

Artículo de investigación

National cultural characteristics of the Khanty's communicative behavior in stimulating speech acts**Национально-культурные особенности поведения ханты-мансийского народа в стимулирующих речевых актах**

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Abstract

The scientific article for the first time presents a study of the ways of expressing motives on the material of the Khanty language. These methods are comprehensively analyzed in specific communicative situations used by the speaker and addressed to the listener. The imperative paradigm in speech constructs includes word forms of the verbal lexeme, expressing an imperative meaning addressed to the listener. As a result of linguistic analysis of such speech acts, it is revealed that the speaker's will regarding the execution of the called action is expressed regardless of who performs the action: the listener, the speaker, the person not participating in the speech act, or any combination of the listed persons. The main

Аннотация

В научной статье впервые представлено исследование способов выражения мотивов на материале хантыйского языка. Эти методы всесторонне анализируются в конкретных коммуникативных ситуациях, используемых говорящим и адресованных слушателю. Императивная парадигма в речевых конструктах включает словоформы глагольной лексики, выражающие императивное значение, обращенное к слушателю. В результате лингвистического анализа таких речевых актов выявлено, что воля говорящего относительно совершения названного действия выражается независимо от того, кто его совершает: слушатель,

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(nuclear) way of expressing an impulse is an imperative construct.

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говорящий, лицо, не участвующее в речевом акте, или любое сочетание перечисленных лиц. Основным (ядерным) способом выражения импульса является императивная конструкция.

Ключевые слова: речевой акт, коммуникативное поведение, мотивация, Ханты-Мансийский народ, национально-культурные особенности.

Introduction

Speech communication of people is the most important part of the behavior, which is called linguistic behavior or linguistic existence (Kholodovich, 1967) Therefore, it is obvious that language behavior should be «regulated by certain rules that constitute a very significant part of the rules of etiquette in force in a given society» (Khrakovsky and Volodin, 1986). This part of the rules is called the rules of language, or rather, speech etiquette.

By speech etiquette we mean «<...> ritualized speech behavior of a person in society, which reflects essential social criteria. The description of speech etiquette is based on the system of socially significant situations, a set of differential features of participants in etiquette behavior (gender, age, social status, kinship, acquaintance) and hierarchy of the interposition of the interlocutors (below, equal, above) » (Khrakovsky and Volodin, 1986).

It is important to emphasize that both participants in the deictic situation, in turn, perform the roles of speaker and hearer, are with each other in all socially significant relations for a given language team, fulfilling a certain role for each of these relations. However, in each act of communication partners, addressing each other, always focus only on one (and not on all!) Social relations, and each chooses the form of address that corresponds to his role and that of the interlocutor on the preferred social relation chosen in this situation.

Forms that convey «public (in the broadest sense of the word) relations to the conversing, listening and other persons in question are commonly called forms of politeness» (Alpatov, 1973). Politeness is considered to be a «central communicative category, because it is cross-cutting and integrates a number of more particular categories. It is she who is the regulator of communicative behavior, she plays the most

important role in ensuring the organization of harmonious communication» (Larina, 2009). The main purpose of polite behavior is to «show a partner a benevolent and respectful attitude towards him» (Larina, 2009). This goal is achieved through a variety of strategies and language tools that we will consider in this paper. Note that ignorance of the means specific to their linguoculture leads to the fact that communicators make statements using other people's strategies, which causes the interlocutors to misinterpret their communicative intentions and eventually leads to a communicative failure. For example, in the speeches of modern speakers of the Khanty language, it is quite often heard in the rules of speech etiquette, in addressing older people the form of the 2nd person plural nin “You”, by analogy with the Russian polite address to “You”, although There was no historical appeal in the Khanty language user etiquette rules.

Materials and methods

The material for the study was the dictionary V.N. Dictionary «Khanty-Russian dictionary» (Solovar, 2006) and field recordings from informants who are carriers of the Kazym dialect of the Khanty language.

The methodological basis of the work is a national-cultural approach to the analysis of linguistic phenomena, based on the indissoluble connection of language and culture.

The purpose of the study is to analyze the national-cultural specificity of the image of a person in the Khanty language.

New in the study consider the description of the formation of stable speech acts, taking into account cultural studies and regional character, significant is the influence of the cultural factor

of the Khanty peoples on the structure of the speech act.

The goal, the tasks set in this work, as well as the specifics of the object and subject of the study determined the use of methods and techniques that have become traditional in works on linguistic regional studies.

The leading method used in describing observations of linguistic units at different levels of declarations in this paper is the descriptive method, which includes observing language material, its systematization, generalization and interpretation.

To establish common and individual characteristics when comparing the structure of texts of speech acts of different thematic organizations, the methods of the comparative method were used.

The collection of material aimed at the selection of language units for analysis was carried out by the method of continuous sampling.

In determining the nomenclature of speech acts of the studied territory, a quantitative method was used.

When analyzing the language material, linguistic sources and functional-stylistic approaches were integrated.

The study of the material was carried out using the following techniques: semantic interpretation techniques; component analysis; reception of quantitative accounting. The complex of the methods and techniques used made it possible to present the versatility and complexity of the object under study associated with different language representations.

The study is based on modern methodological principles of language learning: integrity (attraction of data from related humanities, primarily dialectology, history and culturology), anthropocentricity (focusing on the linguistic and cultural aspect of the study), textcentricity (perception of speech acts as completed works of the speech-thinking process), communicativeness and functionality (consideration of the genre and stylistic features of speech acts, motivated by a pragmatic Adana). A special place is given to the principle of consistency and historicism, which predetermines the consideration of linguistic phenomena of past eras as natural stages in the development of the modern language.

Discussion

In the Khanty language, there are so-called, «biased (or improper) impulses» (Plungyan, 2011) which are addressed to the first, but through the third person. In this national-cultural tradition of communicative behavior of representatives of the Khanty linguistic culture, the addressee is hierarchically higher, on the one hand, and older than the speaker, on the other. Here we will focus on the expression of the category of politeness.

1. Etiquette use of the imperative form of the 3rd person.

Politeness is expressed in the choice of the pronoun *lŭw* 'he / she', with which the speaker names the third person. On the one hand, it indicates the person to whom speech is addressed, and, on the other hand, indicates the social status of the participants in the speech act, the so-called category of politeness. All other components of the device, namely, the addressee, to whom the speech impact is directed, is decorated with an indicator of 3 persons singular. In such constructions, in the case of a performer coinciding with a third party, «the direct impulse is transformed into an indirect one. The immediate addressee of the speaker is charged with the task of influencing the real performer» (cf. Russian *let him...*) (Plungyan, 2011).

For expressions of special deference and respect in such constructions, the verbs of both the past and the present tense are used. True, the verb is combined with immutable modal particles *lŭłəŋ* 'would' and at 'let' be indicative.

In Khanty, the choice of a third-person pronoun can follow two types of rules: «it can depend on the distance between the speaker and the addressee, but it can depend on the distance between the speaker and the third person himself»: cf. «Russian expressions like his excellency» (Plungyan, 2011). A similar phenomenon is observed in other languages, for example, in the Mongolian language there is an inclination «a benedicative that expresses only polite and respectful requests» (Melchuk, 1998) or in Japanese, not only politeness, but also courtesy can be expressed in the verb form (Alpatov, 1973).

2. Expression of request with the help of the imperative form of the second person in the Khanty communicative culture.

In Khanty communication, imperative is one of the main ways to express a request. The imperative statement, the core of which is the imperative mood of the verb is the most used when expressing a request. In Khanty language, these are the forms of the 2nd person singular.

Note that imperative statements are used when expressing a request is much broader and covers all levels of politeness. According to N.I. Formanovskaya, «<...> an imperatively expressed request to communicate in communication can be» read «by the addressee from the point of view of varying degrees of attention, politeness, gentleness or exactingness shown to him» (Formanovskaya, 1998).

It clarifies T.V. Larina, that is, «depending on many factors, both linguistic and paralinguistic and extralinguistic, an imperative request can have ... different illocutive force. Recall that in English, statements based on the Doitplease model 'Do it, please' are indicative of a low level of politeness and are characteristic only of informal communication (and in limited contexts)» (Larina, 2009).

Polite relations between communicants are actualized in the Khanty language, in addition to the aforementioned, archaic use (łıwat ... let him (she)'), by a number of language means:

- śilōwatjämweren 'please' (such a size is a good thing (yours));
- diminutive pet forms (pōχ-ije 'son', ew-ije 'daughter', pōšχ-jie 'little child', nāwrem-ije 'baby) with a touch of pettiness expressed by the -jie suffix;
- various minimizers, which are used «to reduce the» social price «of the object of the request and minimize the cost to the addressee», for example:
- all sorts of minimizers, which are used «to reduce the» social price «of the subject of the request and reduce the cost of the addressee», for example: ajšükije 'malenechko, a little bit ', aj-aj ' little-little ', šiməl-šiməl 'a little ' (Onina, 2001).

In the Khanty language, the combination of words śilōwatjämweren, translated into Russian as 'please' has an important pragmatic meaning and, perhaps, is a kind of "magic word". Using the imperative, this combination softens the categorical requests. It should be noted that in the system of kinship and the characteristics of the Khanty people, the belonging of a person to a certain gender: the father, mother, husband or

wife is of great importance. Also important is the age of each relative relative to "I."

A feature of the use of this marker of politeness śilōwatjämweren 'please' is that this language tool is used between communicants, relatives, neighbors in the house of one village, according to the plague, on the same parking lot, especially the middle generation. In relation to children, this expression is also used, but, more often, in a joking or semi-humorous form. In these situations, intonation plays an equally important role. For the sake of justice, it should be noted that this polite form does not actually apply to older people.

The courtesy marker śilōwatjämweren 'please' is an effective means of enhancing courtesy and courtesy between loved ones. At the same time, heightened politeness does not in any way manifest the social status of the speaker and the low price of the service, since, as can be seen from the examples, they are used in dealing with a very small request.

In the field of communication, mainly in relation to young users of the Khanty language, appeals are frequently used in which the diminutive suffix – jie is used, more often in a possessive form, when it comes to related terms. However, it should be noted that this means of mitigation is never used outside the intimate sphere of communication – with strangers and little-known people.

Appeal, with «grammatical independence and specific intonation» refers to the means of expression of the addressee. The obligatory semantic function of the address is to attract attention and establish contact.

According to N. D. Harutyunova, such speech acts as «request, order and some others are meaningless if they are not addressed to anyone» (Arutyunova, 2009). The appeal, as is known, is directed to the predetermined person. These «features of treatment are determined by the ability of the nomination in the position of treatment to relate to the second person». Its main meaning is «to cause a reaction in the audience» (Jacobson, 1975)

In the imperative construction in relation to the predicate, the appeal is used mainly in the preposition, but, in all probability, it is possible to find it in post-and interpositions, which can be predetermined rather by stylistic factors.

According to our observations, «the appeal of any stylistic color in the context expresses the face and performs a contact-setting function that affects the semantics of the impulse. The called function of inversion is leading if it is placed before the verb-predicate» (Arutyunova, 2009). At the same time, the address is characterized by a special vocal intonation that separates it. In such constructions, as we noted, «the form of treatment ... coincides with the nominative» (Plungian, 2011). In this case, it performs the appellative (incentive) function, the contact-setting function fades into the background. Thus, the appeal is always directed to a certain person. In addition, the appeal conveys various shades of modal character, in which subjective modality is put to the fore.

In the Khanty language are used and all sorts of minimizers, which are used to reduce the “price” of the request, for example: *ajšükijemänem lawli* ‘wait for me a little’; *mänem šiməl-šiməljkpöna* ‘give me a little water’. In such constructions we observe the implementation of the strategy «minimize the degree of intervention». For example, names with diminutive suffixes perform socially pragmatic modifiers. In such statements with diminutive suffixes, despite the presence of an imperative, a soft request sounds. This allows you to implement a strategy of rapprochement, and in the presence of proximity, a minimum formality is possible and there is no need to specifically obey certain rules in communication. Consequently, to mitigate the impact on the interlocutor, natural when making a request, Khanty communication mainly uses a direct way of expressing the request.

Results

The mankind of the XX century in the self-knowledge came to understanding of that culture is the activity corresponding to the idea. Culture is inseparable from other forms of human activity (knowledge, morality, art, etc.), and language in this context acts as a form, the most important element of the national culture of the people.

Since the beginning of XX century in culture began to see a specific system of values and ideas. Culture in this sense is a set of absolute values created by man, it is an expression of human relations in objects, actions, words, which people attach importance to, that is, the system of values is one of the most important aspects of culture. Values, norms, patterns, ideals are the most important components of axiology, the doctrine of values. The system of values is considered to be the core of spiritual culture, the

proof of this is the following most value-colored concepts of culture; faith, Paradise, hell, sin, conscience, law, order, happiness, homeland, etc. Each new native speaker forms his vision of the world not on the basis of independent processing of his thoughts and experiences, but within the framework of the experience of his linguistic ancestors fixed in the concepts of the language, which is fixed in myths and archetypes; assimilating this experience, we only try to apply it and slightly improve it. But in the process of cognition of the world, new concepts are created, which are fixed in the language, which is a cultural heritage: the language is «<...> a Means of discovery of what has not yet been recognized» (Gumboldt, 1994).

Therefore, the language not only calls what is in culture, not just expresses it, forms culture, as if sprouting into it, but also develops itself in culture.

According to N. Berdyaev, nationality, understood as individual existence, not the existence of mankind. The philosopher believes that each individual with his national identity is included in humanity as a national person. «A national person is more, not less, than just a person, there are generic features of a person in General and there are still features of individual-national» (Berdyaev, 1990). Hence culture cannot be N.. Berdyaev, abstractly human, it is always specifically human, that is the national. National culture is usually understood as a set of social relations and values of a certain nation (Dubichinsky, 1993)

Each national culture has significance, each national language expresses the uniqueness that distinguishes one national culture from another. Khanty live in the Khanty-Mansiysk and Yamal-Nenets Autonomous districts of the Tyumen region, as well as in the North of the Tomsk region. The total number of people is about 28 000 people. Khanty settled in a very vast territory of Western Siberia and historically divided into three major groups: southern, Northern and Eastern. In each of them, linguists and ethnographers distinguish smaller local groups, settling on the tributaries of the Ob river or individual sections of the huge waterway.

To understand the basics of the traditional culture of Khanty it is important to know the General way of life of the people and especially the most close to the culture aspects – worldview and social organization.

It is believed that the units of language are a reflection of not only nominative, but also pragmatic human activity. Thus, the units of the vocabulary, in the lexical meaning of which is a certain assessment of the phenomena designated by them, contain coded information about the relationship of the subject to the object. Such coded information, realized in the statements embodied in the vocabulary of the litters.

Conclusion

Thus, these facts indicate that the impact of the addressee in the Khanty culture, in principle, is not a violation of communicative norms. Due to the peculiarities of their language, Khanty communicants demonstrate a polite attitude to the interlocutor. At the same time, the age of each relative with respect to the "I" and belonging to a particular genus is of great importance. Respect is emphasized, regardless of age. At the same time, the older generation is shown respect for the personal autonomy of the interlocutor, aimed at mitigating the direct impact on the interlocutor.

The imperative combines the expression of desire with the expression of motive. The system of imperative forms, in particular, the form of 3 l. u. CH., is used in the Khanty communicative culture, and for the expression of the request the imperative form of 2 l. is used when the speaker addresses one person (the only listener).

For this Khanty request is characterized in this case, the indirectly, which is indicated by the 3rd person on the social status (or status distance) of the participants of the speech act, while there is no imperative (the core of which is the imperative mood) characteristic of the Khanty request in relation to the generation of middle and young age. Accordingly, it should be assumed that the type of culture and cultural values, which predetermined this communicative feature, is important for the style of communication.

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