

# Household and Trade Vocabulary of the Kamchatka Dialect as a Result of Interlingual and Intercultural Interaction

**Grigorenko Natalya Alexandrovna<sup>a</sup>, Kargina Anna Petrovna<sup>b</sup>, Malozemlina Oksana Vladimirovna<sup>c</sup>,** <sup>a,b,c</sup>PhD in Philology, Associate Professor of the Department of Russian Philology FSBEI HE "Vitus Bering Kamchatka State University", Petropavlovsk-Kamchatsky, Email: [<sup>a</sup>kamgulib@mail.ru](mailto:kamgulib@mail.ru), [<sup>b</sup>annakarg@mail.ru](mailto:annakarg@mail.ru), [<sup>c</sup>malozemlina\\_ov@mail.ru](mailto:malozemlina_ov@mail.ru)

The relevance of the study is due to the increased interest of linguists in studying the concept of language as a cultural-historical environment. This was advanced by ancient thinkers, which was further substantiated in the works of Humbolt, according to whom the study of language should be made subordinate to the highest principle; comprehension of 'the people's spirit'. The lexicon of the Kamchadal language (a special ethnic group formed as a result of interethnic assimilation of the peoples of the Kamchatka Peninsula with the Russians) is the history of the peoples of Kamchatka, not only linguistic, but also every day and cultural history, which is of interest to the researcher due to the exclusivity of the material recorded from living witnesses of the era. In this regard, this paper is aimed at revealing the uniqueness of the lexicon of the Kamchatka dialect based on the material of trade and household vocabulary, which has certain specifics due to the peculiarities of climatic and geographical living conditions of the Kamchadals, as well as due to special historical conditions for the formation of their language. The leading method to the study this problem is a method of scientific description, implemented in the techniques of a component, word-formation, and etymological analysis. The paper presents the results of the study of household and trade vocabulary functioning in the Kamchatka dialect. Through the dialect word, the specifics of the language representation of the surrounding reality by dialect speakers are revealed. A large volume of dialect vocabulary that has not been previously noted in regional dictionaries is analysed. The materials of the paper are of practical value for linguists, historians, ethnographers, and cultural scientists.

**Key words:** *Kamchatka, Kamchatka dialect, ethnolinguistics, substrate vocabulary, motivation, borrowed vocabulary, dialect, Kamchadals, Evens, Itelmens, Koryaks, vocabulary, dialect world view.*

## Introduction

In modern scientific literature, much attention is paid to the content of the concept of 'linguistic world view'. The works of such scientists as Apresyan, Vezhbitskaya, Zalevskaya, Krasnykh, Kubryakova, Maslova, Telia and others are dedicated to studying the linguistic world view. A language reflects and stores the totality of the results of a person's mental activity, including the national characteristics of culture, the carrier of which is an individual. "The semantics of linguistic units reflects denotative-significative, connotative, evaluative and other factors, as well as geographical, historical, state, socio-political, social, national-cultural information and features associated with a specific country and a specific people" (Mishankina, 2002) (Braslavets, 1968).

The study of the regional version of the Russian national world view, which most researchers define as a dialectic world view, acquires a special significance in the late 20th – early 21st centuries. This version of the linguistic world view reflects the traditional characteristics of rural folk culture, the way of life, lifestyle, and the naive, empirical image of reality. In modern Russian ethnolinguistics and dialectology, the research on the dialectic world view is conducted rather actively in the works of such scientists as Araeva, Belyakova, Blinova, Vendina, Goldin, Demeshkina, Ermolenkina, Ivantsova, Kobernik, Lyutikova, Nadeina, Nefedova, Nikitina, and others.

The object of this research is Kamchatka dialects, which are Russian dialects of the half-blood population of Kamchatka, formed as a result of interethnic assimilation of Russian people (native speakers of the North Russian dialect) and the indigenous peoples of Kamchatka (Itelmens, Koryaks, Evens). Developed at the end of the 18th century based on the North Russian dialect, they organically absorbed North Russian elements, as well as substrate and borrowed inclusions from local languages (Itelmen, Koryak, and Even). The dynamics of the Kamchatka dialect is characterised by the features that are common for all dialect systems and by specific features due to the foreign language environment throughout the history of their formation. Studying them in the ethnolinguistic aspect is a new and quite promising direction in regional dialectology and ethnolinguistics.

The purpose of this study is a fragmentary description of the household and trade vocabulary functioning in the system of the Kamchatka dialect. Substantive and verbal vocabulary is used for description. The lexical fund of the Kamchadal language is the history of the peoples of Kamchatka, and this history is not only linguistic but also household and cultural, which is

of interest to the researchers due to the exclusivity of the material recorded from living witnesses of the era.

The Kamchatka dialect as a language system has been actively studied by researchers since the 1970s in the works of Braslavets (1968), Bykova (2006), Ilinskaya (2008), Glushchenko (2004), Grigorenko (2007), Kargina (2006), Malozemlina (2008), Polishchuk (2007), Olesova (2006), Khudyshekina (2007). The research work is still ongoing.

The research material was obtained by the continuous sampling method from the Dictionary of the Russian Kamchatka Dialect, published in 1977 under the editorship of Braslavets (1977), from the file cabinet of the Department of Russian Philology of the Vitus Bering Kamchatka State University, and from field records of dialectological expeditions. In addition, the material collected by the authors during dialectological expeditions to the villages of the Kamchatka Territory has been used in the work.

The main research method is the method of scientific description, implemented in the techniques of component, word-formation and etymological analysis. In addition, an introspection technique is used, which implies "taking into account social, cultural and other factors, background knowledge and past experience of an individual and social groups" (Mishankina, 2002). Moreover, when collecting the language material, the lexicographic method was used, which consists of an inventory of dialect units through their lexicography. Recordings of dialect speech are given in simplified phonetic transcription with the minimal use of special diacritic marks (they are used to reflect the speech of non-native speakers and archaic records).

The ethnic-language situation in Kamchatka is quite specific. On the one hand, local peoples – Itelmens and Koryaks - have lived there from olden times.

"The Itelmens live in the west of the Kamchatka Peninsula, in the Tigilsky District of the Koryak Autonomous Okrug. They belong to the Arctic race of the great Mongoloid race. As the main population of Kamchatka, by the time the Russians arrived in Kamchatka, the Itelmens fell into 5 tribal groups: buril, suachchyu-ai, kykhcheren, lichnurin and kules, each of which had its own dialect. The Itelmen language is currently represented by northern (Sedankinsky) and southern dialects" (Glushchenko, 2004).

"The Itelmen language has not been reproduced, i.e. it has not been transmitted from parents to children for about 40 years. People at the age of 30-40 and younger usually have passive knowledge of the language (they understand the Itelmen speech), their active vocabulary does not exceed several dozen everyday expressions with an extremely poor dictionary. Teenagers and children do not know this either; at best,

they can understand the question addressed to them in the Itelmen language" (Volodin, 1976) (Glushchenko, 2004).

The Koryaks are the original population of Kamchatka; they live in the north of the peninsula. Ethnographers distinguish several groups of the Koryaks, each of which has its own dialect.

Later, in the 19th century, the Evens came to the peninsula, compactly settling in the territory of the Bystrinsky District.

"The development of the Even ethnic group from their appearance in Kamchatka to the present time has been moving towards rapprochement with the indigenous peoples and the alien population: 1) the number of mixed marriages is increasing, which leads to an increase in the number of mixed families. According to Orlova, in 1925 two mixed families were recorded out of 32 families [1928, p. 87], and in 2005 only in Anavgay village, 42 families out of 112 are mixed [Materials of the Ethnographic Expedition in Anavgay Village on March 13-21, 2005]; 2) non-traditional farming skills are adopted, new tools and materials are introduced" (Kirillova, 2012).

On the other hand, from the end of the 17th century, Russian-speaking people began to actively inhabit Kamchatka. "In these conditions of interethnic communication, in a rather short time, the Kamchatka dialect was formed..." "The dialects of the territories of the late settlement were formed in conditions of wide dialect and, in many cases, language contacts, in the process of the complex transformation of mother dialects of the European part of the country". Thus, special extralinguistic conditions of formation determined the specifics of the modern Kamchatka dialect. Immigrants and exiles brought North Russian speech, mainly Siberian, to Kamchatka, which inevitably changed under the conditions of a non-Slavic language environment (Glushchenko, 2004). Thus, the linguistic diversity of the peninsula is represented by four languages: the Itelmen, Koryak, Even, and Russian languages, taking into account the dialect heterogeneity. At present, the Itelmens have undergone assimilation processes, having lost their language, retaining it only at the level of passive vocabulary. Modern Koryaks and Evens are bilingual: in the everyday communication of older people, their native languages are used verbally, in the communication of middle-aged people, local languages are used along with the Russian language; the younger generation prefers using Russian as a more desirable language. Besides, in the interethnic communication, all Evens and Koryaks, regardless of age, use the Russian language, which functions in the territory of Kamchatka in several ways: young people use the literary form and vernacular, and bilingual residents of the older and middle generation speak its territorial version – the Kamchatka dialect (Grigorenko, 2012).

The dialectic world view is implemented in such a specific phenomenon as dialectic discourse, which arises and can exist mainly in the situation of everyday communication of village people with each other or with those who collect the dialectic material. This functional version of speech is predominantly dialogical, characterised by an exclusively conversational form of implementation. The main purpose of communication is the exchange of household information. Communicators are dialect carriers – people who have lived all their lives in rural areas and have similar fates, and this also determines one of the parameters of dialect discourse. Life circumstances determined the unity of the world view of communicants, their special view of the world – the view of an economic person, a man of nature, accustomed to live using the fruits of his labor. Dialectic discourse is also distinguished by the commonality of the topics of interpersonal communication of its carriers. Mainly, these are topics related to family relationships, everyday life and traditional types of husbandry. For example, fishing, hunting, reindeer herding, and gathering have always been traditional types of economic activity of Kamchadals. Consequently, the lexicon serving these areas of life is a significant part of their vocabulary.

The active word creation of dialect carriers is important in the structure of the dialectic discourse: their rethinking of the basic habitual meanings of words, the desire for the motivation of a linguistic sign, the formation of secondary metaphorical meanings of lexical units in the process of using the language.

For many years, reindeer husbandry has been the basis of the economy of the Koryaks and Evens in Kamchatka. It is impossible to imagine the life of a nomad without deer. Words serving the field of reindeer husbandry occupy an important place in the vocabulary of the Russian-speaking Koryaks and Evens. This lexical group can be divided into several subgroups by differential characteristics. Some of them are presented here. Groups are represented by both all-Russian and substrate vocabulary.

#### 1. Names of male deer.

**Castrate.** The lexeme is all-Russian; it functions with the meaning "a castrated deer". *I vot kagdá kastrávali, abrizáli iemú ragá, shtóby znat', shto éta kastrát. Kastráty, alén', kak éti, fpiridí fsgdá idét, za nim fse astal'nyie. Anv.*

**Bull.** This lexeme, as in the literary language, has the following meaning: "a domestic horned animal; male cow and some other cattle breeds". *Bykí – éta samtsý alenya. Ess. Aléni vzróslyie nazyváietsa býk. Ess.*

**Savage.** In the dialects of the Kamchatka dialect, this word functions in the meaning "a wild deer". *Domáshniie oléni, oní zhe málen'kiie, sredi nikh dikár' stóit, nógi dlínyie, on nad ními vozvysháietsa, kak sópka. Dikarí iest' dikíie oléni, rán'she f Sóbalefskam raíóne, snek uzhe vot takói, na sabákakh uiezhzháli i túshami privazili dikaréi. My nablyudáli dikaréi vot. Vot*

*ubiváli dikaréi*. Anv. The word is all-Russian, but in the language of Kamchadals, it has a transparent internal form, it is motivated by the word "wild".

## 2. Names of female deer

**Heifer.** This noun in the Russian literary language is used in the meaning "a young, never-calving cow". In the speech of Russian-speaking Evens, this lexeme is used in the meaning: a never-calving female deer or cow. *Nételi – éta vot katóryie ni tililis', nu kak u karóf. Nételi – eta proshlogódniiie, nepolovozrélyie, dvukhlétki, molodýie sámki. Nétil' – éto ne télitsa kotóraia, besplódnaiia, iálovaia*. Anv.

**She-deer.** As in the literary language, the lexeme functions in the meaning "a female reindeer". *I vot uzhé srávnivali s étimi vázhenkami. Nu tam adbiváiuť étikh vázhenak addél'na, katóryie rózhenitsy. Étikh bichéi addél'na tam pasút, aní sámí pa sibé pasútsa, a éti vázhenki na pratálinakh. U nas v asnavnóm vazhakí býli vázhenki. Vázhenka – vazhák, da*. Anv.

**Mamasha.** The lexeme is also all-Russian, as a result of the metaphorical transfer it developed the meaning "female deer".

## 3. Names of deer-calves

**Calf.** As in the literary language, in the Kamchatka dialect, the noun has the following meaning: "a cub of a cow, a cub of a deer, elk and some other large artiodactyl animals". *Telénak kak paiavílsya, snachála on malakóm pitáietsa, patóm kak mámka nachináieet pitátsa: visnói iágylem, posle étava, kak zélin' paiavlyáietsa, fse léta zéleniu, na nach' iágyl'. Kagdá atéts ili drugíe pastukhí, kagdá radítsa tilénak, ia patóm étimi igrúshkami igrála. On bral vot tak vot alén'e úkha u tilénka, vot tak abrizál. My tózhe von vytáskivali tilyát. Vot prigónit, khódit mycháshcheie stáda, i éti lyál'ki mychát, tilyáta i mamáshy íshchut kázhdaiia svaievó. Téli nékataryie astavlyáli svaiíkh tilyát, pabigút za stárshym tilénkam, stársheva kórmyat. Fstaiósh' i smótrish', kagdá tilyáta nóvyie razhdáiuťsa*. Anv.

**Tretiak.** In dialects, this word means "a three-year-old deer". *U nas tretiák obýchno nazýváiut olénei, trekhlétku*. Anv. The lexeme is all-Russian, of Siberian origin, motivated by the word "third".

## 4. Common names of deer

**Leader.** The semantic structure of this lexeme in the Even language functions with the following meaning: "an animal (or a bird) that leads the herd (flock)", which is also known in the literary language. *U nas v asnavnóm vazhakí býli vázhenki. Vázhenka – vazhák, da*. Anv. The lexeme has a transparent inner form, motivated by the word "lead".

**Peredovik.** In the speech of dialect carriers, the lexeme is used in the meaning: "someone (a person or an animal) leading the way". *Peredovík éto kotóryi fperedí iédet, chelovék ili olén'*. Anv. The word is motivated by the word "forward".

5. Dialect and substrate names of deer.

**Tel'.** This noun in the Evens' speech means "a calving female deer". *Téli nékataryie astavlyáli svaiikh tilyát, pabigút za stárshym tilénkam, stársheva kórmyat.* Anv. The word is of Russian origin, motivated by the lexeme "calve", formed according to a productive word-formation model using the "zero suffix" method.

**Gol'tse.** The Evens use this lexeme to designate infertile deer. *A iést' takíie besplódneyie, ikh gól'tse nazýváli.* Ess. No origin has been established. Perhaps it is motivated by the word "naked".

**Iten.** This lexeme is fixed with the meaning "a deer female, calving for the first time". *Pervotélka – íten, dvukhlétka, koróva i olén' tózhe, péryvi ras kagdá otelílas'.* Anv. The word is borrowed from the Even language. In speech, it is used as a synonym for the Russian word "a first-calf cow".

**Kayuyu.** The word is used in the meaning "a baby deer". The word came from the Koryak language. *Diténysly alénei rúshkii zavút ievó état alinénak, a pa-náshymu kaiúuu.* Anv.

**Korba.** This noun in the Even speech is used in two meanings: 1) Old deer. *Aléni vzróslyie nazýváiutsa byk, blízhe k náshemu kórby, tózhe vzraslét' nachináiu na fstaróm gadú zhýzni.* Ess. 2) Male deer. *Kórba – éta olén' proizvodítel', nu katóryi praizvadítel' saméts.* Ess. This substratum word is borrowed from the Even language.

**Kytyn.** This noun in the Even speech means "a female deer that has not calved". *Po-náshymu nazýváiut kytýn, kotóryi ne télitsa vopshché.* Anv. Borrowed from the Even language.

**Mukan.** This lexeme functions in the meaning "an adult deer". *Na fstaróm gadú zhýzni búdet mukán, éta vzróslyi uzhé saméts.* Esso. Also borrowed from the Even language.

**Mulkachan.** The meaning of this word in the Even speech is "a deer at the age of one". *Múlkachan – éta alén', katóryi safsém prashlagódnii ti.* Esso.

**Nami.** The meaning of this word in the Even speech is "a female calf". *Ekén nazýváietsa málen'kii tilénak saméts, a vázhenka vapshé nazýváietsa nami.* Ess.

**Or'yakan – fawn.** *Or'iakán – éta olenénak.* Anv. The word from the Even language.

**Tamuen.** In the speech of Kamchatka Evens, this lexeme is implemented in the meaning "a deer intended for slaughter". *Prignáli tabún k iúrti, khatéli zabít' tamuión i dúmaiem, shto aléni zabégali.* Ess.

**Chalon.** This word is used in the meaning "a castrated deer". *Vapshché do chityrékh let, uzhé patóm aní prevrashcháiuetsa fkastráta, nazýváietsa chalón.* Ess.

**Eken.** This Even noun is used in the meaning "a male calf". *Ekén nazýváietsa málen'kii tilénak saméts.* Ess. The verbal trade and household vocabulary is also very interesting. It uses mainly the vocabulary of Russian origin, is motivated, formed by productive word-formation models. Borrowings virtually do not occur.

**Vóidit' (vóidat').** The word is recorded in the Dictionary of the Russian Kamchatka dialect, edited by Braslavets, with the following meaning: "to pour warm water over the sled runners so that they are covered with a thin layer of ice for better skating... *Govoru, povoidat polozhia, dlya tovo stop katchi byli /T./. Ya dokhtorku ves, ostanovilsya povoidit' narty, ona*

*ispugalas'* /E./" Braslavets, 1977). "On the way they "voidali" the sled, i.e. the sled runners were watered or the runners were polished several times with a small piece of deer skin moistened with water so that the runners were covered with a thin crust of ice" Braslavets, 1977). The word is actually from Kamchatka, not recorded in other dialect dictionaries. It can be assumed that it is motivated by the word "water".

**Kayúrit'** (kayurít'). "To manage the sled of dogs, to work as a dog-driver... – One is a dog-driver /E/. In winter, I worked as a dog-driver and in summer we drove supplies on large trawlers /T./ "Kayurit' means managing the sled and dogs". "The same Kamchadals living along the Moroshechnaya River had to accompany me or "kayurit" up to the next Harjuzovsky spear point" Braslavets, 1977). *Remén' prosóvyvaietsa tudá, odín tudá ukhódit remén', potom ievó tak styágivaiut, naskvós' ne prokhodílo, potomú shto búdesch chertít', oní próch'no délaiutsa, kaiúr zdes' v étom méste kaiúrit. On za barán dérzhyt'sya, óstol i kaiúrit. Kaiurít' <o chelovéke, kotoryi vedet nartu>. Mlk.* This lexeme is from Kamchatka, it is motivated by the word "a musher – a driver of dogs or deer harnessed to sledges".

**Vybúzhivat'**. To expel the beast from a den or a hollow tree. *Vybúzhivat' – budít', nakhódyat berlógu. Z drugói storoný déreva nachináit vybúzhivat', vygonyát' shtó-li sóbolya is kolódiny. Mlk.* The word is one-root, related to the word "budit'" (wake up), and it is motivated by this word. In the literary language, as well as in other dialect dictionaries, it is not recorded, it is from Kamchatka.

**Zverovát'**. Be engaged in searching for, tracking the beast in order to kill or catch it. *Zverovát' – okhótitsa na zvérya. Mlk.* The word is of Siberian origin, dialectic, motivated, "beast" is a motivating word.

**Lúnut'**. **Shoot accidentally (about a gun).** *Ruzhió iméis sh shobói, khotyá i na okhóte taskáies eó i po kakói-nibut' netsyainnosti vnevolsha kurók pri khod'bé i netsyáieno tóze kak-to op kust zadél ili op tsevó i výstrelil, étó ruziú lunúl. Kak onó <ruzh'e> u menyá lunet. Tgl. Vot rasprookaiánnoie, vovék ne palílo, a tut y lúnulo, necháiano výstrelilo. Lulnul ruzhió, brómil ievó, on i lúnul. Klch.*

**Poddymlyát'**. "Puskat' dym v poloe, duplistoe derevo, chtoby vygnat' iz nego sobolya. – Stoyachee duplo. Derevo pustoe. Zakhodit sverkhu. Tam iz nego gaino, gde zver' spit. Snizu prorubaiytsts" otverstie. Kogda svet uvidit, vyskakivait. A esli ne vyskochil, evo poddymlyayut /Kl./" Braslavets, 1977). The word is dialectic, motivated, from Kamchatka. It is formed from a word "dym" (smoke), it is motivated by this word.

**Strélit'**. To shoot /somebody/. *Strélit'* is used instead of shooting or rather to express with a single verb "shoot"... *Zanes v yurtu otets luk i strely strelil syna... Shtrelil. On shvalilsha, v lop shtrelil /M./.* *A ya eo shtrelil. /Mlk/.* *Lisa kh kedrovnik. Koda ona viskotsila, ya strelit ne uspel ee. Sobaki ne dali mne strelit. /T./" Braslavets, 1977). Barán stoít na kamnyú na krayú skalý, ia biká strélil, upál <byk – muzhskaya osob' barana>. Dúpl' – derevo pustóie, tam iá ievó berú <sobolya>, dym pustíl, on výtel navérkh, strélil i fse. Strélil, plókho popál. Klch. On <medved'> vikhódit, rýbu nachina"it lovít, potkhódit khoroshó, dva ras strélish, popadesh. Nérpa víshla, strélil, ubíl. Sbl. Napárnik moi storozhýl baránof, a rysh baránof*



*nagnalá, saméts ubezhál, a sámku strélil. Mlk.* The lexeme is akin to the all-Russian word "shoot" – a verb of the same kind. In the speech of Kamchadals, unlike the single-root word, functioning in the literary language, it changes its morphemic structure (used without a prefix) and grammatical characteristics (it is transitional).

**Trópit'.** 1. Trample the way, the road. *Trópit' – zimói khódish na lýzhakh, vot étu tropínku trópush. Mlk.* 2. Leave traces (about animals). *Trópit' – nadélat' mnógo sledóf, záiets délalet tropú, medvédyá tropá. Mlk.* This lexeme is a hunting term; in the Kamchatka dialect, it changes its semantic structure, becomes ambiguous, and has a motivational connection with the word "tropa" (path).

**Výplastat'.** 1. Gut the fish. *Výplastat', davái plastát' – éto znácht snyát' shkúru Mlk. Mára ribú výplastaiet, posólit, tudá muku i f péts'ku. Kvr.* 2. Cut into pieces (fish). *Výplastsut plastíny, povosat i dymyát ikh. Kvr.* The word is presented in the dictionaries of the literary language as a special one, it is all-Russian.

**Gol'tsevát'.** Catch chars. *Rán'she – goltsevát', a sichás blesnít' goltsá, kóryushku, kúnzhu lovít'. U-K.* A motivated dialect lexeme with a transparent inner form, it has a motivational connection with the word "char".

**Kamchadálit'.** To fish and hunt. Among the immigrants "there were many people skilled in carpentry and other useful crafts, but "kamchadálit", i.e. to fish and hunt, as necessary in Kamchatka, they had to learn from the basics" (Braslavets, 1977). *Moi det kamtsadálil, otéts kamtsadálil, i ya s synov'yámi, kamtsadálit' – iéto ribátsit' i okhótitsa. Mlk.* The transparent internal form of this lexeme suggests its Kamchatka origin. Motivated by the word "kamchadal".

**Nevodít'.** "To catch with a net. – They want to fish with a seine" (Braslavets, 1977). *Moi det poshli te nevodít' tudá vvérkh po rétske. Kvr. Nevodít'-ta vódoroslí ne dayút. Karás', stervéts, voz'met i vot lýazhet (na dno), nevodít' neudóbno, kanitél' na tsélyi dén'. Odín vyplyváiet na batú, nevodíli obých'no na kormé, na nosú, na batú vdvoióm fsigdá nevodíli, potomú shto g béregu potóm. Zaiezdók – vyplyváíut v réku s névodom, nevodyát, koróche, s névodom. Rýba na toné odtykháit, pristáivaietsa, vot i nevodyát. Obých'no nevodíli po nochyám, s véchera ukhódit i do chetyrekh utrá nakidáíut, u nas nazyváli kidáíut névot, poidem kínem, nu, nevodím li. Zaiezhzha"ish na tonyú, da i nevodít'. Mlk. Rýbu lovíli, susýli, ia samá nevodíla, kak bylá vse ravno mustsína. Kmn.* The word is found in dialect dictionaries, it is a dialect term, motivated by the word "net – a fishing gear".

**Ostrozhít'.** To gig. *Ostrozhýli – lovíli ribú spetsyálnymi kryuchkámí na kónus. Mi zimói na Kamtsatke chást' ostrozhyli. Mlk.* Like the previous one, this lexeme is a dialect, motivated by a noun naming a fishing gear – "gig".

**Otnevodít'sya.** Finish fishing. *Otnevodítsa – éto znácht otrybácht'. Mlk.* The word establishes a motivational connection with the word "net", formed by the prefixal-suffixal method according to a productive word-formation model.

Vocabulary, which includes the names of food, denotes the realities of everyday life that a person encounters every day.

"At all times, man procured food. That is why in the vocabulary of any language, a significant part of the words are the names of products, numerous varieties of dishes, methods, and actions associated with cooking. Along with the common, literary names of foodstuffs, food, the Russian language has many dialectic, local words. Some products and dishes in different places are called differently, and many people often cook differently, and therefore they have their own, local names" (Kudryashova, 1997).

The vocabulary naming food is quite diverse; it is the richest source of linguistic, historical and ethnographic information. This lexical group consists of lexemes denoting the names of food, drinks, human actions during cooking and eating.

"Attracting the ethnographic material, relying on it is a necessary condition for a fruitful study of the lexical group, because the knowledge of the facts of ethnography often contributes to the establishment of the internal form of a word, its territorial distribution, clarification of chronology, helps a better understanding of both the past and the present – life, culture of the people" (Ilinskaya, 1998).

It is well known that fish is the main product consumed by the Kamchadals. Most of the dishes are prepared from it or with its addition. Krasheninnikov, as well as a number of other researchers traveling around Kamchatka in the 18th-20th centuries, noting that fish is almost the only food of the Kamchadals. It is consumed at any time of the day: for breakfast, lunch or dinner; they drink tea and fish. They eat it at home, take it with them on the road, for fishing, etc. Fish is used in absolutely any form: stocked, fried, pickled (sour), salted, dried fish. The first course is cooked from it; fish pies are baked for the second course. Even such vital human food as bread is cooked by the Kamchadals with the use of fish roe.

In the Kamchadal cuisine, as in the traditional Russian one, there is a division of dishes into first, second and third courses. The first course includes liquid, most often hot dishes – borsch, soups with different types of meat, fish, served at the beginning of dinner. Since ancient times, the Kamchadals have been cooking different types of soups, which are cooked on meat or fish broth, as well as in plain water.

#### 1. Names of the first courses.

**Porshanói sup** – a compound name, which has the following meaning in dialects: "Soup made from "porsha" – fishmeal". *Porshanói sup délali/susénki istoltsís' mélko-mélko/kak muká/potóm várish na zyrú medvéz'iem // Porsanói sup délali/tolchíli susénku/tudá kapústku/kartósku/solénku. Mlk.*

**Kilyáska** – the dialect name of the soup prepared from keta caviar. *Kilyáska/takói sup s ykrý*

*ketóvoi. Slt.*

Among the first courses, it is worth highlighting that soups are prepared from fish and meat at the same time. This group in dialects of the Kamchadals is made up of synonyms:

***kamchadál'skii sup = péstryi sup.***

***Kamchadál'skii sup*** – a compound name denoting: "soup made from bear meat and fish".

*Potóm kamchadál'skii sup // Éto/znáish/éto/ya nikogdá takóva nigdé ni fstrichyála // V óshchem/midvizhátina kipéla // Medvizhátina sváritsa/i potóm tudá dobavlyáli svézhuuu rýbu/v étot sup // I v nevó kapústa // Éto blyúdo mne ni nrávilos' // Vmés'te rýby/vmés'te midvizhátina // Vot éto mne ne nrávilos' // Varíli my dólgo. Mlk.*

A compound name ***péstryi sup*** is recorded in dialects as synonymous. *Péstryi sup/rýba i myáso medvézhie/fse tam v étom supú. Mlk.* A metaphor is found in this word. The word "péstryi" as part of the name in the Kamchadal language has the dialectic metaphorical meaning "heterogeneous".

### **Names of the second fish courses.**

***Sagana*** – actually a dialect lexeme used in dialects in the meaning "A piece of chum salmon or chinook salmon fried on the bone". *Kamchadály lyubíli saganú, kusok zharennoi na kos'ti kety ili chyavýchi. Pln.* The origin of the lexeme is substrate.

To designate boiled pieces of fish (always fresh) in dialects, the name ***pakhlán*** is used. *Svézhu rýbu pérvuiu otvárvaiut, pákhlán. Pakhlán fkúsnaia ríba pévaia. Mlk.* The lexeme is borrowed from the Koryak language.

***Pnéno*** – actually a dialect name denoting a martagon lily dish (herbaceous tuberous plant; tubers were eaten) with fish. *Gotóvili pnéno/kúshan'ie takó is sarany' s ríboi // Ríbu váryat vmés'te s soronói/a potóm razmesháut zh' zhirom/fkúsnyi takói. Kvr.* Presumably, the lexeme is borrowed.

***Tilyákushki*** is a dialect lexeme, which functions in dialects in the following meaning: "A dish made from cooked fish heads and bones". *Tilyákushki/éto ot rýby kóstoch'ki i golófki váryat. Mlk.* The origin of the lexeme is not clear.

***Galga*** – a dialect lexeme, which has the following meaning in the dialects of the Kamchadals: "A dish of salted fish and potatoes". *Galgá // Birésh kartóshku/birésh rýbu/atmáchivaiesh/zazhárivaiesh zhyr/fse éta peremályaietsa i v dukhófkú // Varíli kartóshku od'dél'no/rýbu solénuu/toklí pés'tikom. Dln. Galgá/kartóshka s solénoi rýboi tolchénaia. Mlk.* The origin of the word is not clear.

***Zakryváshka*** is a dialect lexeme, which has the following meaning in the dialects of the Kamchadals: "A dish of fish and potatoes, baked in layers in an oven or a cooker". The Kamchadals also add cabbage, rice, potatoes, onions, herbs and various spices to this dish. In the past, instead of rice and potato, the Kamchadals used martagon lily tubers. *Zakryváshka // Kartóshku svérkhu/f seredíne rýba/s'nizu kartóshku/kak pirók. Mlk.* The word is motivated, the motivational connection is established with the word "zakryvat" (to close).

In dialects, a synonymous proper dialect name, borrowed from the Koryak language, ***pnéman***

is marked with an identical meaning. *F Sóboleve pneman/zakryváietsa kartóshka bryushkóm // Po-koryákski pnéman // Bábushki pnóman nazýváli.* Mlk. The synonymous proper dialect compound name **télo na télo** is also noted. *U nas ies'ts' iesé kamtsyadál's'ki blyúdo/tse télo na télo.* Mlk.

**Tel'nó** – a dialect name, which has the following meaning in the dialects of the Kamchadals: "Fish cakes with filling". *Tel'nó s kartóshkoi ili s rísom // S saranói délali tól'ko zaiádlyie kamchyadály // Ríby mnógo bílo/iz' neió tel'nó délali/f koríts'tse tolchíli ríbu/poká tésto (farsh) ni stánet/saranú tudá sováli/ris ili kartóshku.* Dln. The origin of the word is not revealed. Perhaps this is a transformed all-Russian word "tel'noe", which changed both its form and meaning in the process of assimilation.

**Kirílka** – a dialect name, which has the following meaning in dialects: "A dish of fish, crowberry and fat, sometimes with the addition of potatoes". *Kirílka // Sol'/varénaia rýba/zhyr medvézhvi y shyksha/i fse pereméshano.* Dln. There is an opinion that the name "**kirílka**" is a Russified version of the Itelmen word **kilékil**. Thus, in the middle of the 19th century, Kuzmishchev wrote that *kirílka* is "a crowberry meal (*Empetrum nigrum*) with seal oil and boiled fish /spoiled/, from the Kamchadal "kelskil" (Kuzmishchev, 1842). Supporting this point of view, Starkova noted as follows: "For a long time, the Itelmens also had such dish as *l'i'l'm, kilekil*, which is known to the Russians under the name "*kirílka*". It was probably borrowed from the Itelmens and associated with their national dish *kilekil*" (Starkova, 1976). Thus, it can be assumed that the "okamchadalivshiesya" Russians, having adopted the recipe for cooking this dish from the native population, also borrowed its name, adapting its pronunciation to its language.

**Tolkúsha** – a dialect name, which has the following meaning in dialects: "A national dish cooked mainly from the fat of marine animals (seal, seal, whale) with the addition of berries or roots, less often – from fish or fish caviar". *Tolkúsha bélyi-bélyi biváiet // Délat'sa iz olén'nya myása i sála // Óchen' fkúsno byváiet // Tolkúsha délat yzh zhýra/dobavlyát kipréi/myáso/ikrá/orékh/púch'ki dobavlyát/kladút kartósku/kak smetána.* Kvr.

As a synonym, the name "**selága**" borrowed from the Itelmen is noted in Russian dialects of Kamchatka, recorded by Braslavets: "Selaga. Same as *tolkusha* /see/" [23, p. 155], context missing. The same name of the dish is mentioned by Krasheninnikov in the "Description of the Land of Kamchatka": "*Glavnoe i bogatoe kushanié, kotoroe gotovitsya na pirakh" ili v" prazdniki, nazyvaetsya Selaga, a pokazach'i tolkusha. DĔlaetsya iz" razlichnykh koren'ev" i vsyakikh" yagod" tolchenykh" s" ikroyu, s" ner'pich'im" i kitovym" zhirom", a inogda i s" varenoyu ryboyu. Tolkushi iz" kislykh" yagod" i sarany ves'ma priyatny, potomu chto i kisly, i sladki i sytny*" (Krasheninnikov, 1994). In the dialects of the Kamchadals, the lexeme **shilkshílk** is marked, which serves to nominate a dish cooked in exactly the same way as *tolkusha*: *Shylkshýlk/S'tébel' (kipreya) razrezáit/soderzhýmoie s'tébl'ya soksáblivaiut/súshat/koptyát/ikrú tózhe súshat y tólchyut/dobavlyáiut nemného zhíru/potóm pýshnoie stanóvitsa/azh béloie délaietsa.* Lsn. In the dictionary of Dal, a lexeme "**tolkusha**" is given with the meaning "crushed pork fat"; the connotation of the meaning "Kamchatka

dish; a mix of whatnot" (Dal, 1998). The word *tolkusha*, along with many other names, was borrowed by the Kamchadals from the language of the Cossacks sent to Kamchatka from the north of Yakutia at the very beginning of the 18th century. The changed meanings of some Siberian words retained their connection with the original meanings. In this case, the semantic connections are completely lost. In the authors' opinion, such semantic changes are associated with changes in material living conditions in Kamchatka.

Preparation of the dish is described by many researchers of Kamchatka. For example, in the monograph by Tyushov "Along the West Bank of Kamchatka" there is the following excerpt:

"The so-called *tolkusha* or "shilkshilk" is considered the greatest delicacy. This dish is prepared from some kind of fat, which is crushed together with fireweed until a completely homogeneous, sticky mass is obtained, reminding sour cream in color; a martagon lily and some berries are added to this mass for a special taste. Shilkshilk cooked on reindeer fat /which is called *sdor*/ is particularly pleasant in taste; shilkshilk on especially slightly acidified seal fat, causes vomiting by its taste, appearance and smell for want of habit" (Tyushov, 1906).

A detailed description of the preparation of the dish is also contained in the Book of Travel Essays by Kantorovich "Along the Soviet Kamchatka":

"Take the core of the fireweed stem /Ivan tea/, cut it into long threads and iron it for a long time on a flat board. Then it is dried and cut into small pieces, soaked in warm water. At the same time, fish and haikov caviar are harvested. When dried, it is pounded with fireweed. The following is gradually added to this mixture: boiled potatoes, pieces of bacon, melted bear fat, martagon lily /a type of local lily/. The finished mixture is sprinkled with frozen crowberry /berry/ and the roots of the local plant *Tragopogon pratensis* are added" (Kantorovich, 1931).

**Chuperka** – actually a dialect word, which is used in dialects to refer to a whole baked fish. *Z bol'shói (ryby) délali chyúperku // Ieió ne mýli/ieió razrezáli/gólovu otrezáli/a vnutri oná tsélaia/kishki tól'ko chérez gólovu vytáskivali/kláli tudá sol'. Dln.*

**Baraban** – an all-Russian lexeme, which functions in the dialects of the Kamchadals in the following dialectical meaning: "A dish of crushed potato and caviar, fried on a pan in an oven or a cooker". *Barabán // Otvárivaiut kartóshku pyuré i tudá ikrú rýb'iu/kakáia ies't' // Fse tolchësh y v dukhófku // My iéli rán'shche s medvézhym zhýrom. Dln.*

**Kemték** – a dialect name, borrowed from the Itelmen language, having the following meaning in dialects: "A dish of boiled caviar". *Kemték po-náshemu/iz ykrý délaiut // Ikrú istóltsut na sélnitse/derevyána taká/várut/dólgo kipyatitsa/potóm iéli. Tgl.*

Thus, a dialect linguistic system is a special, unique way of representing reality, while the study of the lexicon of a dialect language allows describing this fragment of the dialect linguistic world view and considering the world representation system, which reflects the

peculiarities of the people's world perception. The traditional culture represented by dialects – the folk culture – can be defined in the modern situation as the outgoing type of culture, and the desire to fix the traces of the outgoing culture in the dialects is the most important incentive to study them.

In this study, the household and trade vocabulary of the Kamchatka dialect has been fragmentarily analysed. A large number of dialect names that were not previously reflected in regional dictionaries have been identified and described.

As the study showed, in the speech of the speakers of Kamchatka dialects, there is an ongoing active process of rethinking of the meanings of common Russian words of active vocabulary stock, and the words most significant for dialect speakers (subject and verbal vocabulary), as well as the ones related to traditional activities (types of trade, economic activity) are subject to such rethinking. A characteristic feature of the studied lexical layer is the presence of powerful Koryak, Even and Itelmen interference.

The household and trade vocabulary most fully and convexly allows evaluating the ratio of old and new, "us" and "them" in Kamchatka dialects.

The linguistic world view of a dialect carrier reflects other fragments of reality that are different from the world view of speakers of the literary language. This is expressed primarily in the differences in the lexical-semantic functioning of the common Russian word in the system of the literary language and dialect, including in the appearance of dialect meanings, as well as in the peculiarities of the motivation of words of different lexical groups in dialect systems.

The research results can be used in teaching, in special courses and special seminars on general and regional lexicology. The developed methods of analysis and the methodology for describing all-Russian and dialect vocabulary can be used in the analysis of similar lexical groups in the dialect system of other territories. The collected material will be useful when working on compiling regional dictionaries. The research results can be applied in the development of provisions to improve the lexicographic processing of the dialect word.

The materials presented in the paper can be used not only in the study and further development of philological disciplines but also in other areas of humanities knowledge (cultural studies, ethnology, and ethnography).



## REFERENCES

- Braslavets, K.M. (1968). Dialectological Essay of Kamchatka. Scientific Notes of the Khabarovsk State Pedagogical Institute, XIV.
- Braslavets, K.M. (1977). Dictionary of the Russian Kamchatka Dialect. Khabarovsk: Publishing House of the Khabarovsk State Pedagogical Institute. (p. 195).
- Bykova, I.I. (2006). Adjective in the Dialects of the Kamchadals (Ph.D. Thesis). Yaroslavl.
- Dal, V.I. (1998). Explanatory Dictionary of the Living Great Russian Language. Moscow: Russkii yazyk, 4.
- Glushchenko, O.A. (2004). Ethnolinguistic Situation in Kamchatka: Genesis, Current Status, Features of the Kamchatka Dialect. Bulletin of KRAUNTS. Humanitarian Sciences, 1: 39-44.
- Glushchenko, O.A. (2008). Linguistic Studies of Local Lore: Ethnolinguistic Description of the Kamchatka Dialect. Petropavlovsk-Kamchatsky.
- Grigorenko, N.A. (2007). Vocabulary of Flora and Fauna in the Dialects of Kamchadals (Ph.D. Thesis). Yaroslavl.
- Grigorenko, N.A. (2012). On the Ethnolinguistic Situation in the Bystrinsky District of the Kamchatka Territory. Kazan Science, 11: 198-200.
- Ilinskaya, N.G. (1998). On the Problem of Systemic Relations in Vocabulary. The lexical-Semantic Group "Bakery Products" in the Arkhangelsk Dialect: (Semantic and Linguo-Geographical Aspects). Moscow: Dialog-MSU. (p. 320).
- Ilinskaya, N.G. (2008). Dialectological Work in the Vitus Bering Kamchatka State University. Bulletin of KRAUNTS, Series "Humanities", 1.
- Kantorovich, V. (1931). Around Soviet Kamchatka. Book of Travel Essays. Moscow.
- Kargina, A.P. (2006). The Common Russian Verb in the Dialects of Kamchadals (Ph.D. Thesis). Vladivostok.
- Khudyshkina, A.E. (2007). The Common Russian Noun in Kamchatka Dialects (Ph.D. Thesis). Yaroslavl.
- Kirilova, A.I. (2012). Bystrinsky Evens: The History of the Study and Separation of the Group. Bulletin of Archeology, Anthropology and Ethnography, 1(16): 113-120.



Krasheninnikov, S.P. (1994). Description of the Land of Kamchatka: in 2 Vols. St. Petersburg: Nauka; Petropavlovsk-Kamchatsky: Kamshat, 1994.

Kudryashova, R.I. (1997). The People's Word: Dialects of the Volgograd Region in the Past and Present: Textbook. Volgograd: Peremena. p. 121.

Kuzmishchev, P.F. (1842). A Collection of Special or Other Words and Some Expressions Used in Kamchatka. Moskvityanin, 2(3).

Malozemlina, O.V. (2008). Food Vocabulary in the Dialects of Kamchadals (Ph.D. Thesis). Yaroslavl.

Mishankina, N.A. (2002). The Phenomenon of Sound in the Interpretation of Russian Language Metaphors (Ph.D. Thesis). Tomsk.

Mukusheva, E.T. (1998). National-Specific Elements of the Semantics of phraseological units of modern German and Kazakh languages (Ph.D. Thesis Abstract). Almaty. (p. 23).

Olesova, N.G. (2006). Fisheries Vocabulary in the Dialects of Kamchadals (Ph.D. Thesis). Yaroslavl.

Polishchuk, L.A. (2007). The name of Clothes and Shoes in the Dialects of Kamchadals (Ph.D. Thesis). Yaroslavl.

Starkova, N.K. (1976). Itelmens: Material Culture. The 18<sup>th</sup> Century – the 1960s. Ethnographic Essays. Moscow: Nauka. p. 166.

The Western, (1852). The Western Coast of Kamchatka according to the Series of Ushakov and Elistratov in 1742 and 1787. (1852). In Notes of the Hydrographic Department of the Marine Ministry (Part X). Saint Petersburg.

Tyushov, V.N. (1906). Along the West Bank of Kamchatka. Notes of the Imperial Russian Geographical Society, 37(2): 521.

Volodin, A.P. (1976). Itelmen Language. Leningrad.