

KUBAN COSSACK BALACHKA: DIACHRONIC AND LINGUOCULTURAL ASPECTS

© *Olesya S. Makarova, Artem S. Goncharov*

Stavropol State Pedagogical Institute, Stavropol, Russian Federation
o-ss@mail.ru

The authors investigate the peculiarities of the dialect of the Kuban Cossacks in the nineteenth century and in modern times. The lexicon, morphology and phonetics of the dialect, the historical and cultural development of the language of the Kuban Cossacks and its separation from the formed Don balachka are studied in most detail. The topicality of the subject lies in the necessity of a more detailed research of the oral and written traditions of the Kuban language group, interaction with which will provide valuable linguistic information about the specifics of speech, speech-creative activity and illumination of the current folklore of the Kuban Cossacks in the Stavropol Territory. Practical significance of the study lies in the fact that the materials of the study can be used to study the Cossacks and, in particular, the culture of the Kuban, modern social and ethnic norms, the customs of the descendants of the Cossacks of Kuban, which seems undoubtedly important for the preservation of general cultural traditions of the past. The scientific novelty of the work is due to a particular study of the linguistic peculiarities and dialect of the Kuban balachka, using a comprehensive analysis. The methodological apparatus of the study consists of general scientific, linguistic, special historical and sociological research methods. The results of the study can be used as a theoretical basis for the creation of techniques and forms of linguistic interaction with the Kuban people within the framework of increasing the level of intercultural communication in the North Caucasus Federal District. Materials of the article in the regional context can be used in the lessons on "History", "Regional Studies", "Literature", the study of a number of topics in the framework of language, history and cultural disciplines in higher education, as well as for the purpose of educational activities on the culture of the Stavropol Territory.

Key words: dialect, vocabulary, phonetics, reduction, isogloss, Cossacks, Kuban.

[О.С. Макарова, А.С. Гончаров Кубанская казачья балачка: диахронический и лингвокультурологический аспекты]

Авторы исследуют особенности диалекта казаков Кубани в XIX века и в современности. Наиболее подробно изучаются лексика, морфология и фонетика диалекта, историческое и культурное развитие языка кубанского казачества, его отделение от сформировавшейся донской балачки. Актуальность темы заключается в необходимости более детального изучения устной и письменной традиций кубанцев как языковой группы, взаимодействие с которой предоставит ценные языковые сведения об особенностях речевой, речетворческой деятельности и освещении актуального фольклора кубанского казачества в Ставропольском крае. Практическая значимость исследования состоит в том, что материалы исследования можно использовать при изучении казачества и, в частности, культуры кубанцев, современных социальных и этнических норм, обычаев потомков казаков Кубани, что представляется, несомненно, важным для сохранения общекультурных традиций прошлого. Научная новизна работы обусловлена частным изучением языковых особенностей и диалекта кубанской балачки с помощью комплексного анализа. Так, методологический аппарат исследования составляют общенаучные, лингвистические, специально-исторические и социологические методы исследования. Результаты исследования можно использовать в качестве теоретической базы при создании приемов и форм языкового взаимодействия с кубанцами в рамках повышения уровня межкультурной коммуникации в СКФО. Материалы статьи в региональном контексте можно использовать на уроках по «Истории», «Краеведению», «Литературе», изучения ряда тем в рамках языковых, исторических и культурологических дисциплин в высших учебных заведениях, а также с целью проведения воспитательных мероприятий по культуре Ставропольского края.

Ключевые слова: диалект, лексика, фонетика, редукция, изоглосса, казачество, Кубань.

Olesya S. Makarova – Ph.D. in Pedagogy, Associate Professor, Stavropol State Pedagogical Institute, Stavropol, Russian Federation.

Artyom S. Goncharov – Student, Stavropol State Pedagogical Institute, Stavropol, Russian Federation.

Макарова Олеся Сергеевна – кандидат педагогических наук, доцент, Ставропольский государственный педагогический институт, г. Ставрополь, Российская Федерация.

Гончаров Артем Сергеевич – студент, Ставропольский государственный педагогический институт, г. Ставрополь, Российская Федерация.

Balachka (from Ukrainian ‘balakati’ – to speak) is a unique language of the Cossacks of the Don and Kuban, which includes various steppe dialects of the Ukrainian and Russian languages, as well as Turkishisms. The Kuban ‘balachka’ is the most significant and close to the literary Russian and Ukrainian languages, it is a kind of generalized Cossack dialect and obeys most of the language laws of the South Russian dialect [2].

The main isogloss by which the Kuban balachka can be identified is the fricative pronunciation of the phoneme /g/, i.e. /ɣ/ [4].

There are isoglosses in the Kuban balachka that combine South Russian and Central Russian features of language norms, pronunciation, real and written speech. For example: indistinguishability of vowels /a/ and /o/ in unstressed syllables (akanje); 3rd person singular ending in present tense verbs into soft /t'/ (давать, собирать, ходить, etc.); non-dropping of a sound /j/, acquisition of vowels in verb forms [7].

In the Kuban balachka, there are phonetic and grammatical phenomena that are observed simultaneously in both South Russian and North Russian dialects. For example: /b/ as a labial /ɸ/; modified South Russian /w/, characteristic of the generalized Cossack dialect [4].

The Kuban balachka in everyday life is used mainly in the linguistic space where the Kuban Cossacks were historically distributed. This linguistic space covers the following subjects of the Russian Federation: Krasnodar Territory, Republic of Adygea, Republic of Karachay-Cherkessia, the western part of the Stavropol Territory, the southern part of the Rostov Region. The use of balachka in the culture lies primarily in the performance of songs by creative teams, including the famous Kuban Cossack choir [2].

In a number of isoglosses, the Kuban balachka coincides with the East Polesian dialect of the Ukrainian language. For example: fricative /ɣ/;

- labial pronunciation /ɸ/;
- absence of soft final labials /m/, /b/, /p/, /v/ in real speech activity;
- absence of sound /f/, replacing it with /h/, /hv/ or less often with /p/;
- reduction of unstressed vowels – “akanye” and “yakane” (system of indistinguishability of vowels [e], [o] and [a] in the 1st prestressed syllable)
- prosthetic /v/ or /ɸ/ before initial /o/ and /u/.

The Kuban balachka has some features of the Belarusian language, which, however, are found only in real speech activity. The Cossack folklore of the Kuban Cossacks is practically not characterized by the linguistic features of the Belarusian language [9].

The historical conditionality of the development of a peculiar Kuban pronunciation and spelling is currently being studied mainly in diachronic and linguoculturological aspects. Historically, each linguistic culture has a special linguistic space, the transformation of which in the historical process depends on a number of cyclical factors.

Thus, the historical isolation and remoteness of the Cossack linguistic culture on the Kuban River was associated with the gradual “infusion” into it of new imperatives and value attractors, cultural concepts characteristic of the national composition of the Kuban Cossacks: the Black Sea Cossacks (Zaporozhian Cossacks) and Lineytsy (descendants of the Volga and Don Cossacks).

Linguistic factors and extralinguistic structures depend entirely on the degree of openness of the language space and the availability of language contacts. Here, in a diachronic sense, the cultural and linguistic space of the Kuban Cossack balachka should be understood as a limited system of dialect existence within the social and historical space of

ethnic groups that were part of the Black Sea and linear branches of the Kuban Cossacks [1].

The language contacts of the Kuban Cossacks from the position of diachrony represent the most integral language units that can serve as a designation of objects and phenomena of the material world in various historical periods. They combine language units of a single Russian Cossacks that are similar in meaning and, through denotation, convey the experience of members of an internal or external Cossack group i.e., a language community [10].

In the case when experience is transferred only between members of the inner group, it is customary to talk about a closed language space and monotonous language contacts of the Cossack group. When experience is shared between both members of the internal and external Cossack groups, there is an open linguistic space and extended linguistic contacts with Cossack groups whose diachronic ties transcend the Russian linguistic space. Cultural and linguistic archetypes and concepts of the Cossacks of Kuban in the historical space of the existence of the language include lexemes of the figurative, conceptual and value aspect, where the conceptual is the key.

The modern Kuban balachka is a product of a long sociocultural and historical development of the Kuban Cossacks, during which all linguistic tiers and extralinguistic structures have changed more than once. At the same time, the reflection in the linguo-mental complex of the features of the translation of folk traditions and values among the Kuban Cossacks allows us to say that the idea of the Kuban about the world differed markedly from the idea of the Don Cossacks.

According to V.V. Ivanov, it was rare to hear the original Kuban dialect in farms and villages in 1970. The number of living speakers of this interesting dialect, in which many songs, tales, and proverbs are composed, is also sharply decreasing. With the loss of a significant part of the Kuban folklore, this original element of the Kuban culture, on the other hand, in our opinion, an attempt to introduce the Kuban balachka into the study in regional schools might spoil the purity of students' speech, which will make it difficult to pass the Unified State Exam in the Russian Federation [2].

The Kuban balachka differs in that, in addition to the Cossacks, there are about 16 sub-ethnoses that use it in everyday communication (Polekhs, Sayans, Kargapols, Bukhtarmins, etc.). But only on the balachka and Pomor dialect (Arkhangelsk region) there are written monuments of literature. In the Kuban balachka, Ukrainian and Russian languages historically formed a unique dialect [8].

The Kuban balachka took shape starting from the 19th century as a result of the resettlement of a part of the population of the Yekaterinoslav army on the river. Kuban. The formation of Kuban balachka is associated with the transition in 1860 of a part of the Caucasian Linear Cossack Army to the Kuban Cossack Army [5].

Phonetic features of Kuban balachka correspond to the distribution map of linguistic traditions of Zaporozhian Cossacks. In the consonantal area is traced typical presence of fricative /ɣ/ instead of literary occlusive /g/. The opposition of sonance-voicelessness (/ɣ/ and /h/, there is a frequent absence of the sound /f/ and pronunciation of /hv/ and /h/ in place of /f/, as a consequence, the lack of stunning of /v/ in /f/ in the endings of long words (more than 4 vowels) [4].

Native Kuban balachka speakers often pronounce in place of /v/ bilabial /ʃ/, /w/, /uv/ or vowel /u/. Protic /v/, /ʃ/ are common in Kuban balachka. Prothetic /v/ or /ʃ/ before stressed /o/ and /u/. Kuban Cossacks usually pronounce soft labial /h/, /m/, /b/, /p/, /v/ and /ʃ/ harder than in typical Zaporozhian Cossack dialect, especially in the second half and in the endings of many everyday words: "lubov" (libov'), "byv", "prorup" (prorub'), "golup" (golub'). In Kuban balachka the pronunciation in place of /ch/ soft /sh/ and in place of /ts/

and /s/ is absolute. Pronunciation of /shc/, /sch/, /zhdzh/ as long soft /sh'/ and /zh'/ or hard /sh'/ and /zh/ is typical for Kuban Cossacks. Whistling sounds in /d'/ and /t'/ are rare [3].

In the area of vowels in the first pre-vowel syllable, indistinguishability of vowels / o / and / a / in an unstressed position as well as / ja / is typical, it occurs both nondissimilative ("vada ", "mlako") and dissimilative ("stjana ", "sjala"). Strong indistinguishability of vowels / a / and / i / is relatively rare [3].

In stressed and second prestressed syllables, indistinguishability of a vowel / i / is much more common: in place of unstressed /e/, /o/ and /a/ after soft consonants, instead of the accepted literary reduced /b/, /i/ is pronounced. Indistinguishability of a vowel / a / is common, to a lesser extent / ja /. Pronunciation /ы/ (/ы/ is the 29th letter of Russian alphabet = /u/) in place of unstressed /o/, /a/ after hard consonants [3].

Some representatives of the Kuban Cossacks of the second half of the XIX century. the reduction /u/ was absolutized: the pronunciation of /u/ as /ы/ (the 28th letter of Russian alphabet) in the Pskov-Smolensk and Tambov-Lipetsk groups of dialects. At the end of the 19th – beginning of the 20th, the signs /ы/ and /ь/ (30th letter of Russian alphabet) were missing [2].

One of the features of the vocabulary of the Kuban Cossacks is the preservation of the original Russian forms, which were replaced in Russian literary by Church Slavonic, and, at the same time, the use of Turkisms.

Turkisms in the Kuban balachka include: 1) the names of agricultural items; 2) names associated with fishing; 3) names associated with animal husbandry; 4) names of various foods and drink.

Names of agricultural objects:

- 1) «asma» and «avasma» (from tur. «asma» – grape-vine);
- 2) «dumat» or «dumat'» «as «think» (in English) (from tur. «domates» – tomato variety);
- 3) «diuven» (from tur. «doven» – device for threshing);
- 4) «kaplazia» (from tur. the «kaplica» is an oat, wild oats, sifted grain, forage);
- 5) «kesmik» or «kiasmik» (from the tur. «kesmik» – sifted grain and wastes from threshing);
- 6) «navina» or «narina» (from the tur. «nar» – pomegranate tree);
- 7) «nugut» (from the tur. «nohut» a variety of pea, a word used in general for the legume family);
- 8) «pai» (from turkey «pay» – fate, destiny, fate, fate);
- 9) «papach», «papushka» (from turkey «papatya» – chamomile);
- 10) «portukalya» or «pratukalina» (from tur. «portukal» – orange tree and its fruit);
- 11) «sapa» (from tur. «sap» – corn stalk);
- 12) «susan» or «susanam» (from tur. «susam» – sesame seeds, sesame light dishes, rice with sesame);
- 13) «surgya» (from turkey «surgu» – harrow, tool for soil cultivation);
- 14) «tambula» (from «tambula» – a variety of pumpkin) [6].

Names related to fishing: «ava» (from tur. «av» – fishing net and its part, a pocket for storing bait), «zarzavat» (from tur. «zerzavat» – a small boat in which fish is cut, transported or traded), «kalkan» (from the Tur. «Kalkanbaligi» – flounder), «lavrak» (from the Tur. «Levrek» – a kind of sea bass), «lifer» (from the Tur. «Lüfer» – a kind of sea bass), «mshanba» (from the Tur. «mushamba» – a tarpaulin board, which is fixed on the sides of the boat for tightness and convenience when cutting the fish), «tura» (from the Tur. «tora is a tourniquet, a hemp thread that is used to bind and fasten several nets into one large net – «tura–tura»), «turik», «turitz» (from the Tur. «torik» – tuna) [4].

Names related to animal husbandry: «ilan» (from the Turk. «Yılan» – snake, a species of snake that lived in Turkey, now used to refer to snake in general), «cuzonok», «cuzonak» and «cuzyat» (from the Turkish «Kuzu» – lamb, variations are apparently as-

sociated with different ages of the young: the youngest is a «cuzonok», older is a «cousinak» and «kuziat» – a lamb), «kukumava» and «kukunyava» (from tur. Kukumav means horned owl), malak (from tur. malak – young buffalo, used in meaning «large buffalo»), «chaiir» or «chair» (from tur. cayir – pasture) [7].

Names of food and drinks, foods: «ziatinaya» (from tur. «zeytin» – olive oil), «maya» (from tur. «maua» – yeast), «princh» (from tur. «pirinc» – rice, dark rice), «pyanir» or «penir» (from tur. «Peynir» – cheese), «raka», «rakyu» or «raki» (from tur. «raki» – vodka), «rischel» (from tur. «Recel» – jam), sirkyo – (from tur. «sirke» – wine vinegar) [6].

Morphological peculiarities can be identified, first of all, by the verb and pronoun forms of balachka. The ending of verbs of the 3rd person singular. -t', reflects the Old Russian /t'/, instead of literary /t/. The 3rd person singular verb ending also reflects /t'/.

The verb endings of 3rd person plural the first conjugation /yut'/ occur, instead of /yat/. Moreover, Kuban balachka has the following linguistic norms: the presence of verbs without /t'/ in 3rd person singular and plural; verb endings in 2nd person plural /tya/ instead of /te/; Perfect forms in /shi/, /vshi/ [3].

The forms of pronouns 'mine' ('me'), 'sibe' ('yourself'), 'tabe' ('you'). The pronouns «entot», «enta», «ento», «enti» with the semantics «distant», «more distant», «the most distant». The pronouns «thui», «taia», «tue» from «that», «those», «this», formed on the model of full adjectives [3].

Typical for Cossack dialects forms of adverbs where, when, then: «ide», «yde», «kada», «tada». Preposition forms and prefixes «uv», «uvo», «uva» [9].

On the basis of the songs of the Kuban Cossacks, edited by I.F.Varrava and V.M. Sidelnikov, we can distinguish the following dialect words of Kuban balachka, which are stable for different branches of the Kuban Cossacks:

- | | | |
|--|--|---|
| 1) arak(a) – Russian bootleg liquor (alcohol); | 28) Kabytsya – summer oven in the courtyard; | 50) monk – a litre bottle; |
| 2) babai - old bachelor; | 29) kavardak – a mess; | 51) merzavchik – a small bottle of gorilla; |
| 3) balabolka – chatterbox; | 30) kazhet – to show; | 52) nastolnik – tablecloth; |
| 4) balakat – to talk; | 31) kalabukh – a bun; | 53) nahaba – a burden; |
| 5) brekh – dog barking; | 32) kalgatnya – worries; | 54) none – today, now; |
| 6) balokhovaty – clumsy; | 33) karbovanets – ruble; | 55) obid – dinner; |
| 7) vechera – dinner; | 34) kvochka – a hen; | 56) oseledetz – a chub; |
| 8) vziatka – jar of honey; | 35) kyslyak – yogurt; | 57) pidsvynok – a pig; |
| 9) visan – young wine; | 36) kobzar – poet, singer; | 58) povoz – a cart; |
| 10) vitrugan – strong wind; | 37) koval – smith; | 59) samosad – tobacco; |
| 11) vorozhka – fortune-teller; | 38) koldobina – bump; | 60) sibe – yourself; |
| 12) vypoichonok – fed calf; | 39) kolotun – frost, cold; | 61) sinenkyi – an aubergine; |
| 13) gamuzom – whole; | 40) konyaka – horse; | 62) skiba – a slice; |
| 14) garno – good; | 41) kuren – two-storey house, barn; | 63) skryinia – a chest for clothes; |
| 15) gogulya – bump on head; | 42) ladyki – pancakes; | 64) strenut' – to meet; |
| 16) grechanuku – pancakes; | 43) lisaped – bicycle; | 65) tabe – you; |
| 17) gudzuk – button; | 44) lokshina – noodles; | 66) tverstiy – stale; |
| 18) dotsya – daughter; | 45) magarych – payment for work; | 67) tolchyonka – mashed potatoes; |
| 19) drabynia – ladder; | 46) mine' – me; | 68) tutina – mulberry; |
| 20) druzhka – bride's friend; | 47) mozgolom – strong moon-shine; | 69) halabuda – simple dwelling, hut; |
| 21) druzhko – groom's friend; | 48) moloda – young unmarried woman; | 70) chashka – bowl; |
| 22) dryga – leg; | 49) molodytsya – young married woman; | 71) chitok – shot (vodka); |
| 23) dubasit – beat strongly; | | 72) chto (statement) – this; |
| 24) dyuzh(a) – very; | | 73) shto – what; |
| 25) zhiguzhka – nettle; | | 74) yushka – decoction [3]. |
| 26) zhimurki – hide-and-seek; | | |
| 27) zautra – tomorrow morning; | | |

The etymological connections of the Kuban balachka are widespread in the North Caucasus Federal District, and elements of the generalized Cossack dialect are found in Turkey and Iran. The Kuban balachka in its original form has been preserved only in a limited area – in the linguistic spaces of the Krasnodar Territory, the Republic of Adygea and the Stavropol Territory.

Borrowings from the Ukrainian and Turkish languages make the Kuban balachka a unique dialect, reflecting the socio-cultural and historical-linguistic features of the development of the language of the Kuban Cossacks [2; five].

So, today balachka does not have an official status in the constituent entities of the Russian Federation, which are the territory of its distribution, and is not used as the main language of instruction. In Russia, it is officially considered as a dialect of Russian and Ukrainian languages. The study of the Kuban balachka takes place within the framework of the movement for the revival of the Cossacks in southern Russia. In the Stavropol Territory, the Kuban Cossacks, distributed in the western regions, have the greatest stability in linguistic and cultural aspects.

Литература

1. *Вольф. Е.М.* Функциональная семантика оценки. М.: Стереотип, 2019. 278 с.
2. *Иванов В.В.* Историческая грамматика русского языка. 2-е изд. М.: Просвещение, 1983. 399 с.
3. Песни казаков Кубани. Заполнение и подготовка к печати И.Ф. Варравы, ред. В.М. Сидельникова. Краснодар: Краснодарское Кн. изд-во, 1966. 326 с.
4. *Barrett T.M.* At the Edge of Empire: The Terek Cossacks and the North Caucasus Frontier, 1700-1860. Boulder, Colorado: Westview Press, 1999. 243 p.
5. *Freeze G.* The Parish Clergy in nineteenth-century Russia: Crisis, reform, counter-reform. New Jersey: Princeton University Press, 1981. 508 p.
6. *Hamilton W.* Researches in Asia Minor, Pontus and Armenia. Vol. 1. London: John Murray Press, 1842. 596 p.
7. *MacFarlane C.* Turkey and It's Destiny. Philadelphia: Lea and Blanchard, 1850. 414 p.
8. *Minahan J.* One Europe, Many Nations: A Historical Dictionary of European National Groups, Kuban Cossacks. Westport: Greenwood Publishing Group, 2000. 800 p.
9. *Werth P.* At the Margins of Orthodoxy. Missions, Governance, and Confessional Politics in Russia's Volga-Kama Region, 1827-1905 / Paul W. Werth. Ithaca: Cornell University Press, 2002. 275 p.
10. *Wittgenstein L.* Culture and Value. Philosophy of Culture. Oxford: Oxford University Press, 2017. 267 p.

References

1. *Volf. Ye.M.* Funktsionalnaya semantika otsenki [Functional semantics of evaluation]. Moscow: Stereotip, 2019. 278 p. (In Russian).
2. *Ivanov V.V.* Istoricheskaya grammatika russkogo yazyka. 2-ye izd [Historical grammar of the Russian language. 2nd ed.]. Moscow: Prosveshcheniye, 1983. 399 p. (In Russian).
3. *Pesni kazakov Kubani. Zapolneniye i podgotovka k pechati I.F. Varravy* [Songs of the Cossacks of the Kuban. Filling in and preparing for printing I.F. Barrabas]. Krasnodar: Krasnodarskoye Knizhnoye izdatelstvo, 1966. 326 p. (In Russian).

4. *Barrett T.M.* At the Edge of Empire: The Terek Cossacks and the North Caucasus Frontier, 1700-1860. Boulder, Colorado: Westview Press. 1999. 243 p.
5. *Freeze G.* The Parish Clergy in nineteenth-century Russia: Crisis, reform, counter-reform. New Jersey: Princeton University Press. 1981. 508 p.
6. *Hamilton W.* Researches in Asia Minor, Pontus and Armenia. Vol. 1. London: John Murray Press. 1842. 596 p.
7. *MacFarlane C.* Turkey and It's Destiny. Philadelphia: Lea and Blanchard, 1850. 414 p.
8. *Minahan J.* One Europe, Many Nations: A Historical Dictionary of European National Groups, Kuban Cossacks. Westport: Greenwood Publishing Group, 2000. 800 p.
9. *Werth P.* At the Margins of Orthodoxy. Missions, Governance, and Confessional Politics in Russia s Volga-Kama Region, 1827-1905 / Paul W. Werth. Ithaca: Cornell University Press, 2002. 275 p.
10. *Wittgenstein L.* Culture and Value. Philosophy of Culture. Oxford: Oxford University Press, 2017. 267 p.

25 February, 2022