



## Research Article

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# Socio-Cognitive and Pragmatic Aspect of Speech Behavior of Bilingual Individual in Kazakh Society

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## Abstract

The article considers fields of communicative and pragmatic studies of speech patterns and is devoted to comparative research of referring in Kazakh and Russian languages in communicative-pragmatic aspect. By being the specific tool of contact establishment, the addressing to a person is one the most used speech unit in Kazakh and Russian languages. The addressing to a person is part of speech ethics, that is used at different cases of conversation. In addition, it is used by people that have different social features and is directed to different conversation participants. The study of addressing system is specific tool of native language cultural analysis, since used by the representatives of different cultures, the set of addressing is reflection of speech patterns situations from the perspective of ethno-psychology and cultural traditions.

**Keywords:** *linguo-cultural studies, pragmalinguistics, speech patterns of bilinguals, addressing, bilingual*

## 1. Introduction

Nowadays, the globalization took control of all human activity spheres. In the age of expansion of language interactions, the ability to provide the interaction, to organize the cooperation between communicants and to build the conversation based on mutual understanding, dialogue of culture, toleration and respect to the culture of partner on communication stands as the major part of a plan

of intercultural and interpersonal communication.

The most complete coverage this concept took place in works of T.G. Vinokurov, K. F. Sedov, I. A. Sternin, Y. E. Prohorov et. al. In the sphere of interests of scientists, there are question of choosing options of building communication in different situations, the quality of speech interactions with communicative partners. In the recent time questions of studying the speech and speech behavior are receiving the development from the point of linguistic anthropology and is researched in sciences, like psycholinguistics, sociolinguistics, linguo-cultural studies and pragmalinguistics. The common approach that connected all given fields is that speech behavior is specific type of human behavior, which is forms from verbal actions and is based on using language that is organized in the speech. However, each science specifies sides that are relevant for its each tasks.

Sociolinguists understand the speech behavior is the process of the possible option for building social-corrective statement. (I.S. Kon, L.I. Barannikova, V.D. Bondaletov, A.D. Schweitzer, Y.D. Desheriev, etc) The speech behavior of speaker accumulates and implements the cultural and speech experience collected by the social group, which in turn, identifies with universal features of stereotypical speech behavior of the group that the individual belongs to.

At the linguacultural studies, the concept of speech behavior finds its reflection in the sphere of researching the representative of nations and subcultures. The type of speech behaviors of nation is defined by the picture of ethnocultural identity of speech behavior for the given communicative group. The national identity of culture puts its footprint on the verbal activity.

## 2. Literature Review

The pragmalinguistic concept of speech behavior is developed in terms of studying the speech interactions and its tools. The subject of pragmalinguistic is the choice of verbal tools in the purpose of better interaction (Stepanov 1981, 325). In the speech, as crucial feature of an individual, there are personal patterns of behavior. The speech pattern is understood as a verbal experience, that is accumulated as a result of continuous repetition at the common situation and that are imprinted in the consciousness. It is actualized by the speaker immediately, automatically in the form of speech behavior. The unconsciousness and automatism of speech behavior is explained by the dominance of unconsciousness mind in the structure of an individual, as noted by Freud (Freud 1923, 841, 852). As noted by scientists, the speech behavior reflects the regular interaction of linguistic and extralinguistic factors and is an introduction of the individual in the society. It is not only the speech behavior, but also the lifestyle of an individual, that is constructed from its approach of using the language in the real life (Vinokur 1993, 16).

The speech behavior is formed throughout the life of a person and is connected with upbringing, education, place of birth and the environment in which it is usually connected to, with its special features of representative of social group (Formanovskaya 1989, 4, 28). It comes from an idea that speech behavior stands as a complex phenomenon: from one side, it is similarly unique and unmatched, as a specific individual, while on the other side the speech behavior is social, which means it includes the element of stereotypes that is common for specific social group.

The speech behavior of a person, automatic choice of speech tools defines the set of social features of the sender and receiver which are: the place of birth, the commonplace, education, age, gender, role functions. It is important to note the influence on speech behavior that is affected by the one addressed. It is impossible to argue with the statement of E.A. Zemskaya about the idea that people do not communication in the space of emptiness, but speaks to impose it to the addressed, trying to be understandable, close enough or conversely trying to show the difference or superiority over the conversation participant (Zemskaya 1998,18). Besides recalled features, the speech behaviors is affected by several situations, in which the: pattern of communication (official, unofficial), type of communication (public/ personal/indirect), the presence of feedback between sender and viewer differs.

In recent times, there is growing interest to questions of learning national-cultural features of

speech behavior. The speech behavior from the researching standpoint is interesting not only in terms of interpersonal, but also intercultural communication. In the age of globalization, there is more attention to questions of intercultural communication: new opportunities arise, types and forms of communication, the main condition of which is mutual understanding, toleration and respect to the culture of communication partner.

From analysis of communicative behavior, there is intercultural aspect of verbal and non-verbal. T.V. Larina points out the communicative ethnostyles or national styles of communication, in which there are communicative behavior of different nations. The author emphasizes that the speech comes from typical behavior of typical individual in typical conditions, since the behavior of each individual has its own features (Larina 2017).

T.V. Larina defines national style of communication (communicative ethnostyle) as «historically formed, that is predefined by the culture and established through traditions, that comes out in the choice of specific tools of communication (verbal and non-verbal), that are used in the process of interpersonal interactions» (Larina 2017, 36).

We wanted to review the specifics functioning of addressing in the speech behavior of bilinguals in condition of poly-linguistic society, which is the modern Kazakhstan.

As noted by Kondubaeva M.R., Baltabaeva J.K., Shakhanova R.A. – «We can see the adaption of communicative tradition – rules of speech behavior – that are passing through generations of Kazakh and Russian nations. Nowadays, there is new, updated social communicative behavior in the Kazakh society as a compilation of norms and traditions of new linguacultural community». (Kondubayeva 2013).

The speech behavior of bilingual is a choice of specific language in the communication, as well as coded switch, in which the communication participants change the language in terms of conversation. The comparative analysis of speech behavior of bilinguals involves identifying and describing appeals typical of the Kazakh language included in Russian speech, and vice versa (Nasyrova 2018, 202). The research led by H. K. Blumenfeld and V. Marian found out that depending on degree of bilingual integrity, English-Spanish speakers were able to identify visual picture corresponded to their Spanish or English name, while those having less proficiency in one of the languages were not able to provide similar high results at the crosslinguistic competition. The similar research was led by A. S. Descroches et al., where they found out that concerning English-French speakers visual matching of words, they activate both lexical options of each language, without regards to dominant language.

For Russian and Kazakh speaking individuals, the lexical units can be equal or interchangeable. There are few Kazakh and Russian words that can come in one synonymic list, in which they explain each other. We can see that Kazakh language is a part of consciousness of Russian native speakers and mostly forms new expressions in Russian language.

For modern native speakers of Russian language, there is a specific existence of other language in the mind of an individual, which freely takes words from them. However, what is more important is that the concepts from other cultures and languages is completing his picture of the world.

### 3. Methods and Materials

The ability to put a contact and organize the cooperation between communicants in the age of expansion of contacts goes into the first place of the intercultural and interpersonal communication. Any speech contact starts from addressing, which is the first communication establishing tool in social interactions.

The addressing is raising interest for studies, since it contains decent amount of information about communicative norms and traditions, social status relations and system of politeness.

The ability to use the addressing is the important part of any national culture. In the speech, the speech behavior that are sustainable formulas of communication, there is rich national experience, since any language influence the worldview. The earliest socio-linguistic studies of speech behavior of

native language speakers considers the interaction between each other. The form of addressing is important for effective and successful interaction and is important representation of status of relationships. It is possible to use different forms of communication to express own respect or love to other people, as well as to humiliate. To properly address people, it is important to note several factors, such as social status, age, gender, family relationships, professional hierarchy, race and the degree of closeness. The addressing has direct relation to norms of speech ethics, since the important feature of speech is its referring feature. By playing the important role in interpersonal communication, the addressing helps to interaction of sender and receiver, as well enhance the creation of specific communication space.

#### 4. Results

The effective approach on comparative analysis of form of interaction in communicative pragmatic aspect is studying the addressing, considering: 1) pragmatic feature of speaker and receiver; 2) pragmatic goals and results of expression; 3) factors, that affect the choice of speaker in the specific form of addressing.

Denotative-referential (semantic) and communicative functional (pragmatic) features of acting in Kazakh addressing did not receive the proper attention in linguistic studies, even though the concept of these speech unites in its purpose and meaning, not the structure.

The actuality of the work is defined by substantial interest to studying the language as a tool of interaction on communicant, as well as insufficient study of mechanisms of the interaction, that tool of language which is used for defining the intention of the speaker.

The aim of the paper is to identify pragmatic potential of addressing in Kazakh and Russian language and define how the emotional context and communicative pragmatic situations affect the choice of addressing.

To identify functional possibilities of addressing in the process of speech activity, the method of objective pragmlinguistic and contextual analysis took place. The analysis of factors that characterize the communicative-pragmatic situations, as well as interpersonal and social relations of speech partners took place.

The source of research is the observation of oral speech of bilinguals from Kazakh writers.

In the addressing to close people (family members, relatives, friends) in both languages, except traditional addressing by name or by the family title, there is emotional – objective addressing. The pragmatics of addressing in condition of small social group – demonstration of relationships between close people. The choice of interaction at the unofficial sphere depends on emotional state, the degree of closeness between partners.

More often there are anthroponyms being used for addressing. Communicative-pragmatic role of anthroponyms is large, since the contact and specific relationships between speakers sustained through them (Blumenfeld 2013, 57). At the specific communication situation, the anthroponyms reflect the intonation of the speaker to content of message and the receiver, through which realizes its pragmatic role. The options of anthroponyms serves as one of the most important tool of changing the distance in speech behavior, which means moving from official to neutral and further to friendly and intimate speech. Exactly anthroponyms serves as language units, that provide different strategies - derogatory, exalted, familial, alienating, etc.

Anthroponyms serve to highlight the individual from others. In each language, there are own language tools to identify a person. Anthroponyms are part of nation history and culture.

At many languages, the most active anthroponomic form is personal name. Anthroponyms in the role of addressing are the most used in Russian and Kazakh languages.

Parameters that define the choice mad by communication participants at both languages are: Gender and age parameter (which takes into account gender and age attributes of communicants); status-role parameter (which reflects role relations, social affiliation, rank and profession of communicants in various social structures); individual-position parameter (which takes into account

the degree of familiarity or affinity of communicants); emotional-personal parameter (which is connected with regulation of subjective interpersonal relations); educational and professional occupation parameter (which affects the choice of using literary tools).

All these parameters affect the choice of addressing differently, which means that they are situational, since its meaning leads to change of communicational situation. In accordance with several of this speech interaction divides to different types. The basis of classification are two criteria

- taking into account all the peculiarities of a particular communicative situation and correctly assessing the presuppositional properties of the addressee, which determine the choice of one or another form of address. Based on these criteria, three main types of communication situations were identified:
- situations of communication with an unfamiliar addressee;
- informal communication situation in small social groups
- Formal communication situations in large social groups

In the system of addressing of bilinguals, it is possible to define these groups:

1. Zero addressing

It is possible to use the given formulas in Kazakh language to unknown recipient: Сұрауға бола ма... [Surayga bola ma] (Can I ask...), Кешірепсіз! Кешіріңіз! [Keshirersiz, Keshiriniz] (Excuse me!), Ғару етіңіз [Ғару etiniz] (Forgive me...). This addressing is used as a polite form of getting attention of recipient:

Сұрауға бола ма, мынау қандай көше? (Can I ask what street this is?)

Кешірепсіз, поштаға қалай жетемін? (Excuse me, how can I reach the post office?)

It is important to note that addressing “Кешірепсіз” and “Кешіріңіз” [Keshirersiz, Keshiriniz] is having the morpheme of politeness (the endings -siz, -niz) that are representing the polite way of addressing.

The Russian language consists of formulas «Извините» [Izvinite] (I am sorry), «Простите» [Prostitute] (Excuse me), «Можно спросить» [Mozhno sprosit](Can I ask), «Не подскажите» [Ne podskazhete] (Can you tell). Situations in which these formulas are used are identical to Kazakh. The indicator of politeness is shown through the ending -te, which can also be the formula for multiple recipients.

2. Index-addressing

The system of addressing in Russian and Kazakh languages matches in most of cases, since there are mostly index addressing being used. The index addressing is the concept in which the recipient of addressing is defined. The addressing-index is widely used in oral speech. In case of necessity, it is possible to address a person by his title, profession.

«Доктор, выпишите, пожалуйста, рецепт!»; «Водитель, остановите машину у перекрестка!»; «Уважаемые покупатели! Для вашего удобства в нашем магазине работает камера хранения». [«Doktor, vypishite, pozhalujsta, recept!»; «Voditel', ustanovite mashinu u perekrestka!»; «Uvazhaemye pokupateli! Dlya vashego udobstva v nashem magazine rabotaet kamera hraneniya».] («Doctor, please write a prescription!»; «Driver, stop the car at the intersection!»; «Dear customers! For your convenience there is a luggage room in our shop».)

It is also to compare it in Kazakh language:

«Мұны естіген сақы қарасайлар ішек-сілесі қатып күлісті: – Тауып айттың, *учитель*» [«Muny estigen saky karasajlar ishek-silesi katyp kulisti: – Тауыр айттын, *uchitel*»] (Those who heard it laughed as they could: - You found it, teacher) (Slanov 1977, 169); «Ой, *директордың шофері*, жүрсеңші, – деді Степан Злобин тап-таза қазақшылап». [«Ой, *direktordyn shofery, zhursenshi*, – dedy Stepan Zlobin tap-taza kazakshylap»] (Oh, principle's driver, let' go, -said Stepan Zlobin in clear Kazakh language) (Sundetov 1976, 283); .); «Тажибаяв, *выходи из класса!* – Почему, *мугалим?* – Выходи из класса, *говoryу!* – В чем я провинился, *мугалим?*» [«Tazhibayev, *vyhodi iz klassa!* – Pochemu, *mugalim?* – Vyhodi iz klassa, *govoryu!* – V chem ya provinilsya, *mugalim?*»] (Tazhibayev, leave the classroom! – Why, teacher? – I said leave the class! – What did I do wrong, teacher?) (Belger

1992, 79). These examples clearly represent the interaction of Russian and Kazakh languages. The addressing «mugalim» is in Kazakh language, while the addressing «uchitel» is in Russian, but they are easily used in counter language.

### 3. Addressing by age

The status of older in Kazakh language is emphasized by polite addressing, when the main anthroponyms are combined with endings *-ай, -ау, -ке* [-ai, -au, -ke]. The example - «Әй, *Mumpeй-ай*, сенің әзілің қалмайды-ау, - дедің Исahмет әлі де күлімдеп. - *Исеке*, алла тағала күлкіден жазбасын деңіз» [«Ай, Mitrej-ai, senin azilin kalmajdy-au, - dedin Isahmet ali de kulimdep. - Iseke, alla tagala kulkiden zhazbasyn deniz».] (Hey, Mitrej-ai, your jokes are never ending, - said Isahmet still laughing. - Iseke, if god approaches, you will never lose your smile.) (Sundetov 1976, 171); «Немене, *Дәндеке?* Сен бірдемеден күрмеліп отырсың ғой. Айтшы маған, неден күдік, не бөгеттерің бар? - деді Дәндібайдан бет бұрып, Дәркембайға да қарап еді». [«Nemene, Dandekе? Sen birdemedен kurlmelip otursyn goj. Ajtshy magan, neden kydik, ne bogetterin bar? - dedi Dandibajdan bet buryp, Dәrkembajga da karap edі».] (What's the matter, Dandekе? You are afraid of something, aint you? Tell me, what are you worrying about?) (Auezov, 1997, 324)

The age related and status related words are used too - *aga, apa, azhe*. «Мы с Гер-ага стали прикидывать примерный сценарий на тему «как бы покрасивше отметить присуждение» [«Мы с Гер-ага stali prikiduvat' primernyj scenarij na temu «kak by pokrasivshe otmetit' prisuzhdenie»] (Together with Ger-aga, we were thinking about how to celebrate it) (Tursunov, little things of life)

Concerning the addressing in the family, the Kazakh language has the form of *Talgat-aga, Katima-apai* that are similar to Russian *Dyadya Tolya, Tetya Galya*. The words «ага» (uncle) and «апа» (aunt) are put after the name. There is a difference of *agai* and *aga*, *apai* and *apa*, where *-i* is the sign closer relationships to recipient. Besides, these words *agai* and *apai* can be used to those who are not relatives, like unknown adults, parents of friends, neighbors.

Usually in Kazakhstan, there are widely used stereotypical addressing that are representing the formal approach on older people with adding *-ке* in the end of the name - «Erzhan, Erbol, Ertys, Ernar - Eреке»; «Aigul, Ainur, Ainagul - Aieke»; while in the forms to younger there is the ending *-zhan*: «Marat - Maratzhan», «Ainur - Ainurzhan».

Example - «-Videl, kak nash Kureke ulozhil na obe lopatki svoego sopernika? - sprosil Sapar-aga. On stoyal ryadom vmeste so svoim synom Kajsarom. - Nashi segodnya vyhodyat pobeditelyami. Ponyal, Askarzhан? - veselo podmignul Sapar» (Did you see how Kureke put down his opponent? - asked Sapar-aga. He stood next to his son Kaisar. - Ours today are winner. Did you get it, Askarzhан? - said Sapar) (Alimzhanov, the caravan goes to sun) (Stepanov 1981, 18)

«*Ajnalajyn. Uspokojsja. Pridi v sebja. Umeret' mne za tebjа...Voz'mi sebja v ruki, kalkam, dochen'ka moja, - neozhidanno vyrvalos' nezhnoe materinskoe slovo. Tanja uvidela, kak vdrug vzdrognula Bakyt, zamerla, ne verja uslyshannomu*» (Keep calm, my darling. Take you mind, I would rather die for you... Keep control of yourself, *kalkam*, my daughter, - an unexpectedly a gentle motherly word. Tanya saw Bakyt shudder suddenly, froze, not believing what she heard." (Zhaksylykov, The step forward) [2. pp. 66]. To unknown elders, it is accepted to address as - *agai*, *akei*, *atai*, *azamat*, to women - *apai*, *apkei*, *zhengei*, *sheshei*, while elders address younger people as - *bayirim*, *inishek*, *karyndas*, *boizhetken*, *balakai* or words to show closeness - *kalkam*, *karagym*, *shyragym*, *kyzym*, *balam*.

When elders address younger people there are: *ynyshek* (*yny* means younger brother) and *balam* (son, addressed by woman to younger person).

«Balam, auruhuna kai zherde?» (My son, where is the hospital?)

«Ynyshek, Abai koshesi kaida?» (Little brother, where is the Abai street?)

In Kazakh, the possessive affix is used to give meaning to proximity, relatedness: *-shek, -m, -ym* (*bala-m, kyz-ym, zhan-ym, karag-ym*)

Besides the given options to unknown recipients at unofficial situation in Kazakh language, there are option like, *zherles* (countryman), *agayin*, *bauyrim* (brother), *azhesi* (granny), *apai* (mother), *akei* (father), *sheshe* (mother), *korshi* (neighbor), while these forms are widely used in

routine speech. With subcultural perspective, the presence and spread of these forms can be explained by the fact the Turkic speaking nations were leaving with families that included relatives from and out of the bloodline, which are arranged with marriage. Besides, Kazakh people traditionally are divided by Zhuz (one Zhuz consists of many tribes) and the affiliation to Zhuz unites its representatives as one family. The given tradition of family bloodline. This tradition is kept nowadays too.

The specific group consists addressing to children. From all examples, this type is the most emotional. There is an example: *zharygym* (sunshine), *kynim*, *kyntauim* (sun), *ayim-kunim* (sun and moon), *zhuldyzym* (my star), *sholpanym* (my Venus), *zhanyim* (my soul), *kalkam*, *shyragym* (my darling). Since the animal farming was the main source of welfare of kazakj people, it is not surprising to see addressing through animal names: *botam*, *botakanyim*, *botazhan* (my camel), *kozymb*, *konyr kozymb*, *koshakanyim* (yaghenok), *kulynym* (my camel) and et al. The family and close friends or older in the family relationships are addressing this, as well to young people, by using words *zhanyim* (soul), *kargam* (my crave), *balapanym* (baby bird), *kogershinim* (pigeon) and etc. As seen from given words-addressing, the specificity of Kazakh addressing is made of widely used words, that are connected with names of animals and birds.

In Russian language, the function of appellative is using lexical units and syntaxis construction. In Russian speech ethics there are widely used in diminutive lexical forms, as well as in condition of informal conversation, there are words used by the gender: *bratik* (brother), *Mashenka* (Masha), *Druzhochek* (friend), *Mamulya* (mother).

However, it is important to note that Kazakh language consists of addressing that are no common for Kazakh linguo-culture. According to Toiganbekova M.Sh., «Appellations such as *torapaiym* (piglet), *kishkentai adamshyk* (little man), created by calibration and used in the modern Kazakh language, lead to violations of the norms of speech. Each nation has its own worldview, its own traditions, its own culture» [10].

The author explains the the inadmissibility of using the term «pig» in relation to an infant because a pig is an unclean animal in Islam, and therefore it is at the very least strange to use the word «pig» in relation to an infant.

Kazakh people are always emphasizing the importance calling by name. The example: «Our people firmly adhered to the principle: «Honouring the elderly, paying attention to the younger", and therefore addressing was used not only to attract attention, but also as a tool determining the nature of relations between people. Young people respectfully address *apa-koke* or *aga-apke* even to adults who do not know them and the elders pay attention to those who are younger using such references as *anime-sinylim*, *kyzym*, *balam*, *ainalayyn* and *karagym-shyragym*. The educational role of the address is very great and it was often used for moral support» (Desroches 2022). There are other examples.

«Everyone is confronted with the concept of quality thinking from an early age. I remember when my sisters and I were children, we often had a neighbour's high school boy come over. He was short and not very muscular. But his grandfather would invariably greet the boy with the words: «Come in, my *batyr*, have a seat. This address made us laugh. "Is he a *batyr*? Can't you see how frail he is?» - we asked. But grandfather invariably replied: «I call him a *batyr* and he will be one soon. He will try to live up to this high title». Later on, I came to understand that this was the philosophy of life of the steppe tribesmen. A kind, respectful attitude towards others is the first experience that children get» [16, 30].

*"The ferryman, with his hat pulled over his forehead, was a small boy. Beside him sits Tazy, a greyhound.  
- Brother, hello? Can this horse take us to the other side?  
- Hello, uncle. It's like everyone's talking to each other. I'm the one who's moving everybody. As you wish, though," he said and frowned.  
- Batyreke, stop it, stop it. We don't want any trouble (Zhaksylykov 1987).*

*Batyreke* is an address used to encourage the young man.

#### 4. Addressing by gender.

Nowadays, the gender based addressing are widely used. Before 1917, Russian people used two addressing – *sudar'*, *sudarynya* – were universal to common people and was known since XVII of Russian empire. This was part of European universal addressing – *mister* and *miss* or *senior-senora*. For example, more than a half of speakers in addressing had the intention to call the recipient which emphasizes the intimacy and is explained by less social-psychological formula of addressing by gender-age principle: *malchik* (boy), *molodoy malchik* (young boy), *muszhina* (man), *devochka* (girl), *devushka* (young lady), *zhenshina* (lady).

The Russian language's nominative forms of addressing to unknown recipients are also complex and huge in number: *molodoy chelovek* (young man), *paren'* (lad), *prijatel'* (mate), *drug* (friend), *brat(-ok)* (brother), *devushka* (girl), *zhenshhina* (woman), *sudarynja* (ust.)(missis), *sestrichka (-enka)* (sister), *otec* (father), *synok* (son), *dochka* (daughter), *milaja* (sweetheart), *babushka (-ulja)* (granny), *dedushka (-ulja)* (granny), *zemljak* (countryman), *grazhdanin* (citizen).

Kazakh language has several forms *zholdas*, *dostym*, *kurbym* (friend, mate), *kyrdas* (friend, who is the same age).

*Dostym, vokzalga kalai baruga bolady?* (Mate, how can I go to the train station?)

*Kurdas, bul arada askhana bar ma?* (Mate, is there any canteen nearby?)

*Ey, priyatel, gde zdes magazine avtozapchastei?* (Hey, buddy, where is the auto parts shop?)

*Prosti, drug, nam ne po puti.* (I'm sorry, lad, we will not go the same way.)

The representatives of Russian linguo-culture in this situation can use *brat* or *paren* (used when addressing from man to man), *synok*, *molodoi chelovek* (from woman to young man):

*Synok, ne podskazhesh kotoryi chas?* (My son, can you tell me the time?)

*Molodoi chelovek, pomogite, pozhaluista.* (Help me, young man, please)

*Brat, kak proehat na avtostoyanku?* (Brother, how can I go inside the parking?)

The most used forms are *devushka*, *zhenshina* and *grazhdanka*. However, in the Russian ethics, there is ambiguous relation to such addressing.

In Kazakh language, there is *karyndas*, because *karyndas* refers to a gentle, affectionate reference to a young girl. *Apke*, *tate*, *zheneshe*, *dishe* – addressing to older woman.

#### 5. Addressing depending on degree of closeness

More often than not, the Kazakh language has developed a system of kinship references. Almost any name of a relative can be transformed and used as an address. In Russian, words with diminutive suffixes are actively used when referring to family members and friends on an intimate-personal level, for example: *babulja*, *dedulja*, *bratishka*, *bratan*, *bratuha*, *bratella*, *sestruha*, *maman*, *mamul'*, *dedul'*. (grandmother, grandfather, brother, sister, mother, grandfather)

When greeting each other in Russian, people do not always address each other by their first and patronymic names, as is customary with the Russians, but use the polite forms of names adopted by the Kazakhs in their native language:

1. *Good morning, Make!* (instead of Marat Azkenovich).

2. *Hello, atashka/azheshka/agashka!* This is how Kazakh grandchildren can address.

3. *Hello, balashka!* This is an adult Kazakh addressing his son or nephew.

*Baldyzka*, *apashka*, *kelinka*, *abysynka*, *bazhuha*, *zhengeshka* – all these terms concerning relatives are in Kazakh language, but is used with Russian endings. They are used to show the closeness and intimacy. For example, there is a movie called *Kelinka Sabina* or *Bazha*.

The mind of bilingual person considers two languages and it is natural for him to use both of them, with mixing at some point.

Kazakh names of tribes *adaï*, *naiman*, *karakesek* are changing with Russian endings *-adaec*, *adaevic*, *naimanka*, *karakesechka*. It is important to note that mostly used are words with *-k*, *-shk*, *-yuh*. Evidently, they are used in oral speech only.

The situation is somewhat different with other, nominative forms of address. Thus, in situations of informal communication in the Kazakh language such forms of address as *zholdas*, *dostym*, *kurdas*

(friend, buddy), *karyndas* (sis) are possible, *Inishek* (little brother), *balam* (little son), *zherles* (fellow countryman), *agayyn* (little brother), *zazhesi* (grandmother), *zajetai* (grandmother), *apai* (mother), *zakay* (father), *sheshe* (mother), *korshi* (neighbour). We would like to emphasise that a distinctive feature of Kazakh communicative culture is the very frequent use of kinship terms in the process of communication within the family. All family members, whether they are related by blood or marriage ties, have their own name, and in certain situations relatives may address each other not by name but by the name of kinship, for example: *kudasha* - the younger sister of the groom or bride, *baldyz* - the groom addresses younger brothers, sisters of the bride, *kayin-bike* - the older sister of husband or wife, *abysyn* - the sister-in-law, wives of two brothers address each other, etc.

It is not characteristic of Kazakh linguistic culture to refer to one's relatives by name. A special taboo in this respect is imposed on daughter-in-law's communication with her husband's relatives. She has to make up some names for them or call them by their relative status.

#### 6. Regulative addressings

In Russian and Kazakh, regulative addresses are quite common. Regulative addresses regulate the tone and distance of communication with the addressee. According to N. I. Formanovskaya, «Addresses belong to a broad zone of speech etiquette because with the help of such a unit, speech contact with the interlocutor is established and maintained, ideas about a communication situation as a whole and about the role positions of partners, their «social and personal relations» are regulated (Formanovskaya 1989, 4)».

According to A.A. Akishina, Russian communication is characterized by a greater asymmetry of roles and formality due to a greater status distance. In Russian communication, it is polite to demonstrate to elders their status/age superiority and to unfamiliar people their socio-psychological distance. The focus is on the status-role relations between the participants of communication, evidence of which, as the author points out, are the following facts [11]:

1. Availability, in addition to the pronoun «Ty», there is a respectful form of address with a capital letter «Vy». At the business and intimate-personal level of communication this form of address is used in conversation with familiar recipients with a higher social status (*teachers, bosses*), as well as with some relatives (*uncle, aunt, stepfather, stepmother, son-in-law, mother-in-law, etc.*). I would like to dwell a little on the use of the «polite form» of address in Kazakh and Russian. Addressing by «Vy» is typical for both languages in the situation «elder-younger». However, in the Russian language «you» is also possible between people of equal age and even in situations when the eldest is addressing the youngest. In Kazakh, «Ty» is most often used in such situations, which is not a breach of etiquette, but rather emphasises a benevolent attitude.

For example, «Katarlasa, zhurip otyryp: Shyragyym, osy eldyn ozinen shykkan balasymyn, alde shetten kelip pe edin? – dedi». (Sitting down next to me, he asked: «Sunshine, are you from these parts or are you from somewhere else?») (B. Mailyñ)

2. The availability of addressing form, such name-patronymic.

Thus, in a formal setting all Russian respondents without exception use the recipient's first and patronymic names when addressing them. Respondents also use the «first name – patronymic» formula when addressing such relatives as stepfather, stepmother, relatives of friends and acquaintances and older acquaintances. By analogy with the Russian form, the Kazakh language also began to use this form of address: *Elaman Baltashuly, Karlygash Sakenkyzy*, affixes – *uly, -kyzy* follow the gender identification.

3. It is inadmissible to refer by name to people who are older in age and/or position. In Kazakh, it is possible to address elders by name, but with the addition of the affix –*agai, -apai*. And quite often students address without mentioning of name and patronymic: *agai, apai*, which is not typical for Russian language. Although in certain situations of communication this address can be considered familiar. In the process of study or work, students, subordinates address their teachers or superiors exclusively by «Vy» and by first name and patronymic, considering it disrespectful to address them by first name.

#### 7. Addressing to group of recipients

The additional interest is raised by addressing to group of recipients that are connected with specific situation. At last times, there are more occasions of addressing «Khanymdar men Myrzalar» which means Ladies and Gentlemen. This addressing is an official form.

For Kazakh culture it is common to have opposite tendency. It is accepted in Kazakh language to emphasize commonality between people through extralinguistic factors (the degree of closeness): *Tuma-tuyskandar!* *Tugan-tuyskandar!* (Relatives!); *Kuda-zhegizat!* (Relatives!); *Dos-zharan* (Friends-comrades!); *Tamyr-tanystar* (Mates and friends); *Korshi-kolan* (Friends); *Kurby-kurdastar* (Friends who are the same age as speaker) (Toyganbekova, 18).

This phenomenon can be explained by the Kazakh way of life. The Kazakhs strive to unite into a group, a collective, and this tendency is rooted again in the traditions of family, clan unification and life within clans. Certainly, modern life, civilization, expansion of contacts with other peoples, affects the culture and language of each nation: traditions, customs, words and expressions go out of use, new ones appear instead, which are more suitable to modern trends of development. Thus, the form of address *Khanymdar men myrzalar!* (Ladies and gentlemen!) has become widely used in recent decades due to the process of international integration and the influence of foreign languages, in particular English with its so popular formula of address Ladies and gentlemen! Nevertheless, the centuries-old history and culture of peoples could not help but be reflected in national languages, which still preserve the heritage of ethnic groups to this day.

A similar tendency to attract attention is characteristic of the Russian linguistic culture, where such formulas to address a large audience and attract attention are used, as *Ladies and Gentlemen!*, *Dear Passengers!*, *Dear Karaganda Residents and Guests of the city!* etc.

Such forms of address are not typical for the Kazakh language. In a situation of addressing a customer one of the terms of kinship or jerles (fellow countryman) or dostym (friend) will most probably be used.

In Russian, when addressing an audience formally, the address Ladies and Gentlemen is used, which, due to historical changes, has replaced the address *Tovarishchi*, which had been used for many years and addressed to both men and women. The same address is also used in written correspondence: *Dear Mr./Mrs./Mrs./Dear Gentlemen*.

## 5. Conclusion

Thus, as the material shows, the language etiquette of the two compared languages directly depends on the interpersonal relations of the communicants, the nature of communication, the traditions of the people, as well as the situation in which communication takes place, with the main ones being the nature of the setting: official and private. It should be noted that appeals in specific speech situations easily convey the addressee's attitude to reality, to the content of the message and to the addressee, that is, they necessarily realize their pragmatic potential.

The analysis of references in informal communication situations, in small social groups shows that most of the references to familiar people (family members, relatives, friends), marking them as the recipient of speech, express a subjective, emotional attitude to them. This property is most pronounced in emotionally evaluative references. Such forms indicate the addressee only minimally. Their main function is to regulate interpersonal relations. The main parameter for the choice of these references is the emotional-personal parameter of communication.

It should be noted that apart from the parameter of familiarity and kinship, the number and variety of references can also be affected by the age parameter: addressing younger people usually implies a greater number of forms of references with a bright emotional colouring.

Summarizing the use of references in the informal sphere, we can say that the pragmatics of references in small social groups demonstrates the relationship between close people. The choice of appeals in the informal sphere depends on the emotional state of the addressee, the age parameter and the status of the recipient. In Kazakh, the latter two parameters play a more significant role A

comparative analysis of addresses in an official communication situation, in the context of large social groups, shows the necessity of observing norms, most often asymmetric social relations, etc. The official address is characterized by stereotypes and the observance of formal, clichéd forms. The main parameters for the choice of references in such situations of communication are the parameter of professional status, related to the hierarchy of positions held by the communicants and the age parameter.

The use of kinship terms in combination with the addressee's personal name is a peculiarity of the use of appeals in the official sphere in the Kazakh language. In a situation of equal status of communicants, kinship terms in the role of address either emphasize the distance between communicants, or are conditioned by the parameter of age.

Considering the pragmatics of the use of appeals in different situations of communication, it is possible to note such a common point - in both languages there are forms that can be used by addressees in all spheres of situational roles. For example, in the Russian language addresses only by first name and patronymic are mentioned in the sphere of work, while addressing a stranger, in some cases - in the family and circle of friends, is mostly a zero address or by name. In Kazakh, we can call such addresses as kinship terms: karyndas, ininshek, balam, zazhe, apai, agai.

Thus, Kazakh and Russian references form a complexly organized system of units formed under the influence of national and cultural features of the speech behavior of native speakers. The appeals in both languages perform important communicative functions in speech and one can encounter both purely Kazakh (apai, agai) and purely Russian (bratok) appeals in bilingual speech. However, it should be noted that there are also calque addresses (Yelaman Baltashuly). The Russian address, by analogy with the Kazakh one, becomes more emotional, as in the communicative and pragmatic aspect it seeks not only to attract the interlocutor's attention, but also to demonstrate respect, evoke sympathy and create a comfortable environment.

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