

Russian influence on the use of discourse particles in North Khanty

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My paper investigates the use of discourse markers of both Khanty and Russian origins in two North Khanty dialects, namely, in the Synja and the Upper Kazym dialects.

Lipski (2005), analyzing the speech production of Spanish-English, Nahuatl-Spanish, Quechua-Spanish bilinguals, found that the occurrence of many elements that are borrowed from the majority language can be explained with the same motivation. Since administration, education, most official situations and expert positions are related to the majority language, interpretation, correction, and qualification of information are usually expressed in the majority language. Consequently, minority language speakers typically activate a number of elements from the majority language that help to present what is being said in a professional and convincing way. According to his research, this can also be found even in the speech of monolinguals within a given minority language speaking community.

The aim of the presentation is to verify Lipski's observations in a Khanty-Russian context. The investigation takes Crible - Zufferey (2014) as a basis for the definition of discourse markers and follows Crible (2018) for the grouping.

In the case of both Khanty dialects, the texts consist of short, free-form passages for which the fieldworker has only provided the stimulus. The stimuli are either the headwords of Steinitz' (1966-1988) dictionary, or, in the case of the other text, elements of the Khanty fauna and flora, natural forces, etc. However, the texts contain sufficient interpersonal interaction for the investigations because speakers tend to try to make sure that the fieldworker has understood or understood well what is being said.

The Synja corpus is based on over 70 hours of sound recordings. The Kazym Khanty material, in turn, totals 4.5 hours of recorded material. Although there is a huge difference between the two amounts of sound recording, the speech tempo of the Synja Khanty informant is much slower than that of the Kazym Khanty one. The Synja Khanty speaker is a middle-aged woman who is familiar with both the traditional Khanty way of life and that of the Russian-style

villages. The Kazym Khanty speaker was a young woman in her 20s who had grown up among reindeer herders and was studying at a teacher training college at the time of the fieldwork.

In the Khanty corpus, the distribution of Russian discourse markers among the relevant types correlate with Lipski's findings. The presentation will survey the groups of discourse markers used by the Khanty speakers, with particular attention to the origins of the elements they contain. It means that, on the one hand, the use and function of discourse particles of Russian origin will be examined, namely *ведь, вообще, все равно, даже, значит, конечно, конкретно, наверно, наоборот, например, обычно, просто* (evidently, in their adapted forms); in comparison with those of Khanty origin, for instance *il'i mŭj* 'or what', *jastl* 'he says', *lõpɫ* 'he says', *śi ewəɫt* 'well, it seems', *wante* 'look, listen' etc.

References

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