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## Interjections in Russian oral speech of Dagestan people

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### Abstract

The article is dedicated to the status and use of interjections in the oral Russian discourse in Dagestan. It semantic and grammatical classification of interjections used in oral speech of Dagestan people. The empirical base is a card index, compiled by the authors and students of Dagestan State Technical University. Authentic recording of a speech in typical situations became the main source for catalogs.

The article represents a classification of interjections used in a colloquial Russian speech by Dagestan youth, on the basis of the classification of V.V. Vinogradov and information about their origin. Semantic and grammatical analysis allowed the authors to come to the conclusion that over the past 20 years, a lot of interjections were borrowed from Arabic and Dagestan languages (less from English and Italian languages). They are marked by the semantic extension features and expressiveness. Authors show the examples of synonymy, the transition to the phraseological units and other parts of speech. This is the evidence of systemacy of the specified category of Russian grammar and of the amplification of language interaction processes.

### Keywords

Interjections, onomatopoeia, interjection imperative, borrowings, ethnolect.

## Introduction

Famously, oral speech of any nation is rich for affective forms of expression, including interjections. Undivided emotional expressions of spoken language tend to interjection sentences.

Interjections traditionally belong to the class of uninflected words, which serve for undivided expression of emotional and emotional-volitional reactions to the surrounding reality. "Expressing emotions, moods, volitional impulses, interjections do not represent and do not name them" [Vinogradov, 1972, 584]. In contrast to the auxiliary parts of speech, the interjection is quite independent unit in the structure of the sentence and does not perform connective function as prep-

ositions, conjunctions, particles: "In coherent speech the interjections can act as a single word in the part of the sentence, or as a whole independent sentence... as part of the sentence, an interjection is not associated syntactically with other words in the sentence and is not part of a sentence (the exception may represent some interjection expressing the willingness, which, being independent statements, can subjugate other words, such as their: No dash it! etc.) [*Russian grammar*, 1960, 672].

Interjections are mainly an attribute of oral speech, and therefore their meaning "often becomes clear only in combination with certain intonation, and sometimes accompanied by one or other gestures and facial expressions" [Ibid.].

It is significant that even in the retelling of another's speech, the interjections are to be preserved.

In modern Russian interjections are usually characterized by two criteria: in terms of origin and in terms of meaning.

### **Classes of interjections in the Dagestani ethnolect of the Russian language**

The empirical base is a card index compiled by the authors and students-linguists of the Dagestan State Technical University. The main source for card index served authentic recording of live speech of Dagestani in typical situations of the city communication as a set of indicative micro-situations.

In regard to ordering interjections in their expressed meanings, there are more general and more detailed classification: from allocation of three groups: 1) an interjection expressing excitement of the speaker and the associated feelings; 2) an interjection expressing certain feelings (disgust, creepy, etc.); 3) an interjection expressing willingness, i.e. order, requirement, motivation, addressed to the other party or to the animal [Shakhmatov, 1925, 507], to detailed classification proposed by V.V. Vinogradov,

who identified ten groups of interjections [Vinogradov, 1972, 589-595].

Let's consider the semantic-grammatical classes of interjections, which is used in colloquial Russian speech of the youth in Dagestan, based on the classification of V.V. Vinogradov and supplementing it with information about the origin of the material studied.

1. Interjections that express feelings and emotions:

- *It turns out she was.*
- *Wow! Not to get wise at all (surprise);*
- *Yeah, the weather just awesome!*
- *You said it! The second weekend for zip (confirmation);*
- *Ugh you can! (admiration);*
- *Give it a rest! (fatigue);*
- *Yes! (approval);*
- *Great! (approval);*
- *At all! (admiration);*
- *Wai Ebel (from Avar "Oh, Mommy") ... what's happened? (surprise);*
- *Wow, what a beaut! (admiration, surprise, delight);*
- *Okay/aight/ok, Stay in touch (consent);*

Some of interjections of this class are ambiguous. For instance, the interjection *Wai Ebel!* except surprise (*Wai Ebel, what you need?*) may express indigna-

tion (*Wai Ebel, what you've done here?*) and other feelings, such as disdain.

Interjection *you know!*, along with admiration, may express indignation (you know, such one smart apple you think you are!), contempt (you know, a button-down!).

Sometimes the differences in meanings are transmitted by the appropriate intonation, which, in turn, is associated with a particular communication situation:

*-Wah, what a good girl! – surprise, approval. – Wah! What's this mess? – surprise, reproof.*

Interjections of this group are characterized by semantic diffuseness and manifold intonational variation of vowel:

*– Oh... awkwardly happened; Ah, all clear. Thank you very much.*

Along with Russian interjections in this group there are also interjections, borrowed from the Dagestan languages:

- Wai! What kind of people!*
- Wai Ebel ... what's happened?*
- Wababay! What are you saying?*
- Ay Lazzat!*

In the late 90s of the XX century the Dagestani youth in a relatively short period entrenched interjections, borrowed from English: *wow!* (expression of admiration, surprise, delight, etc.),

*yes* (cheers, expressing a feeling of satisfaction) and *ubs* (expression of embarrassment). In the XXI century, both interjections of youth discourse moved in effortless communication between people of different ages (both children and middle-aged and elderly).

All interjections of this group are united by sharp (sometimes polar) sense fluctuating – depending on the situation, on the individual style and intonation of figures of speech.

2. Interjections derived from nouns. "Interjections of this class are distinguished not only by virtue of their genetic connection with nouns. They differ from other Interjection classes both by intonations and semantic capabilities, as well as syntactic features [Vinogradov, 1972, 592]. For instance: *Mamma Mia!* (from Italian).

*– Mamma Mia, what are you doing here?*

*– Great! I'm also going with you on Bday!*

*– What's the devil! What will Mrs. Grundy say?*

*– Oh, Allah! Why should I have these problems?*

*– Oh, dread! How should I get home now?*

*– Bluffing, enough talking out the neck.*

Here we should note the different transition types: from nouns – to interjections (What's the devil! Horror! Bluffing!, etc.), from word combination (noun + interj.) to interjection (Mamma Mia), from characteristic tone to the noun and from the latter to interjection (super!).

In this group of interjections, along with Russian (What's the devil! Horror! Bluffing!), are include epy borrowed from English (super!), Italian (mamma mia!), Arabic (Oh, Allah!).

There is smaller number of multivalent interjections in this group than in the previous one, but they still exist. This relates primarily to the native Russian interjections *Блин (blin) (Damn!)* and interjection borrowed from Arabic *Allah!*

3. Interjections, which reflect not so much a direct expression of emotions, moods and feelings, as an emotional response or assessment of the state. For example:

– *Ugh, ugh, Mashallah! (from Arabic means "not jinxing it!")*.

– *Ai saul, so helped me!*

– *Ay Lazzat! In July, we will go to the Emirates.*

– *Ugh you can! He still did not act as a matchmaker for you.*

– *Give it a rest!! Enough to tell me stories!*

Interjections of this group are syntactically closest to qualitative evaluation predicates. They primarily present Arab borrowings by origin.

4. Interjection imperatives – the words that express volitional expressions, motivations, that is the desire of the speaker addressed to the other party. All languages have interjections that serve to beckon another person or, conversely, to give ones conge. The classifications of imperative interjections are widely presented in linguistic literature. Especially interesting is the classification of R.N. Panov [Panov, 1976, 560], which, in our opinion, clarifies and deepens the concept of "the imperative interjections" put forward by V.V. Vinogradov. R.N. Panov proposed a variant of ordering heterogeneous phenomena inside the classes of interjections. The scientist put into the basis of his classification a feature of situational auxiliary of the words in this category, their focus on the expression of a particular feeling or behavior. We distinguish a group of words according to the classification of R.N. Panov on the following classes:

– *Interjections served for expressions of a call: Le! Hey! Hello! Eh!*

– *Interjections served for expressions to observe silence, peace: Hush! Mum!*

– *Interjections served for expressions to call and to fend off animals, to make an effect on animals:*

a) to call animals: *bis-bis* (to call cats), *gydi-gydi* (to call chicken), *ha-ha* (to call donkey), *guruh-guruh* (to call chicken), *kitty-kitty* (to cat call);

b) to fend off animals; *hych* (to fend off donkey), *hai* (to fend off cow), *schit* (to fend off cats), *shoo* (to fend off cats);

c) the call to stop animal: *choush* (to stop donkey), *whoa* (to stop horses).

Most imperative interjections forwarded to animals are borrowed from the Dagestan languages (Avar, Lezgian, Rutul). Some of them, such as an interjection *choush* (to call donkey to stay) may be used in relation to human being in the Dagestani youth slang. Moreover, the word gets scornfully ironic tone. The same happens with the interjection *shoo*.

As you can see, most imperative interjections has a regional character. A set of interjections presented in this paragraph is incomplete and posturizes only a representative image of the material.

5. Interjections that express the emotional-volitional attitude toward interlocutor's speech and the reaction to it. In other words, it is interjection accented on modality, and sometimes modal words accented on interjections:

– *You know!*

– *Ugh you can!*

– *Give it a rest!!*

– *Awesome!*

– *Come on!*

– *So...!*

According to V.V. Vinogradov, "... except for the originality of values and intoning, interjections of this class ... are easily incorporated into the structure of the other sentences as emotionally-modal words" [Vinogradov, 1972, 593].

6. Interjections serving etiquette sphere represent "traditional, to varying degrees, having lost a remarkability of expression a gratitude, greetings, apologies, requests" [*Linguistic encyclopedic dictionary*, 1990, 220]: *salam*, *ai saul*, *come on*, *goodbye*, *give a cold shoulder*, *smack*.

The words of this group are easily developing secondary (expressive-emotional) meanings and are used as a means of expressing surprise, objections:

*Yes, just right now I will become too fast to carry some food for you!*

Syntactic properties of interjections of this group are conditioned by semantic connections and associations with verbal and nominal words:

– *Astafirulla!*

– *Inshallah!*

– *Fuck you!*

– *Bahla-bahla!* (from Dargin language means "calm down")

– *Nighty-night!*

– *Smack!*

7. Abusive interjections (dammit! hell's bells!) represent a fairly limited range of expressions, capacious in intonation and shades of meaning, diverse in their syntactic use, in grammatical properties. In Dagestan ethnolect of the Russian language the expressions of this group of interjections are as follows:

– *Fuck that!*

– *Damn!*

– *Scrungy!*

This group is the smallest.

8. Vocative interjections represent a plurality of different vocative form, sometimes retaining close relation to the forms of a noun:

– *Astafirulla!*

– *Allah!*

– *Inshallah!*

– *Lord!*

9. Onomatopoeic or reproducing exclamations are adjacent to interjections and form a separate group of words:

– *So he did zap and dust his jacket;*

– *Yeah, watched fireworks, as I thinking. Went to the balcony and buzz! Right next to the ear flew. The boys started firecrackers in the yard;*

– *Did you hear an explosion yesterday? So went off with a bang, all dorm was shaking!*

– *Such Khara Khurai (penny gaff) arranged there! Everyone was looking for a tight spot.*

– *I'm sick of his blah-blah-blah!*

10. "Almost beyond interjections, on the border of the category of verb, are situated "interjection verb forms", which are used... in the sense of the past perfect tense (with a racy expressive gradation of immediacy)" [1, p. 594]. For instance:

– *And suddenly he crushed his skull;*

– *Bang! – and she disappeared;*

– *Upsadaisy! who came to see us!*

This class of interjections is the least common in the discourse of Dagestani. It completely lacks any borrowings, as well as interjections performing the function of the predicate.

### **Conversion, synonymy, social stratification of interjections**

Interjections often move to other parts of speech and being included in phraseological units. E.g., such *mezhdometnyh* forms as *to have multiples haha, to catch haha* – to laugh, *laugh getter* – funny situation, *g"ai-g"ui* – to fun, *go off with a bang* – to bang, ex-

plode, *all hunky-dory* – everything is alright, *hoosh* – to hushaby.

The reverse situation occurs when lexical words, and more often – phrases are transferred into interjections: *Wai Ebel! ChIanda, Ugh you can! You know! Wow! For real! Even so? Come on! Until the end! Astafirulla, Inshallah, Barkan, Ay Lazzat! Give it a rest!! Answer! True say! Hey? Right now! Yes, right now! Yeah, right now! Fuck you! It happens. Answer! At all! Tough stuff!*

(discussion of the film):

– *Wait a minute, the first performance will be on December 12, 2012, do these figures say anything to you?*

– *Haha, goofed that one. The End of Days will be on December 21 instead of 12. It happens! Don't worry!*

Most interjections are multivalent. The same interjection can express exactly the opposite values that are understood only in the context. The meaning is lost Outside the context:

– *Wah, what a good girl!* – delight, approval.

– *Wah! What's this mess?* – surprise, censure.

Interjections *Ah, Oh, Ah, Wah, Wai* are encountered both as an exclamation at surprise, admiration, and as an expression of frustration, regret, fear and other emotions. And synonymous

interjections *Hoo, Hello, Hey, Uh, Les* are used as unceremonious treatment, a whoop attracting the attention of another person(s).

The use of various interjections by the speaker depends on gender, age, language proficiency, language preference and speech situation. Vocabulary of interjection preferences may be a part of a "working vocabulary" of an observed linguistic personality. Frequency of interjections in conversational discourse reveals the gender, age, social features of speech subjects. Thus, the interjection preferences of older Dagestani woman include: "*Wah!*", "*Inshallah*", "*Give it a rest!*", "*Actually*", "*Vaya!*"; among young men: "*true say!*", "*believe!*", "*for real*", "*Chanda, ugh you can!*" and others; among young girls: "*Mammamia*", "*Give it a rest!*", "*It happens*", "*Yes, right now*", "*Smack-smack!*" etc. In the last example there is a shift in the interjection of onomatopoeic words.

Another feature of interjections of the Dagestan ethnolect – their possible combinativity: not a separate an interjection is often used in the speech, but its combination with another interjection (Wai Allah, Ay Lazzat!) or a regular combination of interjection with the words of other parts of speech (It happens! Ugh you can!).

## Conclusion

"Part of the modern intellectuals believes that the urban environment has destroyed the traditional culture of the mountaineers, according to others, the cities with their intense communication with carriers of other cultures, especially the Russian and Russian-speaking residents of the North Caucasian Federal District, had an enormous influence on the culture of the autochthonous population, enriched it" [Dzutsev, Gabueva, 2012, 22]. Historical changes are actively reflected in the language.

Semantic and grammatical analysis of interjections used in the colloquial

discourse of the young Dagestani allowed to come to the conclusion that over the past 20 years a lot of interjections borrowed from Arabic and Dagestan languages (English and Italian borrowing are the minority). Their semantically rich functions differ by their originality, expressiveness. They are characterized by ambiguity, synonymy, transition into the category of phraseological units, in the content parts of speech and vice versa. All of the above is certainly evidence of "systemacity" of the specified category of Russian words and amplification of language interaction processes.

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## **Междометия в русской разговорной речи дагестанцев**

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### **Аннотация**

Статья посвящена одному из компонентов разговорного дискурса жителей полиэтнического дагестанского города – междометиям. В ней представлена семантико-грамматическая классификация междометий, употребляемых в разговорной речи дагестанцев. Эмпирической базой является картотека, составленная авторами статьи и студентами-лингвистами Дагестанского государственного технического университета. Исследование представляет собой классификацию междометий, которые употребляет в разговорной русской речи молодежь Дагестана, на основе классификации В.В. Виноградова. Семантико-грамматический анализ междометий, употребляемых в разговорном дискурсе молодых дагестанцев, позволил прийти к выводу, что за последние 20 лет появилось много заимствованных из арабского и дагестанских языков междометий (английские и итальянские заимствования составляют меньшинство).

### **Ключевые слова**

Междометия, звукоподражания, междометный императив, заимствования, этнолект.

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