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LEXICAL MEANS OF VERBALIZATION OF THE NOTIONAL COMPONENT OF THE CONCEPT 'AUSSIE' IN AUSTRALIAN SLANG

Summary. *The paper focuses on the study of lexical means of verbalization of the notional component of the concept 'Aussie' in Australian slang (also strine, Ozspeak) which has not been yet researched. The aim of the paper is to study the notional component of the concept 'Aussie' and find out lexical means of its verbalization in Australian slang. The tasks of the research are to study semantics of the lexeme Aussie, elucidate the cognitive tokens of the concept formed on the basis of meaning 'an Australian' / 'Australian people', differentiate them according to their value into kernel and peripheral, consider types of formation of concept nominations in Australian slang. The illustrative material is represented by slang names in the form of nouns and noun phrases of different types. The methodological background of the research is based on the latest lexicological publications, theoretical works in lexical semantics, semasiology and linguoconceptology. The method of entry definitions, comparative, morphological, lexical-semantic and linguoconceptual analyses have been applied in the study. The conducted research has permitted to make a well-founded conclusion about the concept 'Aussie' as one of the key concepts for Australian slang speakers proved by its numerous nominations in the analysed material (170 lexical units). The kernel of the notional component of the concept 'Aussie' is formed by the main cognitive token 'inhabitant', the supplementary cognitive tokens 'gender', 'age', 'appearance', 'mental capabilities', 'social status', 'behaviour', 'kinship and relashinship' organise its periphery. The nominations of the concept 'Aussie' which are represented by metaphoric, metonymic, periphrastic, semantically motivated, rhyming and onomatopoeic lexis prove its imagery character and high emotive and evaluative potential.*
Key words: Aussie, culture-specific concept, verbalization, Australian slang.

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ЛЕКСИЧНІ ЗАСОБИ ВЕРБАЛІЗАЦІЇ ПОНЯТТЄВОГО КОМПОНЕНТУ КОНЦЕПТУ 'AUSSIE' В АВСТРАЛІЙСЬКОМУ СЛЕНГУ

Анотація. *Стаття присвячена проблемі віднаходження лексичних засобів вербалізації поняттєвого компонента концепту 'Aussie' в австралійському сленгу (тж. strine, Ozspeak), яка не була ще предметом розгляду. Мета статті – дослідження поняттєвого компонента концепту 'Aussie' та віднаходження лексичних засобів його вербалізації в австралійському сленгу. Завдання дослідження полягають у вивченні семантики лексеми Aussie, виявленні когнітивних ознак концепту, що сформувався на базі значення 'an Australian' / 'Australian people', у диференціації когнітивних ознак на ядерні та периферійні, розгляді способів словотвору віднайдених лексичних номінацій концепту в австралійському сленгу. Ілюстративний матеріал представлений сленговими назвами у формі іменників та іменникових словосполучень різних типів. Методологічним підґрунтям дослідження послугували останні публікації в галузі лексикографії, теоретичні праці з лексичної семантики, семасіології та лінгвоконцептології. У роботі застосовані: метод словникових дефініцій, порівняльний, морфологічний, лексико-семантичний та лінгвоконцептуальний аналізи. Результати наукових пошуків допомогли зробити обґрунтовані висновки про те, що концепт 'Aussie' є одним з ключових для носіїв австралійського сленгу, що підтверджують його численні номінації в дослідженому матеріалі (170 лексичних одиниць). Ядро когнітивного компонента концепту формує когнітивна ознака 'inhabitant', похідні від неї когнітивні ознаки 'gender', 'age', 'appearance', 'mental capabilities', 'social status', 'behaviour', 'kinship and relashinship' становлять його периферію. Номінації концепту 'Aussie', представлені метафоричною, метонімічною, перифрастичною, семантично мотивованою, римованою та звуконаслідувальною лексикою, засвідчують його образність та високий емотивно-оцінний потенціал.*

Ключові слова: *Aussie, культурний концепт, вербалізація, австралійський сленг.*

Formulation of the problem. Modern linguistic conceptology actively operates by such notions as "(linguo)cultural concept", "culture-specific concept", "ethnically marked concept", "artistic concept", "emotive concept", etc. which embrace a lion's share of scientific publications. There are numerous works devoted to concepts classification based on different principles: general – specific, authentic – borrowed, abstract – conventional, collective – individual, etc. Thus, Wierzbicka (1992) differentiates concepts among the following categories: authentic, universal / protoconcepts, ethnically marked concepts (p.5). The Ukrainian researcher Prykhodko (2013) proposes to distinguish universal concepts (those that have universal character and general human value) and specific concepts (those that belong to certain subculture: social, ethnic, professional, confessional, etc.) (p. 48–51). Taking into account different classifications we consider the concept "Aussie" as ethnically marked, existing in the naïve world language image, which is proved by imagery, metaphoric and metonymic lexis and phraseology among its nominations. As a concept which belongs to certain linguoculture it is primary / natural (being a result of psychic processes on

conscious and subconscious levels), has non-distinct boundaries (which is typical for vague general notions), possesses reproductive character (is rethought in the areal of culture as a result of visible-imagery representation of the reality) and material nature (is deduced from experience and reflects the objects of material culture). The ***aim*** of the research is to study the notional component of the concept 'Aussie' and find out lexical means of its verbalization in Australian slang. The ***tasks*** of the research are to study semantics of the lexeme Aussie, to elucidate the cognitive tokens of the concept formed on the basis of one of its meanings, to differentiate them according to their value into kernel and peripheral, to consider types of formation of concept nominations in Australian slang.

Analysis of recent research and publications. As the concept "Aussie" belongs to ethnically marked or culture-specific concepts, the analysed literature has been restricted to works devoted to such kind of concepts in English speaking cultures. Among them there are theoretical studies and publications on particular ethnically marked concepts specific for certain language or culture. The fundamental work in this domain is the monograph by Wierzbicka *Understanding*

cultures through their key words: English, Russian, Polish, German, and Japanese (1997) who has implemented the idea of cultural concepts nominated by lacuna or ethnically marked words.

The newly published book on the above mentioned topic is *Ethnolinguistics and Cultural Concepts: Truth, Love, Hate and War* by Underhill (2015) who considers the 'concepts of worldview' in four languages: Czech, French, German, and English traced in metaphors and morphology and in some types of discourse. The similar idea has been also implemented in the prior seminar paper *Culture-Specific Concepts in Linguistics* by Raab who studies four different concepts typical to English, Austrian, Hebrew, and Russian languages, i.e.: 'black English dozen', 'Austrian Gemütlichkeit', 'Hebrew dugri talk', and 'Russian duša' (2007). Practically all mentioned works stick to culture-specific concepts which exist in European languages.

Purely culture-specific concepts of English speaking Australians have been studied by Ernst (1990), Douglas (2003), and Kelly (1992). Thus, the study by Ernst "Mates, wives and children: an exploration of concepts of relatedness in Australian culture" (1990) explores the truly family-oriented concepts which represent kinship and relation links in Australian culture. The other two works by Douglas (2003) and Kelly (1992) represent the concepts of aboriginal culture, namely 'taboo', 'mobility', and 'sedentism'.

So, we can state that in modern linguistic tradition most authors consider culture-specific concepts without making difference in their nomination in standard English and its national dialects, like British, American, Canadian, Australian or New Zealand. There are also some studies that restrict attention to aboriginal culture and ethnically marked concepts, Australian in particular, mentioned above. But there are no research dedicated to concepts of Australian slang which gives us the reason to fill in the lacuna and conduct a separate study of the concept 'Aussie' in the local talk of Australian speakers who use English.

Methodology of the research. The procedure of the analysis is important to the contemporary researcher because it provides methodological apparatus and instruments to the study of inner structure and mechanisms beyond language forms. Besides, procedures of concept analysis vary due to the aim of the research, i.e.: detecting language forms of representation, reconstructing the concept structure and world language image in which it exists, constructing the concept model, formulating its linguistic definition.

The research methodology includes method of entry definitions and comparison of word meanings in different dictionaries, lexical-semantic analyses of particular slang units, procedures of concept analysis, i.e.: elucidating cognitive tokens, differentiating them as kernel and peripheral as well as morphological analysis and semasiological procedures for defining the ways of word formation of the concept nominations. The corpus data of illustrative material have been gathered from different sources: lexicographical – authentic dictionaries of Australian slang (ASD, 2004; ASDKN, 2018; DAS; DAWT, 1997; MOAWI; TBGAS, 2004; UASD, 2011), lexicons of cultural concepts (WLGC21C, 2011; 125ASWP, 2015), Internet resources (AS; ASOLL, 2017; Crow-eaters, Sandgropers, Banana benders, Cornstalks and More, 2016; Povah & Middleton, 2013) and online platform (BASD, 2020) for clarifying the meaning of particular words.

The Body. The concept 'Aussie' is a system of notions which forms its conceptual sphere with sense centres / semantic kernels organised on the basis of cognitive tokens. Popova and Sternin (2007) define the cognitive token as "a particular parameter or characteristics of an object conceived by a person and reflected in the concept structure as a separate element of its content" (p.128). In his turn, Lakoff (1988) uses the equipollent notion 'classifier' for this purpose, underling that a person derives from his experience classifying categories which are used then for perception and mastering of the reality. The cognitive token, thus, is understood as logical generalization, higher level of abstraction of the concept content which is present in its name, derivatives, synonyms and other nominations – phraseologisms, proverbs and sayings, aphorisms, evaluative judgements, etc.

The exploration of distribution of the lexeme *Aussie* in authentic lexicographical sources and on the contemporary Internet sites provided 232 cases of its synonymous nominations which proves its value for the present-day common speakers of Australian slang.

The lexeme *Aussie* is a polysemantic word which is lexicographically recorded with the following meanings: 1) 'Australia' (MOAWI); 2) 'Australian' (AS; ASDKN, 2018; MOAWI; UASD, 2011, p. 15), 'an Australian' (DAS), 'Australian people' (TBGAS, 2004, p. 10); 3) 'Australian English' (MOAWI); 4) 'Australian dollar' (MOAWI). Each meaning is represented by the following number of usage: 'Australia' – 13; 'Australian', 'an Australian', 'Australian people' – 170; 'Australian English' – 4; 'Australian dollar' – 45.

Each meaning of a polysemantic word can lay a basis for creation of a separate concept. In our case we stick to the most popular and frequently used meaning of the word *Aussie* 'an Australian' (also 'Australian', 'Australian people') on the basis of which the concept 'Aussie' has originated in Australian slang. The first cognitive token which can be deduced from this semantic meaning is '**inhabitant**'. It is represented by the following synonymous nominations: *ABC* – 'an Australian-born Chinese' (AS); *abo / boong* – 'an aborigine' (AS); *apple eater* – 'someone from Tasmania' (UASD 2011: 14); *banana bender* – 'a person from Queensland' (ASDKN, 2018; UASD, 2011, p. 16); *bruce* – 'an Aussie bloke' (125ASWP, 2015), *bushie* – 'a bushman' (ASDKN, 2018; DAS; TBGAS, 2004, p. 27; UASD, 2011, p. 21); *cabbage patcher* – 'a resident of the state of Victoria' (AS; UASD, 2011, p. 21); *cane toad* – 'someone from the state of Queensland' (AS); *cockroach* – 'a person from New South Wales' (ASDKN 2018); *crow eater / pie eater* – 'a South Australian resident' (AS; ASDKN, 2018; UASD, 2011, p. 44); *dinky di / dink / dinkum / ridgy didge* – 'a genuine Aussie' (AS; ASOLL, 2017; DAS; TBGAS, 2004, p. 36; UASD, 2011, p. 55); *Easterner* – 'a person from the Eastern states' (UASD, 2011, p. 28); *geebung* – 'a native born Australian living in a remote area' (UASD, 2011, p. 32); *gumsucker* – 'a resident of the state of Victoria' (UASD, 2018, p. 33); *Joe Bloggs, Joe Blow* – 'an ordinary Aussie' (DAS; TBGAS, 2004, p. 60), 'a man in the street' (AS); *magpie* – 'a South Australian' (UASD, 2018, p. 41); *mainlander* – 'a person from mainland of Australia' (UASD, 2011, p. 42); *Mexican* – 'a person from south of Queensland or New South Wales boarder' (ASDKN, 2018); *norm* – 'an average bloke' (TBGAS, 2004, p. 74); *Oz* – 'an Australian' (ASD, 2004); *sandgroper* – 'a person from Western Australia' (AS; ASDKN, 2018; UASD, 2011, p. 50); *swaggie / swagman* – 'a bushman' (UASD, 2011, p. 53); *Sydneysider* – 'a Sydney citizen' (DAS); *tassie tiger* – 'a resident of Tasmania' (UASD, 2011, p. 54); *Taswegian* – 'a person from Tasmania' (ASDKN, 2018; UASD, 2011, p. 54); *top ender* – 'a person from the Northern territory' (UASD, 2011, p. 55); *true blue* – 'a very genuine, loyal, expressing native values Australian' (MOAWI); *westie* – 'a person from the western suburbs of Sydney' (TBGAS, 2004, p. 118; DAS); *whitefella* – 'a non-aboriginal person of European descent' (TBGAS, 2004, p. 119); *wog* – 'a person of Mediterranean or Middle Eastern descent' (ASDKN, 2018; TBGAS, 2004, p. 120; UASD, 2011, p. 58), 'a migrant from southern Europe' (MOAWI); *Zorba* – 'an affectionate nickname of a person of Greek ancestry' (TBGAS, 2004, p. 125).

The cognitive token 'inhabitant' comprises the kernel of the concept 'Aussie'. Besides, the notional component of the concept 'Aussie' diversifies in supplementary cognitive tokens 'gender', 'age', 'appearance', 'mental capabilities', 'social status', 'behaviour', 'kinship and relashinship' which organise the periphery.

The supplementary token '**gender**' is represented by the following nominations in Australian slang: *bint* – 'a woman' (DAWT, 1997, p. 8); *bit of muslin* – 'a woman' (DAWT, 1997, p. 26); *bloke* – 'an Australian man' (TBGAS, 2004, p. 17); *blokette* – 'an Australian woman' (TBGAS, 2004, p. 17); *bodgie* – 'a teenage larrikin' (MOAWI); *fluff* – 'a female' (DAWT, 1997, p. 16); *gin* – 'an aboriginal woman' (DAWT, 1997, p. 18); *Jane* – 'a woman' (DAWT, 1997, p. 18); *jackaroo* – 'a male cattle station worker' (UASD, 2011, p. 37); *jillaroo* – 'a female cattle station worker' (UASD, 2011, p. 37); *lubra* – 'an adult female Australian aboriginal' (DAWT, 1997, p. 24); *mate* – 'a form of address for men' (TBGAS, 2004, p. 70); *ocker, ockerdom* – 'a typical Australian male' (ASD, 2004; DAS; MOAWI; TBGAS, 2004, p. 75); *ockerette*, *ockerina* – 'an ocker's female counterpart' (MOAWI; TBGAS, 2004, p. 75); *sheila* – 'an Australian female, a girl or woman' (TBGAS 2004: 95; UASD 2011: 51); *skirt* – 'a girl' (DAWT 1997: 35); *tabby* – 'a girl' (DAWT 1997: 37); *tart* – 'a woman' (DAS; UASD 2011: 54); *tin plate* – 'a mate' (DAWT 1997: 37); *twist*

and twirl – 'a girl' (DAWT 1997: 38); *widgie* – 'a female counterpart of a bodgie' (MOAWI).

The supplementary token '**age**' is revealed in the following nominations in Australian slang: *ankle biter* – 'a small child' (UASD, 2001, p. 14); *billy lids* – 'kids' (ASOLL, 2017; UASD, 2011, p. 18); *cornstalk* – 'a young Australian' (DAWT, 1997, p. 9); *crumblies* – 'frail old people' (AS); *grumblebum* – 'an older person who habitually complains' (UASD, 2011, p. 33); *kiddiewink* – 'a child' (UASD, 2011, p. 39); *mark foy* – 'a boy' (UASD, 2011, p. 42); *nipper* – 'a young child' (AS; UASD, 2011, p. 43); *rug rats* – 'children' (AS); *tacker* – 'a young child' (TBGAS, 2004, p. 107); *tin lid* – 'a child' (UASD, 2011, p. 55); *whipper-snapper* –'a young person' (AS); *wrinkie* – 'an old person' (TBGAS, 2004, p. 121).

The supplementary token '**appearance**' is present in the following nominations in Australian slang: *arse wipe* – 'a very unpleasant person' (AS); *beanpole* – 'a tall, thin person' (TBGAS, 2004, p. 14); *bluey* – "a red-headed person" (MOAWI), *bush pig* – 'an ugly person' (AS); *curly* – 'a bold person' (AS); *curly* – 'a bold person' (AS); *eggshell blonde* – 'a bold person' (ASD, 2004); *half pinter* – 'a small person' (UASD, 2011, p. 34); *head-turner* – 'an attractive person' (ASD, 2004); *keg-on-legs* – 'a short, obese person' (ASD, 2004; TBGAS, 2004, p. 62); *looker / good-looker* – 'a good-looking person' (ASD, 2004); *nasty piece of work* – 'an unpleasant person' (UASD, 2011, p. 43); *scunge* – 'an untidy person' (UASD, 2011, p. 51); *spunk* – a 'good-looking person (of either sex)' (ASDKN, 2018); *stickybeak* – a 'nosy person' (ASDKN, 2018).

The supplementary token '**mental capabilities**' is represented by the following nominations in Australian slang: *boob* – 'a foolish person' (AS); *boofhead* – 'a fool or simpleton, a stupid, uncouth person' (MOAWI; TBGAS, 2004, p. 19); *dickhead* – 'an idiot' (ASDKN, 2018; UASD, 2011, p. 26); *dill* – 'a someone who is not too smart' (UASD, 2011, p. 26); *dingaling* – 'a silly person' (UASD, 2011, p. 26); *dingbat* – 'a fool' (UASD, 2011, p. 26); *dingdong* – 'a foolish person' (UASD, 2011, p. 26); *dipshit* – 'a stupid person' (ASD, 2004); *drongo* – 'a stupid person' (TBGAS, 2004, p. 39), 'an idiot' (ASOLL, 2017), 'a fool, a simpleton, an idiot' (MOAWI); *duffer* –

'a fool' (DAWT, 1997, p. 9); *fruit loop* – 'a fool' (UASD, 2011, p. 31); *galoot* – 'a foolish fellow' (TBGAS, 2004, p. 48); *gink* – 'a silly person' (UASD, 2011, p. 32); *goose* – 'someone who is not too smart, silly' (UASD, 2011, p. 33); *grommet* – 'an idiot' (ASD, 2004; DAS; UASD, 2011, p. 33); *mullet* – 'a stupid person' (ASD, 2004); *ningnong* – 'a fool, idiot' (UASD, 2011, p. 43); *nong* – 'a fool, idiot' (DAS); *prawn* – 'a fool' (MOAWI); *schmick* – 'a very smart, stylish person' (TBGAS, 2004, p. 94); *schmuck* – 'a stupid person, an idiot, a fool' (ASD, 2004); *smart arse* – 'a smart alec, know-all' (ASD 2004); *smeg-head* – 'an idiot' (ASD, 2004); *tosser* – 'a stupid or annoying person' (ASD, 2004); *wacka / whacka / whacker* – 'a fool, a drongo, an idiot' (UASD, 2011, p. 57-58); *wacker* – 'a crazy person' (UASD, 2011, p. 57); *wad* – 'a stupid or annoying person' (ASD, 2004); *zonk* – 'a fool' (UASD, 2011, p. 59).

The supplementary token '**social status**' is revealed in the following nominations in Australian slang: *battler* – 'a person who struggles to make a living' (UASD, 2011, p. 15); *bunyip aristocracy* – 'Australians who bung on aristocratic airs and graces' (TBGAS, 2004, p. 23); *feral* – 'a person living outside the conventional bounds of society' (MOAWI); *silvertail* – 'a member of the upper class' (TBGAS, 2004, p. 97); *squatter* – 'a person of elevated socio-economic status' (MOAWI); *squattocracy* – 'the early landed gentry in the white settlement of Australia' (TBGAS, 2004, p. 101); *tall poppy* – 'a person with great wealth or status' (ASD, 2004; DAS; UASD, 2011, p. 54), 'successful people or celebrities' (ASOLL, 2017).

The supplementary token '**behaviour**' is present in the following nominations in Australian slang: *arse-licker / boot-licker* – 'a 'yes-man" (UASD, 2011, p. 15); *bad lot* – 'a dishonest, disreputable person' (ASD, 2004); *bodgie* – 'someone who is fake, false or worthless' (MOAWI); *bogan* – 'an uncultured, boorish or uncouth person' (MOAWI), 'a rough, uncivilized person' (UASD, 2011, p. 19); *brick* – 'a good and reliable person' (TBGAS, 2004, p. 21); *dag* – 'an eccentric, scruffy person' (UASD, 2011, p. 25); *deadshit* – 'an annoying person' (TBGAS, 2004, p. 35); *flake* – 'an eccentric person' (TBGAS, 2004, p. 45); *galah* – 'a loud, rudely behaved person' (TBGAS, 2004, p. 48); *gutless wonder* – 'a cowardly person' (TBGAS,

2004, p. 53); *hoon* – 'someone who displaces antisocial behaviour' (TBGAS, 2004, p. 57); *larrikin* – 'a wild-spirited person who has little regard to the authority' (TBGAS, 2004, p. 65), *mongrel* – 'a dreadful person' (TBGAS, 2004, p. 70); *ripsnorter* – 'an extraordinary person' (TBGAS, 2004, p. 89); *shonk / shonky* – 'a dishonest person' (TBGAS, 2004, p. 96); *vegemite* – 'a cheerful or satisfied person' (MOAWI); *weirdo* – 'someone who behaves eccentrically' (TBGAS, 2004, p. 118); *wowser* – 'a person whose behaviour is puritanical or prudish, a killjoy' (MOAWI); *yahoo* – 'an unrefined, loutish, uncultivated person' (TBGAS, 2004, p. 122); *yawn* – 'a bore' (TBGAS, 2004, p. 123); *yob / yobbo* – 'a slob, a hooligan, a lout' (TBGAS, 2004, p. 123).

The supplementary token '**kinship and relationship**' is represented by the following nominations in Australian slang: *ball and chain* – 'one's wife' (AS); *battleaxe* – 'a wife or mother-in-law' (UASD, 2011, p. 17); *cheese & kisses* – 'a missus, a wife' (UASD, 2011, p. 22); *cobber* – 'a friend' (DAWT, 1997, p. 13), 'a companion or friend' (ASOLL, 2017), 'a mate, a friend' (TBGAS, 2004, p. 29); *cook* – 'one's wife' (UASD, 2011, p. 24); *folks* – 'one's parents' (ASD, 2004); *mate* – 'a close friend or acquaintance' (MOAWI); *missus* – 'a wife' (TBGAS, 2004, p. 70); *ol' cheese* – 'a mother' (UASD, 2011, p. 44); *old Dutch* – 'a wife' (DAWT, 1997, p. 29); *oldies / olds* – 'parents' (TBGAS, 2004, p. 76; UASD, 2011, p. 44); *ol' man / old man* – 'father' (UASD, 2011, p. 44); *old pot* –'a father' (DAWT, 1997, p. 31); *pard* – 'a friend' (DAWT, 1997, p. 30); *rellie / rello / rels*– 'a family relative' (ASOLL, 2017; UASD, 2011, p. 49); *tart* – 'a girlfriend or sweetheart' (MOAWI); *trouble and strife* – 'a wife' (WLGC21C, 2011, p. 81);

Some nominations of the notional component of the concept 'Aussie' can also reveal several supplementary cognitive tokens, i.e.: 'age' + 'gender' – *boiler* – 'an old woman' (AS), *codger* – 'an old man' (AS), *fowl* – 'an old woman'(DAWT, 1997, p. 16), *mark foy* – 'boy' (UASD, 2011, p. 42), *moisty* – 'nubile young female' (ASD); 'age' + 'behaviour' – *grumblebum* – 'an older person who habitually complains' (UASD, 2011, p. 33); 'appearance' + 'gender' – *bat* – 'an ugly woman' (AS), *nugget* – 'a short muscular man' (ASD, 2004), *slapper* – 'an ugly or unrefined girl or woman' (ASD, 2004), *wingnut* – 'a man with protruding ears' (TBGAS, 2004, p. 120); 'behaviour' + 'gender' – '*lair / mug lair / two-bob lair / lairize* – 'a brash, vulgar young man' (TBGAS, 2004, p. 65).

The notional component of the concept 'Aussie' is verbalized by slang names formed by means of: affixation – *Easterner, looker, goodlooker, top ender*; clipping – *abo, boong, hoon, rel*; clipping + affixation (so-called *hypocoristic shortening*) by adding suffixes *-a, -o, -ie* – *rello, bushie, rellie, swaggie, westie, wrinkie*; compounding – *bottleaxe, cockroach, dingbat, magpie, swagman*; compounding + affixation – *mainlander, Sydneysider*; compounding + clipping + affixation – *whitefella*; blending – *squattocracy* (*squatter + aristocracy*). Some slang names originated by transference of meaning in the form of: periphrasis on the basis of a particular feature of an object – *ankle biter, apple eater, banana bender, bit of muslin, cabbage patcher, cane toad, crow eater / pie eater, gumsucker, kiddiewink, old pot, rug rats*; antonomasia – *bruce, Jane, Joe Bloggs, Joe Blow, Mexican, ocker, sheila, Zorba*; metonymy – *skirt*; metaphor – *bat, battleaxe, beanpole, brick, boiler, curly, eggshell blonde, fowl, galah, half pinter, head-turner, keg-on-legs, nipper, sandgroper, stickybeak, wing-nut*. The semantic traits that facilitate the process of metaphorization are the following: 'colour' – *bluey, eggshell blonde*; 'appearance' – *bat, boofhead, bush pig, stickybeak*; 'size' – *half pinter, keg-on-legs*; 'age' – *ol' cheese, oldies, olds, ol' man*; 'material' – *brick*; 'function' – *boiler, cook, nipper*; 'social status' – *battler*. The others synonymous names were formed by: alliteration – *ridgy didge, whipper-snapper*; assonance – *true blue*; rhyming (so-called *rhyming slang*) – *ball and chain* (Jane), *billy lid / tin lid* (kid), *cheese & kisses* (misses), *mark foy* (boy), *tin plate* (mate), *trouble and strife* (wife), *twist and twirl* (girl); ablaut / gradation (phonetically varied twin forms) – *dingdong, ningnong*; onomatopoeia: *dingaling, dingbat, geebung, wowser*; allusion – *yahoo* (an imagery race of brutes created by Jonathan Swift in *Gulliver's Travels* (1726).

Some common slang words that originated from proper names have their historic background: '*bruce* – 'a man', as in the Monty Python's sketch where all the Australians were named Bruce' (UASD, 2011, p. 19); *ocker* was initially applied to men named *Oscar* (1920's) but

its meaning extended to all men during the 20th century (MOAWI); '*sheila* derives from a proper name *Sheila*; initially referred to a woman of the Irish origin, but since the 19th century onwards – to any woman or girl' (MOAWI).

Slang words that nominate citizens from particular parts of Australia have the following explanations of their origin: *apple eater* is "someone from Tasmania where apples are the first of the primary products" (AS); *banana bender* is based on association with banana-growing industry in tropical Queensland ('Banana land') (MOAWI); *cabbage patcher* is "a citizen from Victoria state that is called the *Garden state* or *Cabbage Patch* because of its small size" (Povah & Middleton, 2013); *crow eaters* are settlers who from the necessity ate some crows disguised as 'mount backer pheasans' (Povah & Middleton, 2013); *cane toad* is "a Queenslander named after the influx of the massive amounts of cane toads that shown up in this state from 1940 to 1980 in five-year intervals" (AS); *gumsucker* was "applied to all colonials for their pastime of sucking sweet gum from some species of wattle, now it refers solely to Victorians" (Povah & Middleton, 2013); *sandgroper* refers to residents of the Western Australia, "a nickname possibly received after the burrowing insect found in the land rich of sand" (CESBBCM, 2016).

A great diversity of lexical-semantic nominations of the notional component with kernel and peripheral cognitive tokens reveals a generalized vision of the concept 'Aussie' which exists in common conscious of the English-speaking native people and is verbalized in everyday talk in the form of Australian slang.

Conclusions and perspectives. The conducted research permits to make conclusions that the concept 'Aussie' as a key concept in Austra-lian slang is represented by numerous (170 lexical units) and diversified nominations of different types (mainly nouns and noun phrases). In the process of the research it has been ascertained that the lexeme *Aussie* is generally used in four meanings in Australian slang and each of them can lay the basis for creation of a separate concept. The meaning 'an Australian' / 'Australian people' gave rise to the concept 'Aussie' with the main cognitive token 'inhabitant' and supplementary cognitive tokens 'gender', 'age', 'appearance', 'mental capabilities', 'social status', 'behaviour', 'kinship and relashinship' which organise the periphery of its notional component.

The synonymous nominations of the concept in the form of nouns and noun phrases have different ways of their formation – by affixation, compounding or both, clipping, abbreviation, hypocoristic shortening, blending, iteration. Some of them underwent various onomasiological processes – by periphrasis, metaphoric or metonymic transference, antonomasia, alliteration, assonance, onomatopoeia, rhyming, ablaut / gradation, allusion. Some of them also bear certain semantic traits that facilitate the process of their creation – 'colour', 'appearance', 'size', 'material', 'function', 'social status'.

The whole spectrum of lexical-semantic nominations reflects the general vision of the concept 'Aussie' existing in common people's conscious of the speakers of Australian slang.

The perspectives of the research are: a) to consider other culturally-marked concepts that organise conceptual sphere, are verbalized by Australian slang and form ethnically specific worldview of the common Australians (synchronous approach); b) to study genesis of ethnically marked Australian concepts from their origin to the present (diachronic approach).

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