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SOME REMARKS ON LINGUAL AND EXTRA-LINGUAL PECULIARITIES OF ODESSA URBAN SPEECH

Summary. This article is a fragment of lingual and cultural interaction research in humanitarian space of Odessa. The *purpose* of this study is to show some results of different foreign languages influence on the Russian language in multicultural region based on the Odessa shibboleths that arose due to inter-language interaction. *Methods* of sociolinguistic, etymological, semantic and comparative analysis were used in the work. The *finding* of our analysis suggests that lexical, phraseological and grammatical borrowings of ordinary discourse are the most tenacious in urban vernacular. The use of regional shibboleths has usually the territorial and social dimension and affects the formation of the regional peculiarities of speech rules. The *practical value* of the article is the ability to use its results in training courses dealing with issues of intercultural and translingual relations, language evolution, translation. The *results* of the study indicate that the functioning of Odessa shibboleths of Ukrainian, Yiddish, French, German and other origin has certain recognizable features in the Russian urban speech of Odessa.

Key words: urban speech of Odessa, urban koine, shibboleth-odessism, language and cultural interaction.

Problem-setting and recent papers survey. From the 19th century Features of Russian urban speech in Odessa attracted the attention of researchers, writers, journalists, and artists. These features caused conflicting reviews. Then two attempts at scientific recognition of the processes that took place in the Russian speech of Odessa were made: the work of Konstantin Zelenetsky, the professor of Richelieu Lyceum “On the Russian language in New Russia province” (1855) [6] and the work of Vladimir Dolopchev “Experience of the Dictionary of Errors in Russian colloquial speech (mainly in southern Russia)” (1886, 1909) [3; 4]. At that time, usually the Russian language of multilingual cities and regions was considered as a result of mixing the Russian literary language and “pure” rural dialect, as a variegated set of violations of language norms that could not be systematized. The cause of this condition was called the mosaic resettlement of different languages speakers in this territory. Homogeneous and heterogeneous languages influenced the Russian language. At the beginning of the 20th century, the aggravation of socio-political processes, the processes of nations of Russia self-determination, the prohibition of the urban speech active study, based on Soviet linguistics of the 1920–1930s, on the stratification differences of city and village residents (Victor Vinogradov [2, p. 457–482], Vitaly Zhirmunsky [5], Boris Larin [9; 10], Yevgeniy Polivanov [13], etc.), excessive centralization of language policy and the work on speech culture introduction in the Soviet era made impossible an objective study of the issues of Odessa speech specificity.

Since the 1960s, the features of Russian urban speech in Odessa and the language of Odessa writers works have become the subject of scientific research in Ukraine. These are the works of Natalya Bardina, Oksana Barmenkova, Lina Gukova, Nicolay Zubov, Yuriy Karpenko, Valentina Kolesnik, Aleksandr Ostashko and Aleksey Stetsyuchenko, Lyubov Romanets, Olga Romanova, Ievgenii Stepanov, Tatyana Tulina, Lyudmila Fomina, Marina Kharitonova, Victor Shishov [e. g.: 1; 7; 8; 24; 14; 15; 16; 17; 21; 25; 27; 28] and others. The phenomenon of more than two hundred years of multilingualism of the city of Odessa and the Russian urban koine of its inhabitants is the subject of scientific research in Germany (Erwin Wedel [29; 30]), Finland, Poland, Switzerland, Italy, the USA, Israel, Russia, Belarus [e.g.: 11; 12]. Most studies in the field of linguistic odessics have the purpose to identify specific features of the Russian urban speech of Odessa (RUSO), less often — to analyze individual facts of its lexical, grammatical or phonetic systems. Sometimes such studies are subjective [e. g.: 26, v. 4, p. 206] or contain erroneous conclusions that make it impossible to establish any patterns in the appearance and functioning of the subsystem facts of RUSO [e. g.: 24, p. 7]. Thus, linguistics has long overdue the need for a comprehensive analysis of the lingual and extra-lingual features of RUSO and the phenomenon of Odessa multilingual culture. It is important to determine the place and role of RUSO in the Russian-speaking communicative space, to establish the ways and patterns of interaction of the Russian language with other languages in a multilingual urban space.

Task-setting. The purpose of this study is to show some results of different foreign languages influence on the Russian language in multicultural region based on the Odessa shibboleths that arose

due to inter-language interaction. The object of study is the Russian urban speech of Odessa. The subject of this research is the ways and causes of appearance, functioning and evolution of specific speech traits in RUSO under the conditions of multiculturalism and multilingualism of Odessa communicative space. We use the methods of sociolinguistic, etymological, semantic and comparative analysis in this research.

The basic material presentation. The Russian urban speech of Odessa (RUSO) has lingual and extralingual peculiarities. Territorial peculiarities of the RUSO are objectivized by the Odessa urban koine, social characteristics — by a system of sociolects [22, c. 48–58, 525–526].

From the beginning of the 19th century, the rapid settlement of Odessa by different languages native speakers, representatives of various social groups led to the formation and following evolution of phonetic, prosodic, lexical, grammatical, idiomatic, morphological, and syntactic features of the Odessa urban koine. The main features of this idiom, which became Odessa shibboleths and are known for many literary works, appeared in the 19th — the first half of the 20th century in the speech of multicultural and multilingual Odessa as the most significant cosmopolitan city of the Russian Empire in the era of the new time. Today many of these features are peripheral or completely forgotten. However, during the second half of the 20th century and two decades of the 21st century, the Odessa urban koine has been supplemented with new shibboleths, the formation of which is determined by the historical, economic, social and other pragmatic living conditions of Odessa citizens. Most of them are based on precedent events, situations, names that are important in the historic, economic, social and cultural life of Odessa, in the everyday life of its citizens.

The emergence and preservation of many lexical and phraseological derivatives, specific grammatical forms in the Odessa urban koine are caused, on the one hand, by the innovation in the promotion through Odessa of a number of civilizational processes in the economic, industrial, cultural areas; on the other hand, by the internationalization of the ethnic and social characteristics of different citizens groups with respect for the language, traditions and habits of each of them, as well as the implantation of the most necessary of them into the culture and behavioral traditions of the established urban society [20]. There is also a process of active dissemination of many civilizational, and in parallel with them, linguistic, cultural innovations to the multinational society of the Black Sea and other regions, the whole country [19]. The peak of this process falls on the 2nd half of the 19th — the 1st half of the 20th century. The result of this process is borrowing from different traditional national and social idioms of Odessa citizens to all levels of the system of the RUSO.

We define and characterize some tendencies in the interaction of the Russian language with Ukrainian, Yiddish, Greek, Italian, French, Polish, Moldavian and other languages in the course of Odessa history.

So, in native languages of Greeks, Jews, Germans, Armenians, Italians, French the grammatical category of the verb aspect is absent, the verbs of movement do not differ in direction of action, and active and passive meanings do not always coincide with those of the Russian language in the way of demonstration. By the end of the 19th century, it was the reason for emergence of such grammatical RUSO shibboleths: mixing of perfective and imperfective, unidirectional and multidirectional movement forms of verbs, the replacements of active verbs with related passive verbs. For example: *perestan'te skazat'* (instead of *perestan'te govorit'*) [stop saying // stop talking]; *budem skazat'* (instead of *skazhem*) [we will say]; *vopil on, letaya vniz* (instead of *vopil on, letaya vniz*) [he cried, flying down]; *ne sokhnite zdes' bel'yo* (instead of *ne sushite zdes' bel'yo*) [do not dry your laundry here]; *ne moikni pal'to* (instead of *ne mocha pal'to*) [do not soak the coat // do not wet the coat]. Compare: Fr. *sécher*; Germ. *trocknen, dorren*; Yidd. טריקענען [trikenen] — “sokhnut’” and “sushit’” [to dry]; Fr. *tremper* — “moknut’” and “mochit’” [to soak and to wet]; “mochit’” either *mouiller, humecter*; Germ. *naßwerden, (ein)weichen*; Yidd. נאס ווערן [nasvern], זייקן זיך [veykn zikh] — “moknut’” (literally “*stanovit'sya mokrym*” [getting wet]; Germ. *naßmachen*; Yidd. נאס מאכן [nas makhn], זייקן [veykn] — “mochit’” (literally “*delat' mokrym*” [to wet])).

The Russian language is a “to be”-language, and the above languages are “to have”-languages. Therefore, in constructions of possessive, possibility and responsibility meanings the verb *byt'* [to be] is often replaced by the verb *imet'* [to have] in the RUSO. For example: *Yeyo kukharka imeyet* [has] *ukhazhora* (instead of *U yeyo kukharki yest'* [is] *ukhazhor*) [Her cook woman has a boyfriend]. *My imeyem poteryat' mnogo deneg* (instead of *My mozhem poteryat' mnogo deneg*) [We have to lose a lot of money // We may lose a lot of money]. *Ya imeyu vam skazat' paru slov* (instead of *Ya dolzhen vam skazat' neskol'ko slov*) [I have a few words for you // I have to say / must say a few words for you]. Compare: Ukr. *Ya mayu / mushu vam skazaty kil'ka sliu.* — Germ. *Ich habe Ihnen ein paar Worte zu sagen.* — Yidd. איך האָבע אײַך א פאַר וואָרט צו זאָגן [ikh góbe aykh a por vort tsu zogn] [18, c. 434–436].

The result of different languages influence is a number of regionally normative variants of case government: *skazat' o Dyuke* // *skazat' za Dyuka* [to say about Duke]; *skuchat' po teatru* //

skuchat' za teatrom [miss the theater]; *smeyatsa nad soboy* // *smeyatsa s sebya* [laugh at yourself]; *myt' mylom* // *myt' s mylom* [to wash with soap]; *pisat' karandashom* // *pisat' s karandashom* [to write with a pencil] (compare: Fr. *J'écris avec le crayon*. — Germ. *Ich schreibe mit dem Bleistift*. — Yidd. אין שרייב מיט דעם בלייטער [ikh shrayb mit dem blayer]).

From the middle of the 19th century, Odessa writers use the RUSO shibboleths as symbols of Odessa citizens social solidarity [16], as a way of representing the opposition “self–other». Already at that time, aubergine was called *siniy* [blue], small mackerel — *chirus*, a funny story — *khokhma*, a cabman of big cargo cart — *bindyuzhnik*, a harbor dock for the homeless — *barzhan*. The verb *zanyat'* is used not only in the meaning “to borrow», but also “give in debt»; all the best is metaphorically called tsymes (< Yidd. צימעס); merchant — *negotsiant* < Ital. *negoziante*; a device for checking grain containers (a lot) — *skandal* < Ital. *scandaglio*; beggar, tramp — *kaptsan* < Heb. קבצן [cabtsn]; *so ves' rost* = “in full swing” — translation loan-word from Yiddish אין רעד גאנצער הייך [in der gantser heikh]; *brat' na khap-gevolt* — “frighten”, “take on fear” < Yidd. כאפן אין געוואלט [hapm in gevolt], etc. The peculiar names of the inhabitants with social connotations by areas of residence are already used: *moldovanskiye* (*aristokraty*); *bozhenyaya peresypskie*; *slobodskie*; *mel'nitskie*; *fontanskiye* and others. In the RUSO, there was a huge variety of specific names of people according to the method of earning money: *birzhevoy zayats* — “hare of burse” — “the one who sells information overheard on the burse”; *burzhennik* — “intermediary in the exchange transaction” < Fr. *bourgeois* — “growth on a tree», “pimple», etc. + Russ. suffix *-nik*; *lapetutnik* — “stock market player on the rise” < Ital. *l'appettuto* — “horse with a load on the rise up”, an analogue of *stock bull*; *makher* (< Yidd. מאכער) — “a merchant with several points of sale”; *gesheftmakher* (< Yidd. געשעפטמאכער) — “businessman”; *fortsovschik* — “speculator”, and in the 19th century a *forts* was “a merchant who had the talent to bring down the wholesale price of goods for retail” < Yidd. פארץ [forts] — “intestinal gas” and פארץן [fortsn] — “to fart”). Often, Odessa poets use the method of metaphorization of marine terms. Eg.: *Na traverse* — *akatsii v stroyu, Ya lagom k Deribasovskoy stoyu* (I. Gordon, “Paluba” / “Deck”) [*Acacia trees are on the traverse in the row, I stand sideways to Deribasovskaya*].

The social and historical identity of Odessa has determined many urban linguaculturhemes that are rarely understood outside this city. They represent different sections of multinational Odessa mentality [23]. In the middle of the 19th century linguistic culturheme *khaper* < Yidd. כאפער [catcher, hunter] — “an intermediary who helped to send Jews without passports to the army instead of rich Jews’ children” — appeared in Odessa and other regions of the Pale of Settlement. In the 1860s the word *purits* < Yidd. פארעץ [porets] — “landowner” — acquired in Odessa metaphorical meanings with negative connotations: “boastful”, “haughty”, “arrogant”, “insolent”, “envious”, etc. It seems that real scenario of this metaphor is due to the fact that few Jews managed to take advantage of Alexander’s II Decree on allowing the Jews to be landowners (1862). In 1864, a ban on the purchase of agricultural land by the Jews was again introduced. Linguaculturheme “acne on the head of the bride” could occur only in Jewish communities, which follow the custom of shaving a bride before her wedding. So, Madame Kaplun in the story “Otets” / “Father” by I. Babel answers Froem Hrach: *I don't want you, as the bride doesn't want acne on her head*. In the 1960–1970s, phraseological units *pyataya grafa* [the fifth column]; *imet' grafu* [have a column]; *kommunist s grafoy* [communist with the column] entered into the RUSO from jargons of state security and party-state officials. These units have covert seme ‘Jewish’. There was the place to indicate the nationality of citizen in the fifth column of Soviet passport. These idioms testify to the discrimination of Jews on a national characteristic. At the same time, the style of dwelling rehabilitation *mestechkovoye barokko* — “shady baroque” (architectural bad liking combined with poor quality work, hack-work) — appears in Odessa.

Today in the Russian coarse popular language, the units of words family with new root *-bukh-* are well known: *bukhat'* [to get drunk], *bukhoy* [drunk], *bukhalo* [booze], *bukhar'* [drunkard], *zabukhanny* [very drunk], *podbukhanny* [a little drunk], etc. Our study establishes that etymology basis of these words is the Chinese word form 不喝 [bu khe] = *I don't drink* (*I can't drink anymore; drink enough*). In 1865–1870, after the opium wars with Great Britain and France, when China began to actively trade with Russia and chose Odessa as the main port for trade, 不喝 first entered RUSO from the speech of Chinese sailors and was assimilated into Russian. Sino-Russian single-root hybrids spread by sailors, loaders and traders to the territory of the entire Russian Empire. The word *bodega* began to be used by Odessa citizens at the beginning of the 19th century as Spanish loan word in the meanings of “wine cellar” and “warehouse of goods in the port”. In the 1940s, the influence of the Romanian *bodegă* led to a change in the meaning of this odessism. At the beginning of the 21st century in RUSO, this word is used as “catering point with poor service”: snack bar, pub, wine-glass, bar, cafe, restaurant and the like.

Conclusions. In this way, we examined fragmentarily some linguistic phenomena characterizing the specific speech shibboleths of Odessa and determined a complex of extralingual (pragmatic) factors that affect the formation of RUSO specific features (ethnic, economic, social, civilizational,

geographical, historical and chronological). There are established mechanisms of formation and the significance of urban precedent phenomena in the system of the RUSO. All in all, urban speech is a systematically organized structural integrity, each element of which has its functional value.

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ДЕЯКІ ЗАУВАГИ ЩОДО ЛІНГВАЛЬНИХ І ЕКСТРАЛІНГВАЛЬНИХ ОСОБЛИВОСТЕЙ ОДЕСЬКОГО МІСЬКОГО МОВЛЕННЯ

Анотація. Представлена стаття є фрагментом вивчення мовної та культурної взаємодії в гуманітарному просторі Одеси. *Мета* дослідження — показати окремі результати впливу різних іноземних мов на російське мовлення в мультикультурному регіоні на основі одесизмів, що виникли внаслідок міжмовної взаємодії. У роботі використано *методи* соціолінгвістичного, етимологічного, семантичного та порівняльного аналізу. *Результати* дослідження дають змогу вважати, що лексичні, фразеологічні та граматичні запозичення буденного дискурсу є найбільш живучими в міському мовленні. Використання регіоналізмів зазвичай має територіальний і / або соціальний вимір і впливає на формування регіональних особливостей мовленнєвої норми. *Практична цінність* статті полягає у використанні її результатів у навчальних курсах, присвячених вивченню питань міжкультурних і міжмовних відносин, мовної еволюції, перекладу. *Висновки* свідчать про те, що функціонування одеських шиболетів українського, єврейського, французького, німецького та ін. походження має певні оригінальні риси в російському міському мовленні Одеси.

Ключові слова: міське мовлення Одеси, шиболети-одесизми, мовна взаємодія.

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НЕКОТОРЫЕ ЗАМЕЧАНИЯ О ЛИНГВИСТИЧЕСКИХ И ЭКСТРАЛИНГВИСТИЧЕСКИХ ОСОБЕННОСТЯХ ОДЕССКОЙ ГОРОДСКОЙ РЕЧИ

Аннотация. Данная статья является фрагментом изучения языкового и культурного взаимодействия в гуманитарном пространстве Одессы. *Цель* данного исследования — показать отдельные результаты влияния различных иностранных языков на русский язык в мультикультурном регионе на основе одесских шиболет, возникших в результате межязыкового взаимодействия. В работе использованы *методы* социолингвистического, этимологического, семантического и сравнительного анализа. *Результаты* нашего анализа позволяют предположить, что лексические, фразеологические и грамматические заимствования быденного дискурса являются наиболее живучими в городской речи. Использование региональных шиболет обычно имеет территориальное и/или социальное измерение и влияет на формирование региональных особенностей речевой нормы. *Практическая ценность* статьи заключается в использовании её результатов в учебных курсах, посвящённых вопросам межкультурных и межязыковых отношений, языковой эволюции, перевода. Результаты исследования свидетельствуют о том, что функционирование одесизмов украинского, еврейского, французского, немецкого и др. происхождения имеет определённые узнаваемые черты в русской городской речи Одессы.

Ключевые слова: городская речь Одессы, шиболет-одесизм, языковое взаимодействие.

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