

New Issues and New Data in Lexical Borrowing: a Discourse-Based Approach to *Kulturkampf* in Polish, English and German

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Crosslinguistic borrowing is one of the staples of linguistics, yet even in this well-trodden area, access to contextualised data in unprecedented quantities offers new perspectives that remain largely to be explored. In this paper, a new discourse-analytic approach to lexical loans is outlined by examining the use of German words like *Anschluss*, *Blitzkrieg*, *Drang nach Osten*, *Endlösung*, *Kulturkampf*, *Lebensraum* etc. that have been adopted into the public discourse of many European languages since the late 19th century (Oschlies 2000, Schröter/Leuschner 2013).

So far, these ‘historical Germanisms’ have typically been treated from the perspectives of lexicology/lexicography (e.g. Pfeffer/Cannon 1994) and cultural stereotyping (e.g. Demleitner 2009). Inspired by the recent sociopragmatic turn in borrowing research (Onysko/Winter-Froemel 2011) and the transnational turn in the humanities at large (Sierp 2014), we propose instead to treat historical Germanisms as part of wider discourses indexing to a greater or lesser extent the ‘Germanness’ or ‘German-relatedness’ of the relevant social, political or cultural topics in non-German contexts since ca. 1990, with corpus-assisted discourse studies (Partington et al. 2013) and the contrastive study of discourse keywords (Schröter/Veniard 2016) as methodological points of reference.

For illustration, the use of *Kulturkampf* ‘culture struggle’ in (British) English, Polish and German is compared in light of the different borrowing histories of this term in English and Polish (Jaworska/Leuschner *subm.*). The data were accessed through *LexisNexis*, newspaper archives and the Internet, and analysed by a combination of qualitative and quantitative criteria, showing both widely diverging token frequencies of *Kulturkampf* between languages, types of newspapers and registers, and great differences in the extent to which *Kulturkampf* has been discursively recontextualised beyond its 19th-century reference, evoking versions of a ‘clash of civilisations’. To round the paper off, we discuss the implications of these results for the comparison of "discursive images of the world" (Czachur 2011) and for the crosslinguistic comparison of historical Germanisms on a larger scale.

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