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RACIAL, SOCIAL, NATIONAL, CULTURAL, RELIGIOUS AND GENDER STEROTYPES IN MACEDONIAN LITERATURE FOR CHILDREN, THEIR SOCIAL CONTEXT AND THEIR AESTHETIC FUNCTION

Summary

After reading a certain amount of works of Macedonian contemporary literature for young people, it becomes evident that there are works intended for children of a younger age as well as works for young adolescents. A more detailed analysis reveals that while in the first everything is subordinated to polite and correct expressions, in the works intended for young adolescents there is a corpus of words with pejorative meaning, which, unfortunately, are increasingly encountered in the everyday speech of our youth. Of course, this cannot be attributed to the presence of words with pejorative meaning in the literature, but rather to the fact that language and literature faithfully follow the changes in society. Accordingly, all the novels in which such words were recorded, can qualify as realistic novels in which the authors are turning to the lives of young people in the modern, turbulent living conditions. In such conditions, young people use words that can be heard in the street, jargon, slang, pejorative words, swear-words, curses, etc...

Keywords: literature for children and youth, pejorative words

1.Introduction

When reading a certain amount of works of contemporary literature for young people, it becomes evident that it includes pieces designed for children of a younger age, but also works for young adolescents. If we further analyze the situation, we will notice that while in the first everything is subordinated to polite and correct expressions, the works intended for young adolescents show a corpus of words with pejorative meaning, which unfortunately are more and more commonly encountered in everyday speech of our youth. Of course, this cannot be attributed to the presence of words with pejorative meaning in the literature, but rather to the fact that language and literature faithfully follow changes in society. Accordingly, all novels reviewed here in which these words were recorded, can be qualified as realistic novels, in which the authors are turning to lives of young people in modern, turbulent living conditions. In such

conditions, young people use words that can be heard in the street, jargon, slang, pejorative words, swear-words, curses, etc...

2. Review of explicit examples in children's literature in Macedonia

A striking example of this is the novel *A Day After* by Vasil Tocinovski, which is one of those novels that are oriented towards the life of a modern young man. In it, through an interesting observation of the daily activities of a group of young people, are showed the dilemmas that young people face in the modern turbulent life. Also important are the everyday social and economic trends in the society and the family which reflect on the family and emotional lives of young people. The author covers current events that involve our country since its independence: privatization, layoffs, unemployment and the influence of all these events on people, especially on families. In the difficult times during the transition, many families broke down. Many children and young people remained on the streets, left on their own. Many of them found a way out of this hopeless situation, but still a large number of them got on the wrong track. On such a turning point in his life also came across Jovance, the protagonist of the novel, whose mother with her immoral ways was pushing him away from her. The student Darko takes over the task of the taking care of Jovance and saves him from the dangers of living on the street, and thus they both fall into dangerous situations. For these reasons, the novel has many words with pejorative meaning, insults and threats: "you, shitheads" (11), "crook" (16), "thief" (22), "burglar" (23), "jerkoff" (26), "you sucker", "suckers like you", "jackass", "wiener" (36), "idiot", "ordinary clown" (37), "lunatics" (43), "you old faggot" (51), "bitch" (84), "whore", "slut" (92), "I'll tear you apart, you son of a bitch." (133), "I'll beat the shit out of you, your own mother won't recognize you" (134), "slut" (151), "traitor" (154), "scatterbrain of the highest rank" (161), "You're not a scatterbrain, you're the biggest cuckoo" (161), "fool" (163), "jerk" (163), "skunk" (165), "You bare little chicken" (171), "little prick"

(174). Quite frequent are the swear-words: "Go to hell", "You can go and shove it up your ass" (112), "Fuck you!" (163), "Fuck you both" (49), "Screw you, pretty boy!" (144), then curses: "I hope she is barren her entire life" (92), etc...

Such vulgar words, swear-words, indecent expressions, many insults, curses and so on, are what Elena Jovanova - Grujovska calls "the most extreme case of street talk, which is present in every language, and it is characteristic for the marginal layer of society" (Jovanova - Grujovski 2002:19). In fact, it's a matter of colloquialisms. "Colloquialisms are words that we can hear in the everyday chat, in the informal language of the spoken environment, in the speech of individuals, but also in written language, even in some strict texts and fictional literature." (Jovanova - Grujovska 2002:14). Although as you can see from the definition, colloquialisms can be even found in fictional literature, and Ljubash points out to their use in literary texts from the stand point of the reality of fictional heroes (Jovanova - Grujovski 2002:14). In other words, the use of colloquialisms in literary texts contributes for reinforcement, i.e. strengthening of the realistic code of narration.

A typical example is the novel *The Forgotten track* by Gligor Popovski, where realism is obvious particularly through the speech of the characters, rich with many blessings, curses, phraseological expressions and pejorative words. One of those characters is Osman, who is mostly identified by the cliché of his speech, which verifies the realism of this character. His idiolect, rich with many Turkish words is typical for the Gypsies, adding the fact that Osman is an illiterate Gypsy boy, so the narrative sequences that follow are quite obvious: "It will become something of the devilish man (tur. shejtan)" (32), "Look at him, such a fox (tur. kurnaz)" (44). Many of these Turkish words can be heard from the master Todor, from His Loneliness Miladin, even from Makarie: "- Dumbasses (tur. kjopeci)! - said the man." (32), - "Go away, you black devil (tur. shejtan)" (50), "Get away (tur. sikter)!" (141).

Other evidence that proves the realistic nature of the narrative is the majority of:

a) curses: "I pray to God for the river to wash them away" (118),...I wish him the worst of everything..." (157).

b) Quite frequent are the swear-words and the expressions (figurative) which can be heard in the streets: "Come on, shut your mouth" (25), "No excuses, I want you here first thing in the morning." (53); "And you, little prig, why are you here so early?" (64), "Wiener" (67), "flashy bitch" (68), "You are at your deathbed (78), "At that soul-sucker's! God forbid" (85), "Hit him, Mac!" (86), "-Is this your money, you fool?" (103), "-He came, slept over and stripped me of my belongings" (112), "He will pay or else" (113), "Fuck him and his white Mercedes" (124), "Putz!" (124), "Ragged man!" (126), "-Get out of my sight, you lout!" (130), "You, motherfucking thief!" (141), "The heroes shit their pants! Shameless punk" (141), "Listen you intruders, fatass snots" (141), "Lout!" (155), "-Get away, you vermin!" (156), "Filthy foul!" (156), "Lice!" (156).

Even in the novel *A White Gypsy* by Vidoe Podgorec the speech of intolerance and hatred is present. It first comes to light in a conversation between the old Henza and Baba Mulon, where her hatred towards the child Taruno has monstrous proportions, "Come on, while he is still little – kick him out! He eats our bread in vain ... If you don't kick him out, I, with my bare hands will poison him, blind him ... Will put boiling water over his..." (14-15). Her words of hatred and thirst for inflicting pain on Taruno, awakes a rebellion and patronizing attitude in Baba Mulon towards Taruno, so therefore he addresses her with the words "You snake, snake... get out... You poisonous snake" (16). Special attention in this novel deserves the attitude of the peasants (adults and children) towards the Gypsies as people who have no home, no hearth, people who beg in the villages or deal with various criminal activities. Moreover, while addressing the Gypsies and describing them, the peasants use

many words (augmentative and pejorative) with an insulting meaning: "Gypsies", "Little Gypsies", "They have already hoarded under the willows", "they'll turn the water black" (26); "Let's go Gypsies, take your stuff and get out of here! Be gone!" (27), "...thieves..."(60), "This toerag wants to fight" (61), "Gypsies - people!? Gypsies are just Gypsies and nothing else" (62), "Rag" (168), "Nosy parker" (169), "Shut up, you dead corpse." (181), "Schmucks" "Jackals" (184), "You're a snail, Rag, not a free man" (209), "Wanderers" (234), "Thieves with guns and stealers of apples and grapes" (251), "Spineless man" (278), "a Gypsy business" (298), "tomboys...slugger..." (317), "scoundrels...whackers" (319), "You, filthy man" (349), "Filthy rags! If we see you again, we're gonna beat the shit out of you!", "Gypsy flea-ridden bastards!" (348), "Drunk bastard!" (383).

In the novel, *Big and small* by Bosko Smakoski arguments between adults on Sundays are faithfully and vividly presented. It looks like all the intolerance, all the faults, flaws and immorality of the residents of the street "Karaormanska" come to light. This street is actually the "the protagonist in the novel, the character who shows both the good and bad in a recognizable urban periphery" (Drugovac 1996:355). It's a place where adults live "who are suffering from provincial snobbery, infantile arrogance, primitive intolerance, social destruction and moral offenses" (Drugovac 1996:355) and as such they appear through everyday verbal accounts "Stray dog" (175), "Shaggy and vulgar dog" (177), "Louts", "You're not fit for prison, but for hell" (203), "Wacky" (204), "Homeless" (207), "Smack him across his mouth and shut him up!" (208), "Stubborn" (209), "You're an idiot" (213), "Show-off" (227), "Uneducated jerk" (229), "Let him go, let him go, I'll break his teeth." (241), "many curses", "wretched", "damned", "wasted" (234) etc.

In the novel "Different Face" by Vase Manchev, one can come across to a pejorative item that derives from the congenital face abnormality of the protagonist: "I will kill you, you scabby dog! Ungrateful bastard, demon seed

with face of evil!" (59). In this novel people's hatred is motivated by the protagonist's naturally disfigured face, which implies that very often people do have prejudices towards what seems to be different.

Very similar to this novel is the essay "Insult" written by Jovan Strezovski (complete works "First Love"), where also a pejorative item is addressed because of a physical disability: "You are not seriously in love with that limp, are you?", and later on in the short story "Dog's Damnation" the attribute "dog killer" is being used.

In the novel "Stairs" by Kata Misirkova Rumenova, the physical growth and maturation of a child is being depicted. This novel's title is identified with that growth, when unnoticeably one conquers the stairs of life, step by step, hardly but persistently, with every day bringing new hope. The protagonist, the boy Boro is left on his own to deal with the life dilemmas. Boro is "the only son of wealthy and ambitious parents; his mother was a pediatrician in children's clinic and his father a manager of an import - export company" (Kitanov 2007:11). Boro's parents are always away, his mother is "always on duty and in between is busy visiting her hairdresser and tailor", while the father is "restless" passenger to Algeria, Singapore, China" (Kitanov 2007:11). Left on his own, with no one to take care of him but the handmaid, Boro turns to the street, where he gets stronger, meets different kinds of people and characters, outlaws, gets to know the good word of the artist Apostol and falls in love for the first time. Therefore, Boro comes across to a different vocabulary, from which we are going to mention the ones with pejorative meaning: "Coward!", "Mouse!", "You are a rat, Boro. A poisonous rodent" (12), "You scamps!, Homeless idiots! Have you got mothers? Will they ever summon you to go home?" (13), "Rascal!" (26), "Braggart!" (39), "brats...bully...crooks" (43), "We are going to smash your faces once and for all!" (63), "And you snotty brats, get out of here, move, disappear!" (72), "liar" (96), "turkey" (100), "philistine" (106), "circus clown" (107), "You poor little man" (108), etc.

In the novel "The cabin with white shawl" by Miho Atanasovski "the action takes place in the outskirts of Skopje throughout the occupation of Macedonia... It is kind of a novel-mirror of the state and great heroism of the little heroes. In that mirror there is reflection of the military actions as well as the inner dramas of all the brave men. And that is not just a novel about the struggles of the three brothers Mite, Stole and Vlade, called *rascals* by their aunt who took care of them after their parents left to join the partisans, also called *tripe* by the village boys" (Kitanov, Marjanovik 2007:382). It is a novel in which throughout the time period of two winters, the children grow into serious young men to whom serious partisan actions are being confined. Meanwhile, they have clashes not only with the occupier but also with local traitors too. Therefore, one cannot be surprised by expressions such: "partisan" (72), "Shut up, you snotty brat!" (107), "Shoot and fire if the nasty soldiers don't get out of your way" (115), "Turncoat" (116), "crooks" (139), "you spiteful man" (Turkish word) (123).

The novel *The Visitors from Slavino* by Aleksandar Popovski, is joyful and temporary prose written about the struggles of one group of youngsters during their vacation, at first in Slavino (along Prespa Lake), and later on along the Adriatic Sea. In such a diverse group of children it is completely normal that there will be quarrels and confrontations. In their reciprocal arguments they use the following expressions that indicate pejorative meaning and gibe: "shameless man", "snotty brat" (32), "rascal" (37), "Arrogant!"..."You piece of junk! ...Jackass!" (38), "Come on you whiner, don't be scared as a porcupine giving birth", "Oh, turncoats everywhere!" "Take a look at this vulgar man! ... How can you believe this weak minded!" (160), "Look at him, squeaky little chicken!", "Witch" (163) etc.

In the novel *Tower of Longings* by Rajko Jovchevski, the protagonist leaves his birth place Katino and sets off to study for the big city (Bitola) where he meets children who live in different circumstances. Intrigued by his plain

outfits, the city boys from the very first day mocked him about his appearance and his clothes: "Ladies and gentlemen, the Count Scruffy has arrived!" (16), "Your highness, won't you join us, the poor mortals!?" (19)", "Good night and sweet dreams Count Scruffy!" (20), "Oh look at him, wearing the same clothes again!" (32). The rivalry between the pupils is marked by these expressions, and considering the fact that they come from different parts of the country also patois are very frequent to encounter throughout the text: "And if you are a real man why don't you jump, you little ribbon worm" (90), "Yeah right, as if you are going to jump! You are just boring as hell!"..."You better watch out, you slimy snail!" (89). On the other hand for those girls who prefer to date older boys are addressed with the following expressions: "punks" (99), "grandmas" (61), "He doesn't give a damn about her!" (113), "You are crazy, I swear! She's not worth even looking at her! She is such a bitch!" (140).

In the short story *Pie in the Sky* by Boris Bojadziski (complete works "Steps that could not stop") the pejorative forms have social context: "Servant" (23), "Scoundrel", "scrappy boy" (28).

The novel *Star Gate* by Stevo Simski is about the growing of two brothers where the younger follows the older in every single step in order to learn the "secrets" of adulthood. That indicates impatience in the older brother, so pejorative and impolite expressions are not uncommon throughout the novel: "Don't worry, I won't beat you, although you are a pain in the neck!" (47) "You bastard" (74), "What am I going to do with so many bastards around here? They are such pains in the neck... When did you grow up so fast, you little wiener? ... If you call me wiener one more time, I won't give you a single penny anymore!" (75), "Look at you now, stubborn as a mule" (84) "Anything you want, just shut your mouth." (88)

3. Final acknowledgements

Hence, one of the major characteristics of this type of lexis is "the expressions in which the emotional, impressionable and subjective judgmental criticisms of the speaker collide. Therefore, there are three types of expression: 1.Simple, plain expression, 2. Positive expression and 3. Negative expression." (Jovanova-Grujovska 2002:83). In our interest is the negative expression that is used in designating persons and their traits, appearances, characters and weaknesses, prejudice of someone`s negative behavior, racial, social and ethnic discrimination, threats regarding different body parts, life threats, gender discrimination, discrimination regarding clothing, shoes etc.

Human characteristics (instability, talkativeness, evil, drunkenness, stubbornnesst, arrogance, sycophancy, ungratefulness, faintheartedness, turncoat)	You foolish boy Scatterbrain of the highest rank Cuckoo Big mouth You vicious man Hypocrite Liar Braggart Arrogant bitches Cry baby Turncoats Weak minded woman Ungrateful bastard Demon seed Rat Villain	Lice Little vermin Poisonous snake Fool like you Schmucks Spineless man Drunkard Beasts Louts Wacko Flash Harry Stubborn Freak Spiteful man Poor little man Poisonous snake Chicken
Physical appearance	Bare little chicken Snotty brats Scruffy boy Scabby dog Monkey face	Evil face Ribbon worm Slimy snail Boring as hell Flashy bitch
Physical flaws	Limp	
Types of behavior	Lunatics Dog killer Philistine Soul-sucker Prig	You scoundrel! Bitch Whore Slut Big slut

	Cytryk Dumbass Uneducated jerk Shameless man Putz Turkey Idiot, you idiot Burglar Learn to walk before you run Thief Bandits Jerkoff, jerk	Traitor Little prick Nosy parker Little prick Skunk You are crazy and rude Jackals Bullies Cocotte Dolt Punks Don` t be a brat! Clown
Condescending treatment of certain ethical/adult or social groups	Rag man Gypsies You black devil Gypsies Little gypsies Gypsies Little Gypsy Gypsy tribe Wanderers Gypsy business	Filthy rags Gypsy flea- ridden bastards! They`ll turn the water black Filthy man Homeless Servant Scruffy man Wiener/wieners Cry baby
Swear- words	Screw you both! Go to hell! Shove it up your ass!	
Curses	I hope she is barren her entire life! I pray to God for the river to wash them away! I wish him the worst of everything...	
Threats regarding body parts or existence in general	As thin as a rake... You`ll remember me! I`ll cut your head off! I`ll tear your insides out! I`ll tear your guts apart! Go to hell! Wooden head... I`ll tear you asunder! Shut your mouth! ...or else! Smack him across his mouth and shut him up! We will crash them! Let him go, I`ll break his teeth!	

Relations between sexes	Old faggot Whore/slut Bitch
Clothing and footwear	-Oh look at him, wearing the same clothes again! -Ladies and gentlemen, the Count Scruffy has arrived! -Your highness, won't you join us, the poor mortals!?
House, home	Stinky hole

If we analyze the pejorative words and word forms, we will realize that the nouns and those words that derive from nouns are the most common. Next are those pejorative forms that derive from adjectives, and in the end stand the nouns derived from verbs. Because they are used for expressing feelings and emotions, those nouns are called augmentative – pejorative nouns. Most frequent suffixes used for forming these noun forms are:

ishte/ishta: dechishta, Gjupchishta, vojnichishta.

tija: kurvestija.

ichka/ichki: zeleni gushterichki (single girls), babichki (girls who prefer older boys).

ko/ka: partalko, mochko, falbenko, mrsulko, plachko, kucka.

cho/che: glupcho, pelenache, sluginche (deminutiv), Arapche.

ush: ligush.

inka: budaletinka.

le/la/lo: mochla, petle, prle (deminutiv), prchle (deminutiv).

ach: lokach.

inja: Gjupchinja (deminutiv).

co: ligajco, kapajco.

In some cases diminutive-hypocritical suffixes can express underestimating and mocking relationship: *ass's foal*, *bare little chicken*, *you little servant*, *little Gypsies* etc. It is not implied that the pejorative meaning

always has to derive from the suffix, it can also derive from the root too: *little prick, nosy parker, filthy man, lout etc.* In fact, almost in each case the pejorative meaning is within the root because it comes to offending words with pejorative meaning, vulgar words, swears etc.

Sometimes the offending meaning is obtained by giving animal and plant names to human characteristics and behavior: poisonous snake, louse, slimy snail, ribbon worm, bare little chicken, ass's foal, bitch, jackals, punks, beasts, arrogant chickens, turkey, rat, rodent, mouse, stubborn as a mule, dolt, jackass, sly dog, vermin, son of a bitch, stray dog, shaggy and vulgar, partisan dog, scabby dog, face (Turkish word: surat), Come on you whiner, don't be scared as a porcupine giving birth; You are wooden headed, Look at you now, stubborn as a mule etc.

In the end, it is important to say that the fund of pejorative words and expressions is quite immense in the literature intended for children. These words represent a reflexion of the social relationships and changes, but no matter how much they contribute to the expressiveness in literature, they also imply intolerance, hatred and impatience among young people that substantially increases with time.

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