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LINGUOCULTURAL COMPONENT OF THE KAZAKH-SPEAKING INCLUSIONS

Abstract. In the Kazakh community, the individual is part of several ethno-cultural collectives and can be the native speaker of several languages, cultures and worldviews. Understanding during intercultural communication is greatly facilitated by common cultural conceptualizations shared by interlocutors. Cultural and linguistic contacts lead to the emergence of phenomena in each of the linguocultures under the influence of another linguoculture. Foreign language inclusions are one of the means of transmitting standards and stereotypes of national culture, which makes it possible to speak of a linguocultural component as an integral part of their semantics. The material for the analysis was the words and expressions of the Kazakh language used in the Russian-language press and news Internet resources of Kazakhstan. The study showed that there was some linguocultural assimilation. In Russian linguoculture there appear inclusions bearing Kazakh cultural values. Semantic grouping of inclusions shows partial coincidence of word-realities and foreign-language inclusions. Inclusions from the Kazakh language are actively used to transmit the most important semantic, connotative values, cause an associative series, which is not always understood by the reader-monolingualist. Thus, due to the saturation of the Russian language with inclusions from the Kazakh language, the importance of linguistic monitoring of such a phenomenon in the conditions of contact position of two linguocultures increases.

Key words: Russian language in Kazakhstan, language contacts, culture of language, foreign language inclusions, Kazakh-speaking inclusions.

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Қазақ тілінен енген бөгде сөздердің лингвомәдени компоненті

Аңдатпа. Қазақстан қоғамдастығында жеке тұлға бірден бірнеше этномәдени топтардың құрамына енеді және ол бірнеше тілдің, мәдениет пен әлем көрінісінің тасымалдаушысы болуы мүмкін. Мәдениетаралық қарым-қатынас кезіндегі түсіністік әңгімелесушілер бөлісетін ортақ мәдени тұжырымдамалармен едәуір дәрежеде жеңілденеді. Мәдени-тілдік байланыстар әр лингвомәдениетте басқа лингвомәдениеттің әсерінен орын алатын құбылыстардың пайда болуына әкеліп соғады. Өзге тілден енген бөгде сөздер ұлттық мәдениет эталондары мен стереотиптерінің берілу құралы болып табылады, лингвомәдениетті құраушы семантиканың ажырамас бір бөлігі екендігін айтуға болады. Орыстілді баспасөзде және Қазақстанның жаңалық жүргізетін интернет-ресурстарындағы қолданылатын қазақ тіліндегі сөздер мен сөйлемдер материалды талдауға себеп болды. Зерттеу кейбір лингвомәдениетті үндестіктің байқалатынын көрсетті. Орыс лингвомәдениетінде қазақ халқының мәдени құндылығына ие бөгде сөздер пайда болуда. Бөгде сөздердің семантикалық тобы шынайы сөздер мен өзге тілді бөгде сөздердің жартылай сәйкестігін көрсетеді. Маңызды семантикалық, коннотативті мағыналарды түсіну кезінде біртүрлі оқырманға түсінуге үнемі қиындық тудыратын және ассоциативтік қатарды болдыратын қазақ тілінен енген бөгде сөздер белсенді қолданылып жүр. Сонымен, орыс тіліне қазақ тілінен енген бөгде сөздердің сіңуіне байланысты екі лингвомәдениеттің қатар орналасқан байланысы жағдайындағы құбылысты лингвистикалық бақылаудың маңыздылығы ұлғаяды.

Түйін сөздер: Қазақстандағы орыс тілі, тілдік байланыстар, лингвомәдениет, шеттілді бірлік, қазақтілді бірлік.

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Лингвокультурный компонент казахоязычных вкраплений

Аннотация. В казахстанском сообществе личность входит в состав сразу нескольких этнокультурных коллективов и может быть носителем сразу нескольких языков, культур и картин мира. Понимание во время межкультурного общения в значительной степени облегчается общими культурными концептуализациями, разделяемыми собеседниками. Культурно-языковые контакты приводят к тому, что в каждой из лингвокультур возникают явления, сложившиеся под воздействием другой лингвокультуры. Иноязычные вкрапления являются одним из средств передачи эталонов и стереотипов национальной культуры, что позволяет говорить о лингвокультурном компоненте как неотъемлемой части их семантики. Материалом для анализа послужили слова и выражения казахского языка, используемые в русскоязычной прессе и новостных интернет-ресурсах Казахстана. Исследование показало, что наблюдается некоторая лингвокультурная ассимиляция. В русской лингвокультуре появляются вкрапления, несущие в себе казахские культурные ценности. Семантическая группировка вкраплений демонстрирует частичное совпадение слов-реалий и иноязычных вкраплений. Вкрапления из казахского языка активно используются для передачи важнейших семантических, коннотативных значений, вызывают ассоциативный ряд, который не всегда понятен читателю-монолингву. Так, в связи с насыщением русского языка вкраплениями из казахского языка возрастает важность лингвистического мониторинга такого явления в условиях контактного соположения двух лингвокультур.

Ключевые слова: русский язык в Казахстане, языковые контакты, лингвокультура, иноязычное вкрапление, казахоязычное вкрапление.

Introduction

Studying the functioning of modern Russian language in different regions and identifying the peculiarities of this functioning seems to be a relevant and natural approach in the conditions of modern language science. The increased interest in the manifestations and consequences of linguistic contacts in the post-Soviet republics has its own reasons, not only political, social, but also especially linguistic. The change of scientific paradigm coincided with the change of language policy, researchers turned to analysis of reasons, conditions, ways of penetration of foreign-language words, tried to highlight the main stages of language mastery. E.M. Vereshchagin stressed that «the study of language contacts in countries where foreign languages exist is of great importance, i.e. language contacts take place there with greater intensity» (Vereshchagin, 1966: 122-133).

Intensive interaction between Kazakh and Russian languages is due to a fundamental change in the status and functional state of the Kazakh language and fundamental changes in the character of Kazakh-Russian bilingualism. L.V. Scherba 's work "On the Question of Bilingualism" refers to the study of a foreign language "in the masses," the serious and thorough study of the second language "by

citizens of national republics, and this call is more relevant than ever (Scherba, 1974: 318).

This situation is not unique. Nowadays, many states are multi-ethnic and multi-linguistic, moreover, according to linguists, there is no absolutely monolingual country (Crystal, 2003: 27). A number of States (Europe, Canada, New Zealand) have adopted official bilingualism. It becomes obvious that in the circumstances, a person, a collective, a community enter into a complex relationship of inter-influence and interaction of cultures and languages. And this intercrossing takes place both at the individual level and in the whole society.

In the Kazakh community, the individual is part of several ethno-cultural collectives, usually ethnic and national. As Nikolaeva O.V. emphasizes, in a such case a person can be the informant of several languages, cultures, world views (Nikolaeva, 2011: 5). It becomes obvious that under the present circumstances the intercrossing and interaction of languages, cultures, mentalities becomes inevitable, which we see in the language and consciousness of both the individual and the whole society in the process of contact of ethnocultural groups.

Experiment

Long-term interaction of languages arising from different historical, social conditions, even different

typologically, will necessarily be reflected in lexical interpenetration. Like any natural language, Russian on the territory of Kazakhstan undergoes a number of changes that determine its difference from the Russian version.

«Kazakh words – units of other spiritual and cultural elements – are included in the Russian language, reflecting foreign peculiarities of perception of the world, values, phenomena and artifacts. Nevertheless, they are mastered in Russian with more or less organicity, bringing to communication new nominations relevant for residents of a common territory and a single communicative space» (Suleimenova, 2010: 93).

Enrichment of the lexical layer of the Russian language takes place at the expense of the Kazakh language, which allows to expand expressive capabilities and adaptability of language speakers to modern realities. According to Suleimenova E.D., intensification of interaction between Kazakh and Russian languages, due to a radical change in the status and functional state of the Kazakh language, can cause a change in the conceptual and mental picture of the world of Kazakhstanis (Suleimenova, 2011: 81-82).

It should be clarified that, being outside the Russian language, foreign language inclusions-lexemes are the used vocabulary of another 's language in the Russian environment. Unlike mastered borrowed vocabulary, they are not facts of language, are not part of its dictionary composition. It is difficult to talk about the place of foreign languages in the lexical system of the receiving language, rather they are subject to minimal adaptation, optimizing the resources of the receiving language.

We use the term “inclusion” in the meaning of an authentic Kazakh word, which serves for the nomination of a national-specific Kazakh reality in texts in Russian as a means of inter-ethnic communication on the territory of Kazakhstan.

According to researchers, foreign language inclusions can go to varvarism/exoticism and gradually master the language, turning into borrowing. But it should be remembered that foreign language sneaks do not always have the ability to relay, usually their use is occasional, although they can occur in both oral and written form. Selection of lexical units used by a speaker as inclusions is not accidental. Often, sneaks are a means of transmitting benchmarks and stereotypes of national culture, which makes it possible to speak about the linguoculturological component as an integral part of their semantics.

Thus, the researcher of foreign-language inclusions Y.T. Listrova-Pravda makes an internal dis-

inction taking into account the degree of connection of foreign-language inclusions with the national-cultural specificity of the content of the message in texts depicting the speech situation, requiring the contact persons to use a foreign language or foreign-language inclusions. Thus, the author divides the inclusions into: 1) directly related; 2) indirectly related; 3) associated; 4) isn't connected in any way. In standard speech situations, contacts use only a foreign language, a variable speech situation makes it possible to use both one language and another as a means of communication bilingual or to include foreign-language inclusions in speech (Listrova-Pravda, 1986: 27-29).

In this vein, the concept of “xenonym” proposed by V.V. Kabakchi in the work “Foundations of English-speaking intercultural communication,” which the author treats as a language unit of specific vocabulary, denoting cultural concepts of another language, which have no correspondence in another, combining in one concept “realia” and “lacuna” (Kabakchi, 1998: 43), is interesting for our study. Considering the types of xenonyms, the researcher points out that the acceptance of the incorporation of foreign-language speech into the text is quite common in the language of intercultural communication. Often such foreign-language inclusions are explained in the language of communication, or they are sufficiently clear from the text (Kabakchi, 1998: 205).

Separately, the scientist pays attention to “Occasional xenonyms” – units have not included in the usage of language yet, but used in the texts of the language of intercultural communication (Kabakchi, 1997: 38). In this sense, “occasional xenonym” is comparable to “foreign-language inclusions,” although “xenonym,” according to the researcher, reflects elements of foreign, external culture. V.V. Kabakchi also uses the concept of “transplantation” – mechanical transfer of an inocultural unit (Kabakchi, 1998: 18). Thus, inclusions in some cases can be considered the result of the transplantation process.

Thus, the national-cultural specificity of the text consists of many components, including participation in the speech act of bilinguals, images not only of realities, but also of stereotypes, standards of foreign culture, present in the form of inclusions.

According to Farzad Sharifian, a researcher of cultural linguistics, understanding during intercultural communication is greatly facilitated by cultural conceptualizations shared by interlocutors. Cultural conceptualizations provide the basis for designing, interpreting, and harmonizing of cross-cultural meanings. These conceptualizations may be related

to their native culture and language, or they may be others that people have had access to as a result of living in a certain cultural environment, or even new ones that they have developed from interacting with people from other cultures (Sharifian, 2017: 34-35).

This conclusion was reached by the authors of "The Dictionary of Eurasian Linguoculture of Kazakhstan". According to Sabitova Z.K., active intercultural communication in multinational Kazakhstan has led to the fact that Kazakh people have a good understanding of the peculiarities of the national culture and mentality of the people living in the Eurasian community. Not only the commonality of the territory, but also the general historical fate of the people of Kazakhstan led to a special, Eurasian, mentality reflected in Russian at the lexical level (Sabitova, 2011:20-21). Cultural motivations of word use, cultural meanings in the semantics of language units will become clear as a result of linguoculturological analysis.

Cultural and significant phenomena reflecting the national specificity of the Kazakh language, functioning in the form of foreign-language inclusions, can be differentiated according to the semantic principle. Such groupings of foreign-language vocabulary are traditional with possible modifications, they are found in our material. These are the symbols:

1) person on any sign (social, related, ethnic, professional and so on): *toqal, kelin, ene, naǵyz qazaq, qasapshy, aǵashka, myrza, tóre;*

2) household items and constructions: *quraq kórpe, besik, kamcha, ojaý, shymyldyk, kerege;*

3) food products, food and drinks: *irimshuk, kara jilik, Naýryz-koje, jent, shelvek, baramysh;*

4) the realities of the plant and animal world: *adyraspan, etti merinos;*

5) religious and cult and ceremonial concepts: *oraza, bata, besik toi, shejire, soǵym basy;*

6) objects and concepts of traditional national culture: *uat, kókbóri, kórimdik, sal;*

7) state and political nomenclature and symbolics: *Úkimet úi, Aqorda, Halyq Qaharmany, Rýhani jangýrý, Bauterek;*

8) words of speech etiquette and affective words: *abai, oıbai, rahmet, sálem, analayn.*

On the basis of examples we will try to present the composition of inclusions from the Kazakh language, which not only records in the native language certain cultural attitudes, standards of the cultural community, but also tries to get involved in the circle of Russian culture.

Of course, the words that denote material cultural property are the easiest to penetrate into Rus-

sian: the presence of denotata requires a nomination. Such words as *dastarhan, kumys, Nauryz*, being un-equivalent, are not translated, but at the same time do not require efforts for understanding of any Kazakh person. We should not forget about the national, state policy and symbolics of Kazakhstan. *Elbasy, Bauterek, Aqorda, Úkimet úi* we acquire at once in crude form as Kazakh lexemes, and each citizen can explain their semantic and cultural value. For example: *Photos of Elbasy from official events in Japan appeared* (Kazakh truth, 24.10.2019); *The traditional festival "Qazaq dastarhany" with the participation of ethnocultural associations of Shymkent took place in Nauryz Square, having gathered lovers of national Kazakh cuisine* (Kazakh truth, 11.10.2019).

In the press it is often possible to find chunks of language and expressions related to Kazakh rituals and rites, holidays. The influence of Kazakh culture is felt in the special formation of the world view, philosophy of life of Kazakh people. Popularization and involvement of the whole society in ritual culture provides an opportunity to experience important moments in human life in a new way.

Here at this show one of the most interesting – tusau kesu, which literally means "cutting manacles." The custom is very symbolic: for the child opens a new life, the road (Kazakh truth, 26.03.2018); *For example, besik toj. The child is put in a cradle, next to – seven different objects and observed to which of them he will pull, trying so to predetermine his future, character, profession* (Caravan, 06.10.2018).

They actively function in modern media lexemes of kinship. Distinguished by more differentiation than in Russian, words such as *ene, zhenge, ata, apa, kelin, balam* as a whole did not change semantic volume, but when used in Russian text introduce special connotations.

For example: *"I wear a handkerchief and bow ene": Russian kelin learned Kazakh language for the sake of mother-in-law in Kyzylorda* (Nur.kz, 02.12.2019); *Besides, Kazakh woman is sure that being a kelin is not hard work* (Caravan, 14.01.2019).

Using the words *ene* (mother-in-law) and *kelin* (daughter-in-law), the author emphasizes the traditional way of the family of South Kazakhstan, where the life of family members is strictly organized and the daughter-in-law carries out the orders of the mother-in-law by listening to her advice. Difficult sometimes relations between mother-in-law and daughter-in-law are known to us in many cultures, so behind these words are whole images, cultural symbols, explaining the high frequency of word usage. The image of "southern *kelin*" as modest, work-

ing, small-word, somewhere even disenfranchised is not all perceived as due, considering the daughter-in-law as a victim of traditions. The dissension of expectations, in turn, creates an intrigue of material, which ensures the interest of readers.

Over time, many Kazakh words that denote people on social or related grounds have lost their original meaning, acquiring a new meaning and new connotation in publishing, for example: *myrza*, *aga*, *tokal*, *barymta/barymtachi*, *aksakal*, *batyr*, *kalym* etc.

In the language of modern information resources it is possible to note an increase in the use of many words considered obsolete, but now they are filled with new content. Thus, the work of Abilhasimova B.B. states that in pre-revolutionary newspapers the word *myrza* was used in the meaning of “influential person,” updating seeds “Mr.,” holding an aristocratic position” (Abilhasimova, 2003: 89). It is obvious that after the revolution this word turned into a category of historicisms, and already in the 1990s we see the return of the word *myrza* to active use as an “official appeal to citizens,” which replaced the Soviet *zholdas* (comrade). But it should be noted that in modern media, *myrza* lexem is also used with a certain stylistic purpose as a reception of irony: *Only 4.4 million tenge, reducing the income of our myrza to zero. If you take a comrade with an average salary of 150,000 tenge per month and a dream in the form of a “hyundai accent...”* (Kazakh truth, 23.02.2018)

Analysis of language material shows peculiarities of culture of even one ethnic group in different regions. The length of the territory, the neighborhood with different people leads to differences in traditions, culture and education.

For example, in the western regions the ancient holiday of *Kórisý ait* or *Amal* has survived, which literally means “witness” or “meeting.” Five days before *Nauryz* it is common to go to visit each other, to congratulate each other on the prosperous arrival of spring days. Accordingly, it is common to congratulate not only on *Nauryz*, as in other regions, but also on the holiday of *Kórisý*: *I wish you, dear countrymen, a peaceful sky, good health and well-being, with pleasure to meet each Kórisý, each Nauryz* (Kazakh truth, 19.03.2019). *In Atyrau on Sultan Beibarys Square there was a grandiose theatrical performance – international festival “Kórisý Fest”* (Kazakh truth, 19.03.2019)

Here is another example: *baramysh* – oil-fried cakes with filling from by-products, traditional food in North Kazakhstan and in some regions of Russia where representatives of ethnos live. If in Petropav-

lovsk *baramysh* is prepared in each Kazakh family for national holidays and weekdays, such cakes are in the menu of restaurants and cafes of the regional center, in other regions of Kazakhstan they are not mentioned. We noted 6 word uses in the newspaper “Kazakh truth”: *Decided not to limit itself to cakes, offers semi-finished products – small cakes with meat (baramysh), mants, and also a variety of salads, snack rolls, pies and, of course, boursak* (Kazakh truth, 22.04.2019); *Three nights did not sleep, baked boursaks and baramysh* (Kazakh truth, 22.04.2019); – *Making baramysh I was taught by my mother* (Kazakh truth, 04.12.2018).

Result and discussion

Inclusion remain a significant source of information about tradition, life, terrain, and the key to understanding the cultural situation. Because of their high degree of information, they become intermediaries in the dissemination of cultural information in a concentrated form. Many researchers paid attention to the cultural component and the national colour of the inclusion. Y.A. Zhluktenko speaks about some «emphasis of culture,» which persists while maintaining strong ties with the previous reality (Zhlutenko Yu.A., 1974: 54). In other words, when broadcasting a different culture in the text, this “culture accent” will also necessarily be present. In particular, such “accent” can be described as being present in the receiving language by alien “culturems” (the term of Z.G. Proshina), words whose meaning carries some cultural meaning (Z.G. Proshina, 2010: 311). It can be noted that inclusion, even if there is a correspondence in the vocabulary of the Russian language, still carries its connotations, which are characteristic for its understanding by representatives of Kazakhstan culture. Which explains when a Russian-speaking speaker deliberately decides for the Kazakh lexical item.

When using inclusions, indeed, there is a process of nomination, but not all inclusions used in the nominal function call household objects, cultural realities, names of another, alien culture. It is possible to observe partial coincidence of realities and foreign-language inclusions. From here it can be deduced that it is the foreign language insertions-realities that act as cultural-orienting units.

Turning also to another aspect of such inclusions. The use of inclusions involves a national specific color, but in addition also causes an associative series associated with the inclusion used.

With the help of inclusion, associations hidden from the monolingual and monocultural reader

are involved. It is often the case that such associations are understood only by the bilingual reader, in which case, along with the national-associative load of inclusions, perform the role of a kind of limiter.

Inference

Cultural and linguistic contacts lead to the emergence of phenomena in each of the linguocultures under the influence of another linguoculture. Mastering foreign linguoculture requires appropriate verbal implementation by means of language. We believe that intensive contacts taking place in Kazakhstan are positive for the society as a whole. Inclusions from the Kazakh language even at the ini-

tial stage of entry are actively used for transmission of the most important semantic, connotative values.

Accordingly, the emergence of a large number of such foreign Russian language vocabulary is due, on the one hand, to the desire to preserve the authenticity of its own linguoculture even in texts in the language of inter-ethnic communication, and, on the other hand, to the natural use in speech of those words or expressions that are used in search of the best and as the most appropriate. Thus, due to the saturation of the Russian language with inclusions from the Kazakh language, the importance of linguistic monitoring of such a phenomenon in the conditions of contact position of two linguocultures increases.

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