the picture of the world between language and culture. According to Whorf, the "picture of the world" is not only the perception of the surrounding reality by the speaker, but the whole complex of grammatical, lexical, historical, cultural relationships that language imposes on it[1].

However, the roots of ethnolinguistics were established by the outstanding linguo-philosopher W. von Humboldt, who studied various communities on the basis of spiritual organization. He believed that different languages are different visions, and not just different designations of the same thing[2].

In foreign linguistics, ethnolinguistics is called "Anthropological Linguistics". Anthropology includes a broader area of knowledge, and studies a person in all spheres of his manifestation and development. There are two sections of anthropology – physical anthropology and cultural anthropology. Physical anthropology reveals a person as a biological species, studying his origin, evolution, racial differences of humanity. The subject of cultural anthropology is the study of the culture of peoples and humanity in general[3].

The difficulty of coordinating names lies in the fact that the term "linguistic anthropology", or "ethnolinguistics", adopted by us in this scientific work, is associated with a change in the concept of discipline, or rather, the expansion of its focus, methods and theoretical orientation. As A.Duranty notes, from almost exclusive interest in documenting the grammars of aboriginal languages in North America and other continents, linguistic anthropology has moved to the use of colloquial speech through social contexts throughout people's lives[4].

[1] Сепир, Э. Язык. / Э.Сепир. – М.: Государственное социально-экономическое издательство, – 1934. – 243 с.
[2] Гумбольдт, В. О различии строения человеческих языков и его влиянии на духовное развитие человечества (1830-1835). // Избранные труды по языкознанию, – М., – 1984. – 705 с.
[3] Перехвальская, Е.В. Этнолингвистика: учебник для академического бакалавриата / Е.В.Перехвальская. – М.: Юрайт, – 2018. – 351 с.
[4] Duranti A. History OF Linguistic Anthropology// Teaching Anthropology Society//Anthropology in Community Colleges Notes, - Cambridge: Cambridge University Press, – December 2008. – p.1- 4.

The target of ethnolinguistic research is a language as a carrier of ethnocultural information, the relationship between language and folk mentality and the role of a language in the ethnic picture of the world. For the first time, the concept of "the picture of the world" was put forward by Robert Redfield. In this term, the researcher combines the nation's perception of other peoples as well as the vision of themselves, their actions and activity in the world[5].

The main source for ethnolinguistics is etymological and dialectal dictionaries, which include hundreds of words and expressions of folk vocabulary, allowing to study in detail the origin of ethnonyms, penetrating into the root of folk culture. The main advantage of these dictionaries is that they include specific words used in the local environment that are not found in the literary language. Their illustrative material is derived from records of conversations of folk speech and is an invaluable source for the analysis of modern processes in society, speech situations, people's attitudes towards their language, neighbours and their language, as well as other nations[6]. At the same time, literary texts make it possible to outline the image of a native speaker, providing his portrait from different segments of a society.

The contemporary Canadian scientist Marcel Danesi in his scientific work "A basic course in Anthropological Linguistics" indicates the goal of anthropological linguistics to study languages by collecting data directly from native speakers. The central idea of this approach, which he calls Ethnography, or participant observation, is that a linguist can gain a better understanding of a language and its relationship to culture in general by observing the language used in its natural social context[7].

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[5] Redfield, R. The Little Community: Viewpoints for the Study of a Human Whole. / R.Redfield. – Uppsala and Stockholm: Almovist and Wiksells, – 1955. – 182 p.

[6] Крючков, В.П. Основы этно- и социолингвистики: курс лекций для магистрантов профиля «Логопедия» направления «Специальное (дефектологическое) образование/ Саратовский национальный исследовательский институт имени Н.Г.Чернышевского, – 2011. – с.10-11

[7] Danesi, M. A Basic Course in Anthropological Linguistics./ M.Danesi. – Toronto: Canadian Scholars' Press Inc., – 2004. – 235 p.

E.Tylor, the English anthropologist of the 19th century, is considered the father of cultural anthropology, who first determined the context of the scientific study of anthropology. The scientist points to the functional basis for the development of society and religion, which he defined as universal. Tylor argued that all societies went through three main stages of development: from savagery through barbarism to civilization. The scientist is also the founder of the science of social anthropology, and his scientific work helped build the discipline of anthropology in the nineteenth century. He believed that research in the field of the history and prehistory of a man could be used as a basis for the reform of the British society[8].

D.Watt, K.Llamas, D.E.Johnson believe that in any communication, speakers react to the social characteristics of their interlocutors and, as a result, can correct their linguistic behavior. In addition to acting in response to the personal identity of the interacting side and actual use of linguistic features, speakers view their informants as members of social groups and may respond to perceived linguistic practices associated with those social groups. Socio-index meanings tied to language forms are crucial for the perceived usage, and by examining linguistic variations in multiple speaker interactions, we can shed light on the population settlement as well as on the social meaning attached to language forms[9].

J.W.Underhill points out the importance of the semantic meaning of words and disagrees with the opinion of comparative linguists who often believe that they can leave speech, content and meaning behind, focusing on a supposedly "deeper" level of language, grammatical form and construction. The author considers such an attitude as a ridiculous misunderstanding of the very nature of philology, denoting the love of language, and adds that if we leave the

[8] Edward Burnett Tylor.Wikipedia contributors: Wikipedia, The Free Encyclopedia. 22 Jan. 2022. [Electronic Resource]. URL: https:// https://en.wikipedia.org/ w/index.php?title=Special:CiteThisPage&page=Edward_Burnett_Tylor&id
[9] Watt, D., Llamas, K., Johnson D.E. Levels of Linguistic Accommodation across a National Border// Journal of English Linguistics. - California, USA: 2010, - P.270-289.

meaning behind, we leave people behind, and the language about people is the language about us[10].

In Russia, the founder of the School of Ethnolinguistics was N.I.Tolstoy, who considered ethnolinguistics a branch of linguistics, relating the correspondences and connections of a language with spiritual culture, mentality, and folk art. The scientist had two approaches to ethnolinguistics – in a broad and a narrow sense. In a broad sense, ethnolinguistics studies languages in interaction with many social phenomena, such as, historical dialectology, culture of the nation, folklore, rituals, beliefs, while in a narrow sense ethnolinguistics considers a language in relation to ethnos, culture, mentality and stereotypes[11].

Some studies related to ethnonyms have been carried out in Azerbaijani Onomastics as well. The name of A. Gurbanov, who is the founder of Onomology in Azerbaijan, should be specially emphasized. Under the term "Onomastics" the scientist combined all proper names in the language. According to him, onomastics can be used in a broad sense covering the names of continents, countries and other large territories (Macroonomastics), e.g. the Onomastics of Europe, the Onomastics of America, and also in the narrow sense associated with small regions – Sheki Onomastics. In an even narrower sense, it can be used as the onomastics of a certain author, e.g. the Onomastics of the works of Mehdi Huseyn[12].

The second subchapter of **Chapter I**, entitled *"Ethnonyms in the ethnolinguistic aspect of the language"*, emphasizes the necessity to distinguish ethnonyms from other onomastic units in linguistics and to determine their place in onomology. There are many problems associated with ethnonyms. One of the problems is to give the correct formulation of the term "ethnonym". V.A.Nikonov defines ethnonyms

[10] Underhill James W. Ethnolinguistics and Cultural Concepts: Truth, Love, Hate and War. – UK: Cambridge University Press, – 2015. – 264 p.

[11] Толстой, Н.И. Язык и народная культура. Очерки по славянской мифологии и этнолингвистике. / Н.И.Толстой. – М.: Издательство «Индрик», – 1995. – 512

[12] Qurbanov, A.M. Azərbaycan onomalogiyasının əsasları: [2 cilddə] / A.M.Qurbanov. – Bakı: Azərbaycan Milli Elmlər Akademiyası, – c.1. – 2019. – 280 s.

as "the names of a clan, tribe, nationality and nation."[13] From the point of view of Beletsky, ethnonyms are a kind of koinonyms, referring to anthroponyms[14].

The second problem is whether the ethnonym is a proper name or a common noun. On the one hand, the ethnonyms of the English language are written with a capital letter, but on the other hand, they have the property of generalization, which is characteristic of a common noun, therefore, they do not imply individualization, unlike proper names. However, we adhere to the position that ethnonyms are proper names, since they stand for the names of peoples. If the very name of the country, for example, England is a proper name, then why cannot the name of the people the English, living in the same territory, be considered a proper name? In our opinion, ethnonyms are proper names, since the names of peoples are equal to the names of countries, which, in their turn, are considered to refer to proper names. Consequently, ethnonyms, like other onomastic units, are proper names, despite the fact that in some languages the names of peoples are written with lowercase letters.

On the other hand, at a closer look, it is possible to identify the difference between ethnonyms and other onomastic units, including anthroponyms, toponyms and other types of names which have a narrower ethnographic meaning, whereas ethnonyms have wider horizons. This fact was also noted by D.A.Shen, who believes that each particular ethnonym is a generalization as it contains information about signs which relate a person to any ethnos[15]. In the opinion of T.A.Sirotkina, the ethnonym is an intermediate link between proper and common nouns[16].

[13] Никонов, В.А. Этнонимия // Этнонимы: сбор. статей. – М.: Наука, – 1970. –

[14] Белецкий А.А. Лексикология и теория языкознания: (ономастика) / А. А. Белецкий. – Киев: Изд-во Киев. ун-та, – 1972. – 209 с.

[15] Шен, Д.А. Этноним в лексико-семантическом пространстве английского языка: /автореф. дисс. кандидата филологических наук / – Н.Новгород, 2009. –

[16] Сироткина, Т.А. Этнонимы как объекты этнолингвистики (на материале этнонимии Пермского края) // Этнолингвистика. Ономастика. Этимология

In the study of English ethnonyms, there are many different criteria by which a classification can be made. Linguists and researchers in the field have used various methods to group ethnonyms. In this scientific work, concerning semantic and connotative aspects, ethnonyms are classified into the following categories:

1. Historical ethnonyms, associated with historical events due to which they arose in the language (Red Coat, Limey, Pohm);

2. Geographic ethnonyms, directly related to geographic location, habitat, country or any other type of residence (the Europeans, the British);

3. Stereotypical ethnonyms associated with the prevailing stereotypical ideas about a particular nation (spaghetti-eater);

4. Metaphorical ethnonyms having a connotative meaning and represented by various signs of expression (Banjo lips);

5. Phraseological ethnonyms associated with fixed expressions with an ethnonymous component (It's all Greek to me).

The third subchapter of Chapter I is entitled ***"The history of the development of ethnonyms in the English language"***. It tells about the historical events that served as prerequisites for the creation of ethnonyms in the English language and their initial meanings. Studying ethnonyms, it is necessary to identify not only their current state, but also to trace their historical development. On their way of formation ethnonyms can undergo various changes. Revealing the etymology of ethnonyms is one of the tasks of ethnonymy. It is possible to determine the original form of the word by gradually returning in the reverse way in the analysis of its development.

The history of Great Britain is rich in the events that changed the fate of their own and other peoples. The main historical periods of Great Britain reflected in the ethnonyms of the English language are:

1. The period of the "Great Migration of Nations" (IV-VII centuries)

2. Medieval England (VII-XV centuries)

3. Norman conquest (XI century)
4. Creation of parliament (XIII century)
5. The Rebellion of Wat Tyler (XIV century)
6. War of the Scarlet and White Rose (XV century)
7. Period of reign of Elizabeth I (XVI)
8. Stuart dynasty (XVII century)
9. Cromwell Protectorate (XVII century)
10. Creation of the Kingdom of Great Britain (XVIII century)
11. Expansion of the empire through colonization (XIX century)
12. World wars (XX century)

Shedding light on the stages of history, the scientific work has revealed the reasons for the emergence of English ethnonyms which were based on historical prerequisites.

Chapter II of the dissertation entitled **"Connotative characteristics of English ethnonyms"** consists of three subchapters which analyze the role of connotation in the semantic analysis of ethnonyms with further practical study on the basis of metaphorical ethnonyms as well as English phraseological units with an ethnonymic component.

The first subchapter of the second chapter of the study is called *"The role of connotation in the semantic analysis of ethnonyms"* which indicates the importance of the role of connotation in the semantic analysis of ethnonyms. On the one hand, ethnonyms are a way to emphasize the image of a person in society perceived by people of a particular society according to historically established stereotypes, but on the other hand, they generalize people of the same society.

For the first time, the concept of connotation was used in semiotics by the Danish linguist L.Hjelmslev in his 1943 book "Prolegomena to the Theory of Language"[17]. According to the scientist, language is a means of cognition and the text serves as an initial path for the researcher. The main merit of the researcher is to highlight the concept of connotation and denotation beyond logic, which is considered a narrowly understood lexical meaning.

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[17]

Ельмслев, Л. Пролегомены к теории языка. /Пер. с англ. / Сост. В.Д. Мазо. / Л.Ельмслев. – М.: Ком-Книга, – 2006. 248 с.

According to I.V. Arnold, connotative meaning consists of four components: 1) emotional, 2) evaluative, 3) expressive, 4) stylistic. The researcher adds that the definition of the connotation of words and phrases can be a controversial issue since there may be cases of combination or coincidence of these components[18].

Azerbaijani linguist A.M.Beylarova in her study examines the cultural connotative component of vocabulary and notes the connection between the reflection of the idea of any subject of speech with a stable folk presentation and adds that the same word can simultaneously contain two opposite features – positive and negative[19]. In our opinion, the cultural component has a narrower scope and is not equivalent to the above-mentioned four components. In addition, the cultural component could be included if the other components would have a narrow meaning as well. With regard to the simultaneous expression of opposite meanings, it should be added that different connotations are possible in different contexts or by different recipients of information.

The aim of this chapter is to define the role of connotation in the semantic analysis of ethnonyms. The connotative meaning of the ethnonym embodies the image of the representatives of a given nation in a person's thought as well as their bad habits, habitat, relationship with other nations, and historical events associated with them.

The second subchapter of Chapter II titled **"Metaphorical Ethnonyms"** discusses expressive ethnonyms, revealing their origins and uses. The largest number of expressive ethnonyms are associated with settlers and migrants who were completely different from the local population, irritating and displeasing the latter since they did not accept their rules and laws, lived on allowances and engaged in robbery. Scorn arises first in society, then it is used in the yellow press, nowadays spreads in social networks and other Internet resources, then it is mentioned in fiction, and as a result, it is fixed in the language, developing and acquiring new forms.

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Арнольд, И.В. Стилистика. Современный английский язык: Учебник для вузов. /4-е изд., испр. и доп. / И.В.Арнольд. – М.: Флинта: Наука, – 2002. – 384 с.
19 Bəylərova, A.M. Leksikanın mədəni konnotativ komponenti // – Bakı: Bakı Universiteti Nəşriyyatı, Bakı universitetinin xəbərləri, – 2019. №1, – s. 5-13.

Metaphor is one of the forms of conceptualization in Cognitive Linguistics. As a result of the cognitive process, new concepts are formed based on interethnic and sociocultural factors. The origin of the metaphor lies in the ancient teachings of ancient philosophers. The first form of metaphor was born in rhetoric and was used as a means of influencing the public. Aristotle considered metaphor as a method of oratory and poetic literature, pointing to the logical mechanism of metaphor for expressing knowledge about the world, participating in the processes of conceptualization. Aristotle characterized metaphor as an abbreviated or implicit comparison[20].

Analyzing everyday metaphors fixed in the collective consciousness, J.Lakoff and M.Johnson divided conceptual metaphors into three groups:

1. Structural metaphors, representing and describing one phenomenon in terms of another;

2. Orientation metaphors, expressing concepts in terms of spatial relationships: positive – up, negative – down;

3. Ontological metaphors, referring to abstract phenomena in the form of a material substance[21].

Linguistic scholars often view metaphor in the contrast to metonymy. The difference between these linguistic concepts is that metaphorical meaning is based on an associative relationship between different phenomena which is identified by comparison, while metonymy is based on a direct relationship of objects or actions with its sign. Thus, metaphor makes a comparison between two parallel spaces, whereas metonymy within one.

S.Zeynalova, investigating the substantive and procedural aspects of cognitive metaphorization, pays special attention to the historical approach in the analysis of metaphors and considers them an

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[20] Аристотель. Сочинения: [в 4 т.] / Аристотель. – М.: Мысль, – т.2. – 1978. – 687 с.
[21] Лакофф, Дж. Метафоры, которыми мы живем / под ред. А.Н. Баранова. / Дж.Лакофф, М.Джонсон. – М.: Едиториал, УРСС, – 2004. – 256 с.

important tool in the study of diachronic stylistic changes in the language[22].

In this scientific work, metaphorical ethnonyms created on the basis of an associative connection are subdivided into the following categories:

Color: *Big Red, Black, Yellow*, etc;

Fauna: *Ape, Baboon, Zebra*, etc;

Food: *Bagel-dog, Banana, Yogurt*, etc.

Musical Instruments: *Banjo lips, Brown Trumpet, Harp*, etc.

Plant life: *Mape, Missippi Tree Emblem*, etc.

Characters: *Batman, Black Barbie*, etc.

Appearance: *Big Nose, White Eye*, etc.

The emotional component is present in all the examples given. An interesting fact is that all nickname ethnonyms have negative evaluative connotations. The expressive component is expressed in all these metaphorical ethnonyms. The stylistic component corresponds to colloquial speech.

Thus, ethnonyms have a wide connotative meaning, identified on the basis of metaphorical comparison. The classification of metaphorical ethnonyms has been carried out according to seven criteria: color, flora, fauna, characters, appearance, musical instruments, food. The most common metaphorical comparison is based on food – 29 ethnonyms, fauna – 23 ethnonyms, appearance– 21 ethnonyms. Ethnonyms referring to color make up an average of 9. The least number of metaphors is based on musical instruments (3), flora (2) and characters (2). Consequently, the image of the people is most often associated with national cuisine, fauna of the habitat and pronounced features of appearance.

The third subchapter of Chapter II is entitled ***"Ethnonyms in English Phraseology"***. The subject of the study in this paragraph is the phraseological units of the English language, which include ethnonyms. Ethnonyms are associated with peoples, therefore,

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[22] Zeynalova, S.S. Koqnitiv metaforlaşmanın substansional və prosessual aspektləri (Alman dilinin materialları əsasında): /filologiya üzrə fəlsəfə doktoru dis. avtoreferatı/ – Bakı, 2016. – 28 s.

ethnonyms in phraseological units are based on stereotypes of nations in relation to other peoples.

The classification of phraseological units is a controversial issue among scholars. S.Balli's classification included three categories: free combinations (the choice is limited within phrases), phraseological groups (two concepts merge, conveying one meaning) and phraseological unity (denoting one indecomposable whole). Later, the scientist noted that the main ones are free combinations and phraseological unity, while phraseological groups are an intermediate phenomenon[23].

As noted by K.Ergalieva, in the study of phraseological phrases, S.Balli gives preference to synchrony, ignoring the historical and semantic nature of these units[24]. V.N.Telia notes the need to study the phraseological composition of the language not only in the current state but also in historical development[25]. We agree with the opinion of V.N.Telia and believe that the simultaneous study of phraseological units is insufficient for a full-fledged study of phraseological units since the modern use may differ from the primary one which can lead to misunderstanding of the meaning in texts related to the past.

A.Demirchizade writes that the sides of free phrases have independent meanings and the words of which they are composed retain their original lexical meanings in the composition of phrases. Words in fixed phrases differ from each other – they cannot be separated, cannot be replaced with one another; words do not have an independent meaning, they have a common meaning, therefore, not every word can be understood in the literal sense, and it is impossible to adequately translate them into another language. All these compounds are grouped under the name of phraseology[26].

[23] Балли, Ш. Французская стилистика. / Ш.Балли. – М.: Изд-во иностр. лит-ры, – 1961. – 416 с.

[24]

Ергалиева, К. Различные подходы к классификации фразеосочетаний и объектов ее изучения: [Электронный ресурс] // Материал научной конференции В.Н.Астана Казахстан, – 2013. URL: https://onacaf.науки энциклопедия: [Электронный ресурс]/ 2017. URL: https://bigenc.ru/linguistics/text/4735273#

[26] Dəmirçizadə, Ə.M. Azərbaycan dilinin üslubiyyatı. / Ə.M.Dəmirçizadə. – Bakı: Azərtədrisnəşr, – 1962. – 272 s

Grouping ethnonyms by nationality, we have carried out the analysis of the meaning, origin and use of the most common ethnonyms-phraseological units, revealing their emotionally expressive connotations.

Pejorative connotation: *A nation of shopkeepers; Catch a tartar; Chinese compliment; Chinese overtime; Dutch rise; Dutch treat; Dutch concert; Dutch courage; Dutch uncle; to be in Dutch; Excuse my French; French leave; Greek Gift; Indian giver; It's all Greek to me; Luck of the Irish; No dogs, no Irish; Russian roulette; To arouse Irish up; Walk Spanish; Welsh on a deal; When Greek meets Greek.*

Neutral connotation: Chinese puzzle/ whisper; As American as apple pie; Chinese wall; Dutch auction; Dutch door; Dutch lunch; Dutch treat; Going Dutch; French doors; French fries; Indian summer; When in Rome do as the Romans do.

Positive connotation: American Dream; Greek God; Good Samaritan; My old China; My old Dutch.

Thus, out of the 41 examples given, 22 have pejorative, 13 – neutral, only 5 – positive, 1 has both derogatory and positive connotation. In total, the pejoration rate is 63%, the neutrality rate is 24%, and the positive rate is 15%. As can be seen from these data, the largest number of idiomatic ethnonyms has a negative meaning, and the least ones – positive phrases.

The most common ethnonymic component of the above mentioned phraseological units includes Dutch-11, where the Dutch are characterized as rude, not liking to pay for others, getting into trouble, cowardly and unintelligibly speaking. One of the phraseological units is an architectural term.

The second place is taken by the Chinese – 5 phraseological units. They are presented as incomprehensibly speaking, working for low wages, deceitfully amiable.

The French and the Dutch have shared the third place equally – 3 units each. The French are described as being irresponsible, cursing, and one unit is an architectural term. The Greeks, in turn, are stubborn, like to argue, militant and incomprehensibly speaking.

The ethnonyms *American* and *Indian* are represented in two examples each. The Indians are described as stingy and living in a hot

climate, and the Americans – as having their special peculiarities and living in a country of freedom and equality.

The rest of the nations are reflected in phraseological units with one example. The British are unfit for anything, with little ambition; the Spaniards are people who are kicked out or fired; Tatars are strong, formidable; Turks are reformers, revolutionaries; the Welsh do not keep their promise; Samaritans are good, kind; Russians are engaged in risky business; Jews are rich; Mexicans are poor.

Chapter III of the study, entitled **"Thematic characteristics of English ethnonyms,"** consists of three subchapters each of which discusses thematic features of ethnonyms in the main English-speaking countries. The study analyzed ethnonyms associated with the inhabitants of the United Kingdom of Great Britain and Northern Ireland, taking into account the stereotypical national and cultural values.

The first subchapter of Chapter III, named *"Thematic characteristics of English ethnonyms"*, has carried out comparative analysis of the image of the British depicted in classical fiction and the ethnonyms characterizing the British according to The Racial Slur Database[27], which reflect the nature of a single, but at the same time, different nations in the interweaving of friendly and hostile relations that have developed over decades and sometimes centuries between the peoples of the Kingdom itself, as well as their perception outside of it.

In the course of the study, it was revealed that the ethnonyms associated with the British are not based on stereotypical qualities inherent in the British, such as conservatism, education, self-esteem, which are so vividly imprinted in literature, but on the way of life, geographical features and, in general, historical events.

The thematic characteristics of English ethnonyms include the following categories:

1. Food habits – *Crumpet-stuffer, Rosbif, Tea-wop, Tea Bag, Pie eater;*

2. Climate – *Fog Horn, Fog Breather*;

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[27] Racial Slur Database: [Electronic Resource]. URL: http://www.rsdb.org/

3. Historical events – *Tans, Red Coat, Monkey hanger, Yellowbelly;*

4. Literary Image – *Jeeves*;

5. Industry – *Yam Yam, Stokie and Potter*;

6. Residents of the country – *Angol, Cocks;*

7. Colloqual language – *Les Goddams*;

8. Wool – *Woolyback / Wooleyback / Wollyback;*

9. Air pollution – *Smoggie;*

10. Royal Family – *Chinless Wonder;*

11. Common people – *Bloke.*

Out of the 22 nickname ethnonyms, 19 have a negative meaning (86%), 3 have a neutral meaning (14%), and no positive meaning has been identified (0%).

The image of the Briton is represented in many ethnonyms as living in a foggy climate, loving roast beef, and drinking a lot of tea with crumpets. Historical events, such as revolutions, wars and the colonial period have left their mark on the language. The stratification of society into lower, middle and upper strata also affected ethnonyms. Military and naval themes are also present in the semantics of ethnonyms.

The analysis of Scottish nickname ethnonyms revealed the possibility of classifying Scottish ethnonyms into the following thematic categories:

1. National symbols: *Thistle Arse;*

2. Clothes*: Cross Dresser, Kilt;*

3. Abbreviation: *Weegie;*

4. Unemployment: *Schemie*;

5. Component *Mac* in surnames: *Mac, Big Mac*;

6. Food: *Porridge Wog, Haggis*;

7. Musical instrument: *Piper*;

8. Military nickname: *Hillbilly, Jock*;

9. Humiliation of the Scots: *Haggistani*;

10. Literary character: *Groungskeeper Willie, Scotty;*

11. Sports: *Caber Tosser;*

12. Archaism: *Scotch*[28].

In modern Scottish literature the image of a Scotsman is represented by disadvantaged members of society, consisting of drug addicts, unemployed, uneducated and unintelligent workers, and difficult teenagers. Consequently, in comparison with works of art, the characteristics of a Scotsman in nickname ethnonyms is represented much more widely, including not only appearance, social and material status but also his connection with culture, music, traditions, cooking, sports, military affairs and historical events. However, all 19 ethnonyms of Scotland in the analysis have negative connotations.

The nickname ethnonyms of Wales demonstrate the following thematic characteristics:

1. Naval theme – *Turk, Jack;*
2. Sports – *Jack*;
3. Stranger – *Hwntw*;
4. Friend – *Mush*, *Cofi*;
5. River – *Taffy*;
6. City – Car*d*i;
7. Country – *Welsher*, *Welsh*;
8. Sheep – *Woollyback*;
9. Poor food / poverty – *Welsh rabbit, Welsh bait;*
10. Stupidity – *Welsh ambassador;*
11. Fight – *The unfortunate Welchman, the Welch wedding;*
12. Magic – *The Welsh fortune-teller;*
13. Pet – *Jack*[29].

Out of the 15 Welsh ethnonyms, 12 have a negative connotation (80%), 3 have a positive connotation (20%). The ethnonym Jack can have a neutral meaning as a naval term.

From the very beginning of its formation the Welsh nation was perceived by the British as "strangers", as evidenced by the meaning of the name of "foreigner" referring to the Anglo-Saxon period, but in the modern era there is no sharp enmity between the peoples of Britain and the Welsh, and they are mentioned rather more derisively than

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[28] Racial Slur Database: [Electronic Resource]. URL: http://www.rsdb.org/
[29] Racial Slur Database: [Electronic Resource]. URL: http://www.rsdb.org/

offensively. However, most of the ethnonyms in Wales have a derogative connotation.

Ethnonyms in Ireland are classified into the following categories:

1. Migration – *Green Nigger, Nagur, Potato Nigger, Shamrock Nigger, Spudnigger, White Nigger*;

2. Potato/ famine – *Pot-licker, Potato Breath, Potato Head, Potato Nigger, Potato-eater, Shant, Spud, Tater Tot;*

3. Appearance – *Carrot Top, Clown, Fire Bush, Shillelagh-Hugger;*

4. Religion – *Cat-lick, Fenian, Mackerel Snapper, Proddy;*

5. Symbols of the country – *Harp, Shamrock Nigger*;

6. Names / Surnames – *Mick / Mic / Mc, Paddy, Thick Mick*;

7. Crime – *Paddy Wagon, Tory;*

8. Alcohol Addiction – *Mead, Fumblin 'Dublin, Drunk*;

9. Local landscape – *Bog-Jumper, Bog-Trotter, Clover, Hibe, Shamrock Nigger;*

10. Policy – *IRA, Provo, Taig*;

11. Folklore – *Leprechaun*[30].

Out of the 35 examples used, 33 have pejorative connotations (94%), 2 – neutral (6%), 0 – positive (0%).

Shedding light on the historical events that took place in the life of the Irish connected with the capture of Ireland by England, deprivation of land, difficult living conditions, a period of potato famine and emigration to the United States, where an equally difficult life awaited them, the meaning and origin of many Irish ethnonyms becomes clear. Nickname ethnonyms illustrate the Irish much more vividly than works of art. However, one cannot neglect the similarity of literary images and stereotypes reflected in ethnonyms containing reference on appearance, historical facts, conflicts and social status of society.

The second subchapter of Chapter III named *"Thematic characteristics of ethnonyms of the USA"* examines ethnonyms in the linguistic culture of the United States with the identification of their

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[30] Racial Slur Database: [Electronic Resource]. URL: http://www.rsdb.org/

thematic characteristics. On the one hand, the American nation is represented by indigenous tribes which are reflected in ethnonymy with mostly negative connotations. The following ethnonyms included in the Urban Dictionary can be given as an example,: *Redskin, Gievsummon, Hative*[31].

On the other hand, the United States is often associated with the concept of the "American Dream" referring to immigrants who came to the United States in search of a better life. This is the country whose population consists mainly of immigrants and where everyone is looking for an opportunity, prosperity and success. All these social conditions have been imprinted on the language. The following ethnonyms can be given as an example: *Fob, Chinkifornian, Macaca, Meatball*[32].

The basis of ethnic stereotypes has been laid since the formation of the USA. The most important victims of that time were Negroes who were brought from Africa as slaves. Black slaves were employed in agricultural work in the south of the country, mainly in the production of cotton and tobacco, while in the north of the country they worked mainly as servants. These facts triggered the formation of such labels, as *Antique Farm Equipment, Outdated Farm Machinery, Plow Jockey, Field Nigger, Cotton Picker*[33].

The following ethnonyms testify to the contempt for African Americans as slaves: *Boy, Slave, Property, POA, FUBU, Remote Control, Cargo, Shipping Cargo, Swamp Runner, Lincoln's Mistake*[34].

There are many ethnonyms associated with Hispanics. They include mainly *Mexicans, Cubans, Puerto Ricans, Colombians, Dominicans, Salvadorans*. Most of the ethnic stereotypes about Hispanics are negative. Many white Americans perceive them as unclean – *Greaser, Greaseball* based on their appearance (greasy face), *Coat* – they wear cologne instead of bathing[35].

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[31] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

[32] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

[33] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

[34] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

[35] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

In both fiction and nickname ethnonyms, the image of an American is represented mainly as an immigrant who moved to the United States in search of a better life. There are far fewer ethnonyms associated with the indigenous people, and they express a contemptuous attitude towards American Indians. The most pronounced stereotypes of the descendants of visiting immigrants are reflected in the nickname ethnonyms of Americans. Out of the 147 given examples of nickname ethnonyms, 137 have a negative connotation (93%), 8 – neutral (5%), 2 – positive (1%). Consequently, American nickname ethnonyms in most cases express a negative meaning.

The third subchapter of Chapter III is entitled "***The ethnonyms of Australia, New Zealand and Canada"***. Ethnonyms of Australia and New Zealand have much in common due to the proximity of the territories of the countries, common characteristics of the population consisting of local aborigines and white Europeans who occupied territories with the aim of joining the Kingdom of Great Britain, and as a result, they became colonies of Great Britain. Sending prisoners to hard labor in Australia and their further settlement forming a large part of the population did not pass without a trace in the language. Similar local flora and fauna are also reflected in these lexical units. Ethnonyms associated with appearance reflect mainly the indigenous people.

Based on ethnolinguistic characteristics, Australian ethnonyms are subdivided into the following thematic groups:

1. Abbreviated form of the word "Aborigine" – *Abo, Boory, Gin, Jin*;

2. Lower strata of society, unemployment, poverty – *Booner, Bogan, Fountain Swimmer, Queue Warmer;*

3. Lifestyle, habits – *Boomer, Cousin, Nunga, Caneater*;

4. Flora and fauna – *Bump, Eucalyptus Nigger, Rock Ape, Banana Bender, Kangaroo, Kangy, Koala, Roo*;

5. Appearance – *Goggles, Lamington, Powerpoint, Vegemite*;

6. Crime - *Jafa, Convict*;

7. Proper name – *Jackeroo, Jackaroo, Jackie Howe, Jacky owy, Jacky, Jacky Jacky, Sheila*;

8. Agriculture – *Man on the land, Poisoner*;

9. Diminutive – *Littlie, Littley*[36]

Out of the 40 Australian ethnonyms included in the sub-chapter, 37 have negative connotations (92%), 2 – positive (5%), 1 (1%) – neutral.

The stereotypical image of an Australian, both in ethnonymy and in fiction, is presented as simple, poor and uneducated. The discrepancy is that Australian writings emphasize more of the merits of the lower classes, while ethnonyms reflect their demerits. At the same time, the range of ethnonyms is much wider than in literary heroes.

Examples of ethnonyms in New Zealand are the ethnonyms *Kiwi, Pakeha, Maoriland, Maori time*[37].

As a result of a comparative analysis of the image of a New Zealander, it was revealed that fiction gives more information about this nation since there are not so many ethnonyms associated with this country. Existing ethnonyms are associated with the fauna, the indigenous population represented both as primitive cannibals and modern idlers. The quantitative proportion of pejorative and neutral ethnonyms is 50/50.

An ethnolinguistic analysis of the ethnonyms of Canada has revealed a close linguistic relationship with countries whose descendants are residents of Canada, namely France and Great Britain, as well as bordering the United States. According to this analysis, the ethnonyms of Canada are divided into 4 groups according to thematic characteristics:

1. Connection with the USA – *51st Stater, Cankee, Cheeser, Cheesehead, Dryback, Frostback, Iceback, North Mexican, Snowback, Pineback;*

2. Connection with the UK – *Angie, Jack Canuck, Jackatar;*

3. Connection with France – *Bay Frog, Snow Frog, Queeb*;

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[36] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

[37] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

4. Connection with Canada – *Canuck, Canuckhead, Gord, Mape, Maple Leaf Nigger, Nade, Newfie, Puck, Puck-Chaser, Puckhead, Rubberhead, Shobie, Snowbird, Jader*[38].

Most of the Canadian ethnonyms associated with the United States are derogatory, which demonstrates the humiliating attitude of Americans towards Canadians. They have been compared to Mexicans who illegally cross the border into the United States. Ethnonyms in Canada have absorbed the British hostility for the French. Conversely, ethnonyms associated with the French express the unfriendly attitude to the British. Linguistic units of Canadian origin are mainly related to the favorite sport – hockey, as well as the symbol of the country – the maple leaf. Out of the 32 Canadian nickname ethnonyms, 26 have a negative connotation (81%), 5 – neutral (15%), 1 – positive (3%).

Consequently, the stereotypical portrait of a Canadian in ethnonymy has a similar characteristic to the literary image in English and Canadian works. Common features include relationships with the United States, England and France, the country's geography, immigrational background, and lifestyle.

The **Conclusion** highlights the results of the research work consisting of the following findings:

1. The formation of English ethnonyms takes place in the background of social, economic, political and cultural relations. The ethnonyms of the English-speaking countries are an indispensable source for studying the history of the English language and the peoples living in their territory. Ethnonyms of Great Britain, the USA, Canada, Australia and New Zealand provide information about ethnic contacts, migration, various processes in society, and historical events associated with the peoples of these countries.

2. Ethnonyms constitute a special layer of onomastic units and are the object of study of ethnonymy. Ethnonyms include both officially accepted names of peoples and their nicknames, which are widely recognizable and fixed in the language. Ethnonyms, as well as other onomastic units, belong to proper names.

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[38] Urban Dictionary: [Electronic Resource]. URL: www.urbandictionary.com

3. Despite the different names of the science of ethnolinguistics, such as ethnolinguistics, anthropological linguistics, linguistic anthropology, they all have a common goal - to study the names of peoples taking into account the linguistic and extralinguistic characteristics of ethnonyms. Since ethnolinguistics is an interdisciplinary field, in its research it is based upon other sciences, namely history, geography, ethnology, sociology, psychology, philosophy and literature.

4. Nicknames of peoples refer to nickname ethnonyms as they call the people, are recognizable in society and fixed in the language. The majority of nickname ethnonyms of the English language have a pejorative meaning. The original derogative meaning of some English ethnonyms has lost its negative connotation over time and is used in modern times in a neutral sense. Most of the ethnonyms of the English language are based on historical events, while nickname ethnonyms are associated with the stereotypes of the peoples of the main English-speaking countries.

5. Stereotypical ideas about the peoples of the main English-speaking countries and other peoples associated with them are reflected in the ethnonyms of the English language. The image of the peoples of the English-speaking countries illustrated in fiction does not always coincide with the stereotypes reflected in ethnonyms. As a result of the analysis, it was revealed that the stereotype of the people is expressed in ethnonyms much more widely than in artistic images. In some cases, the images of these parallel language expressions do not match or cover the full range of possibilities. We explain this by the fact that the linguistic picture of the world of a certain author is much narrower than the linguistic picture of the world conveyed through ethnonyms which is perceived by the whole nation.

6. The main means of expressing the connotative meaning of ethnonyms are metaphorical and phraseological ethnonyms. The classification of ethnonyms on the basis of metaphor divides them into seven categories: food, color, fauna, flora, appearance, musical instruments, and characters. The most common association of the people is related to food, wildlife and appearance. The USA is an English-speaking country with the highest percentage of the use of

phraseological ethnonyms. The most widespread ethnonym in English phraseological units is Dutch. Of all the peoples of Great Britain, the Scots have the highest percentage of pejorativity of ethnonyms.

The main provisions of the dissertation have been reflected in the following publications:

1. The Problem of Translating Metaphorical Ethnonyms into the Native Language // - Baku: Western Caspian University, Scientific News, - 2019. No. 2, - p.29-39.

2. The History of the Development of Ethnonyms in the English Language // Collection of the Articles of the 24th Annual Scientific Practical Conference, - Baku: Western Caspian University, - 2019, - p. 153-159.

3. Thematic Characteristics of the Ethnonyms of Northern Ireland // - Baku: Azerbaijan National Academy of Sciences, Institute of Manuscripts Named after Muhammed Fizuli, Manuscripts Don't Burn, - 2020. No. 1 (10), - p. 121-127.

4. Ethnonyms of Great Britain // Philological Issues - Baku: Science and Education, Azerbaijan National Academy of Sciences, Institute of Manuscripts Named after Muhammed Fizuli, - 2020. No.7, - p.145-150.

5. Ethnonyms of Canada // Education and Science in Russia and Abroad, Moscow: Moscow Court - 2020. V. 72, No. 8, - p. 124-128.

6. Thematic Characteristics of the Ethnonyms of Australia // 2nd International Scientific and Practical Internet Conference/ Integration of Education, Science and Business in Modern Environment: Summer Debates, - Dnipro: WayScience, - 2020, - p.323-325

7. Metaphorical Ethnonyms // The 7th International Scientific Conference Dedicated to the 185th Anniversary of Seyyid Azim

Shirvani, "Personality and society problems of interaction", – Ardahan: Elger, –September 25, –2020, – p.97-103.

8. Ethnonyms of New Zealand//Abstracts of the 2nd International Scientific and Practical conference, - Toronto: Perfect Publishing, - October 28-30, - 2020, - p.542-547.

9. English Ethnonyms of the Ancient Period// Proceedings of Multidisciplinary International Conference, "Ponto-Caspian and the Caucasus Region: Changes in the Conditions of Merging and Isolation of Ecosystems, Phylogeny, Geology, Ecology and Geography of Life. - Baku: Western Caspian University, - 2020, - p.546-548.

10. Ethnolinguistic Characteristics of US Ethnonyms// - Baku: Azerbaijan University of Languages, Scientific News, - 2020. No.3-4, - p.33-37.

11. Semantic Classification of English Ethnonyms / / - Baku: Science and Education, Azerbaijan National Academy of Sciences, Institute of Manuscripts Named after Muhammed Fizuli, Philological Issues, - 2021. No. 2, - pp.107-112.

12. Ethnonyms of Scotland // - Vienna: Premier Publishing, European Journal of Humanities and Social Sciences, - 2021. No. 2, - p. 51-54.

13. Classification of English Ethnonyms // - Baku: Azerbaijan National Academy of Sciences, Institute of Manuscripts Named after Muhammed Fizuli, Manuscripts Don't Burn, - 2021. No. 1, - p.112-118.

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