

Modern Event Names as the Reflection of Integration of Different Cultures

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Abstract

Background/Objectives: The goal of this study is to examine gradual influence of Western and Russian cultures on the Kazakh society using examples of modern event names in 1991, 2000, and 2015. **Methods:** In order to reach the objectives, we have used several linguistic methods: descriptive method, method of component analysis, continuous sampling method and lexical-semantic analysis. **Findings:** The notion of event and the term 'eventonym' have been considered in the context of the research. The names and types of modern events have been analyzed as lexical phenomena that reflect linguistic situation in Kazakhstan. The processes of Russification, Westernization (globalization) and a formation of national identities were indicated during the analysis of cultural event names. The process of globalization through implementation of modern events has the consequences such as the creation of multicultural environment. However, total adaptation of international cultural events can result in endangering Kazakh national identity. **Applications/Improvements:** The obtained results may be used in the further study of eventonyms based on the extensive factual material found in Kazakhstani mass media and published in the period of the independence.

Keywords: Borrowing, Cultural Event, Event Names, Globalization, National Identity, Russification

1. Introduction

This article deals with the integration of different cultures in the social life of Kazakhstan. The long history of the centrality of language policies to both authoritarian and totalitarian rule makes Kazakhstan an interesting area to research linguistic problems. After independence, erased boundaries between the West and Kazakhstan have led to a rapid exchange of experience in various fields, close contact of different cultures, carrying a large number of cultural events, such as shows, festivals, presentations and other events. These phenomena have accelerated the process of globalization, especially the interaction between languages and the emergence of a large number of loan words, mostly from English. The process of borrowing is reflected at the lexical level and in the cultural life of Kazakhstan. In the article, we will discuss the gradual influence of English borrowings that have been used in the names of events in Kazakhstani mass media and youth magazines.

1.1 Defining the Notion of Event and its Name

In the modern society, there are different daily cultural and political events. They might be dedicated to various issues that reflect culture and history of the society. Culture can be represented as a system that produces a variety of contents, displaces, re-estimates and sometimes is renewed once again, and borrows someone else's content from other cultures or – on the contrary – influences the process of extending some elements of one culture to other cultures. The content of one culture can be universal to many cultures or vice versa can have unique peculiarities. Through the different naming of events, we can find out more about the culture of the nation. The event that left a mark in history of the country or of the world might be identified and remembered by its nomination.

In our article, we try to offer some definitions that are given by linguists all over the world. In the Longman Active Study Dictionary¹, the term "an event" is defined

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as “a happening, usually an important one”. Several specialists²⁻⁵ claims that a specially organized event is a key element of the tourism product, otherwise, it is difficult to define the nature. There are two explanations for this difficulty. Firstly, the unlimited and various kinds of activities can be named as ‘events’, i.e. various events from parties and holidays to the Olympic Games can be named a special event. Much of the success in the activities depends on a successfully generated name. According to Podolskaya,⁶ there were seventy classes of proper names in onomastics, but there has never been mentioned the name of events as a separate class. Names of events are included into the class of “chrononym”, which defines historically significant periods and events.

The issue of a linguistic term which defines the event name is the most controversial question in the nomination theory of events. The names of events refer to the periphery of onomastics. They have both the peculiarities of proper names, different features of appellatives, and special pragmatics.⁷ In linguistics, there are a few definitions of eventonym. The main task of onomastics is to focus on names of places, people, animals and events. Each class has a special term to describe place names, such as “toponym”, and “anthroponym”, i.e. a name of human being. Nevertheless, the situation of event names is quite difficult.

In our research, we use the linguistic term “eventonym” (Lat. *eventus* ‘event’, ‘occasion’ and Greek *onyma*, *onoma* ‘name’) offered⁸, designating a name (proper name) of any event or events. The creation of events can be motivated by the spontaneously happened event and, consequently, named randomly or if the event is specially organized, so the name is carefully thought out according to the concept of its occasion. The names of “color revolutions” can be the examples of eventonyms, which were created due to the spontaneous events. Color revolutions are the series of mass peaceful street protests of the population, usually culminating in a change of the political regime with or without military involvement. For example, the Georgian Rose Revolution (2003), the Ukrainian Orange Revolution (2004) and the Kyrgyzstani Tulip Revolution⁹. This has involved thousands of people, wearing colored symbols, taking to the streets and showing their discontent with the current regime while the opposition, legitimated by such crowds, have been able to negotiate political change with the authorities.⁹

1.2 Types of Events

Events cover a wide scale of happenings – from the enjoyment party to the war. Classified events into historical and political, such as *the Plague* vs. *The war in Iraq*. It depends on when the event is classified as historic, and its name is recorded in the historical sources.

Gave the classification of events by the different scales. According to some cultural and social differences, the following levels of events could be determined (cited from the article¹⁰):

- **Events of trans cultural scale (mega-events):** Pandemics (*e.g. plague in the Middle Ages*), discoveries (*discovery of America*), Revolutions (*Great French Revolution, Bolshevik Revolution in Russia, the November Revolution in Germany, student revolt in 1968*), Wars (*the Thirty Years War, The 1st and 2nd World Wars*), disasters (*Chernobyl, Challenger disaster*), terrorist attacks (*11th September*);
- **Events of national cultural scale (macro-events):** political decisions (*Bismarck's resignation, to power of the NSDAP, Fall of the Wall*), economic measures (*currency reform 1948, Monetary Union, 1990*), elections (*parliamentary election 1932 election for the People's Chamber 199*), scandals and affairs (*'mirror' affair, Barschel affair, Watergate*), constitutional amendments and adoption of important laws (*Basic Law for the Federal Republic of Germany of Article 16, paragraph 218, etc.*), *Unrest (German autumn – autumn 1989 in the GDR)*, disasters (*the Flood*), assassinations (*Stauffenberg assassination, GFK assassination, Veil murder, etc.*);
- **Events of sub-cultural scale (Media) events:** fairs, regional elections, opening of works, exhibitions, concerts, festivals, criminal cases, etc.;
- **Events of inner cultural scale (micro-events):** birthdays, travels, purchases, parties, etc.

Discuss these two classifications¹¹ and state that every event must be considered in terms of naming, that is, the formation of onym motives and their onymic status.

Defined eventonyms¹² “in a narrow sense” as the nomination of outdoor events (actionyms such as wars, meetings, strikes, elections), and “in a broad sense” as political planning or results of political processes (actonyms such as programs, projects and plans).

Moreover, divides eventonyms into the names of political events and their consequences.

Distinguished precedent names as follows:¹³ precedent names-anthroponyms, precedent names-eventonyms, precedent names-chrematonyms and precedent names-ideonyms. Eventonym is a “precedent name”, a literature or historical hint, which shows a precedent situation or the consequences of the historical, cultural event (well-known myths, historical and literature events). The eventonym in cross-cultural communication has a symbolic function: it can affect the perception of the foreigner as a symbol associated with the events taking place in this country, for example, the *Berlin Wall*, *The Great China Wall*, *The Crystal Night* or *German autumn*.

Considered names of events¹⁴, celebrations and epochs as a special supplement group in onomastics.¹⁴ classified the political subclasses of event names, highlighting the names of political movements, revolutions, meetings, wars and military actions, conflicts, names of treaties and agreements, conferences and meetings and so on. Taking into consideration the fact that the term “eventonym” has not been accepted in the onomastic dictionaries, we will try to use this hybrid term based on Latin and Greek origin in our article.

2. Concept Headings

In this study, language ideologies are analyzed through cultural event names, observed in Kazakhstani newspapers in 1991, 2000, and 2015. The cultural events that are under consideration include holidays, festivals, parties, and cultural affairs. The language issues are examined in order to describe the process of language ideology and its three aspects implemented in the post-Soviet Republic of Kazakhstan: the policy of Russification in KazSSSR, its impact on the language and consequences in the independent Kazakhstan, transfer to the world of globalization and the transformation of national identities of Kazakhs.

3. Methods

In order to reach the objectives, we have used several linguistic methods: descriptive method, component analysis, continuous sampling method and lexical-semantic analysis. This study is conducted based on a descriptive approach, as it is an attempt to describe

the language ideology through eventonyms in certain periods of formation of the independent Kazakhstan. For component analysis, electronic formats of newspapers were converted to the text files, and semantic components of these eventonyms were analyzed. Working with the database of information resources “Integrum” and “Factiva” of Dow Jones Reuters Business Interactive LLC helped to find out the frequency of use of eventonyms in newspapers in three main periods of 1991, 2000, 2015. Moreover, continuous sampling method was used to collect information about all events in Kazakhstan in certain time. In order to investigate different structures and semantic differentiation of event names, we used lexical-semantic analysis. The material allows determining the status of proper names, their pragmatics and structure.

4. Results and Discussion

The results are observed based on the analysis of cultural events held in Kazakhstan in three main periods: the post-Soviet period, Independent Kazakhstan and Modern Kazakhstan. The cultural events of Kazakhstan and overt statements of ideology were examined in the following newspapers: *Kazakhstanaskaya Pravda* [*Kazakstan's Truth*] and *Vechernyaya Almaty* [*Almaty Times*] published in Kazakhstan in 1991, 2000, 2015. For analysis, newspapers of different format were taken to compare observation of event names through the whole country and at the regional level, especially in the Southern capital Almaty.

4.1 Language Ideology

While the concept of ideology of the language is relatively new, it can already be considered as a potentially prosperous area in the study of the relationship between language and society, as well as language and culture. The concept of language ideology is more than a theoretical construct; it provides an opportunity to learn the language as a socially oriented practice. The concept of language ideology is more than just a theoretical basis; it provides a way to explore language as a social phenomenon. Since the idea of language ideology has a wide meaning, it is necessary to clarify the existing typology and to identify the types of ideologies, on which our work is based.

The term ‘ideology’ has a long history and many definitions. Linguists all over the world¹⁵⁻²⁰ did research on various aspects of ideology. Firstly, the term ‘Idéologie’

was introduced by Destutt de Tracy in 1796, and was considered as 'a science of ideas'. According to Tracy, ideology possesses the nature of ideas as structures which helps to externalize notions through the system of articulated signs.

Pointed out four main features of ideology:²⁰

- Ideology as conceptual or ideational notion that is connected with consciousness, beliefs, or ideas.²⁰ The close theory to the same definition is given ²¹ who argues that ideology is intellectual and conceptual constituent of culture.
- Ideology as the basis of meta-pragmatic, independent of the material and practical aspects of human life.
- The aspect is closely linked to the second definition with positions of socially, politically and economically power.
- Ideology as distortion, support and protect the interests of power, masking the relationship.

Moreover, all four aspects contribute significantly to the overall understanding of the ideology of the language. Nevertheless, we believe that the second definition - the ideology as a basis meta pragmatics - reveals the essence of language ideology, which explores the relationship between language and socio-cultural practices.

Language ideology emerged in the last decades of the 20th century as a separate branch of linguistic anthropology. Although linguistic ideology is currently at the stage of its formation, it is possible to observe its effect on linguistic anthropology, linguistics, discourse analysis, sociolinguistics,²² statements, "where there is no language – there is no ideology", "without signs there is no ideology", represent the relationship between language and ideology. "Everything ideological possesses meaning: it represents, depicts, or stands for something lying outside itself, in other words, it is a sign". It is also a means of updating ideology. Semiotic manifestation of ideology refers to the language of ideology, which is used as a term that includes the concept of language ideology and the ideology of language.

Each of the above definitions is relatively specific in the phenomena, which it tries to describe, so the language ideology is defined as "the cultural system of ideas about social and linguistic relations, together with their loading of moral and political interests."²³ It is worth paying attention to the broad scope J. Irvine's definition, as it includes, in fact, the entire universe of language. All

of the above definitions recognize the multiplicity and contradictions of language ideology.

After analyzing the basic concepts of the language of ideology, we will try to define the term, which in our opinion more fully reflects the basis of our research. Language ideology is a set of ideas and beliefs, belief systems of language and of human relationship, which discusses all aspects of the relationship of language, society, culture and consciousness. The next step is to describe the language ideology, linguistic processes that were examined in Soviet and Independent Kazakhstan. And finally, we analyze language ideology as exemplified by the events that took place in the country and are highlighted in the Kazakh media.

4.2 Russification

This section will focus on a few common points of Russification ideology of the Soviet period that continue to have a significant impact on the linguistic situation in the modern Kazakhstan. A dominant role in the construction of the Soviet state was assigned to the Russian language, but Russification in the Soviet Union had implicit character: there was the law, confirming the official status of the Russian language.²⁴

Kazakhstan is one of the post-Soviet republics, which is located in Central Asia. It is the ninth largest state in the world with a population of 16 million people, consisting of 130 ethnic groups (the majority are Kazakhs).²⁵ One of the reasons of the multi-ethnicity in Kazakhstan is determined consequently by the policies implemented ²⁶. To clarify the situation with multitude of ethnic groups, preview of the historical facts of multiethnic migration is given:

- exemption of more than 30% of the land area during the agrarian reform of Stolypin and the relocation of peasants from various provinces of Russia and Ukraine, which led to the formation of large Slavic ethnic groups in the northwest, north, east and south-east of Kazakhstan;
- demographic catastrophe in 1929-1933 which reduced the population of the republic by 2.4 times and turned the Kazakhs into the minority until 1966;
- the mass deportation during the prewar years of peoples' repression (Poles, Greeks, Ingush, Chechens, Balkars, Crimean Tatars, and many others were evicted and relocated to Kazakhstan);

- labor camps KarLag, Steplag, “Dolinka”, “ALJIR” (Akmolinsk camp of wives of traitors), etc.;
- migrations of peoples and the evacuation of the population during the war and post-war years;
- organized recruitment in the industry, the development of virgin and fallow lands, in the course of which the share of the Kazakh population declined to 30%, the number of Russians increased by 21% and their share increased from 19.9% to 42%;
- the mass exodus of the population in 1970-1979 and others.

In fact, Kazakhstan was the most russified state among the Soviet republics. The Russification was clearly seen in the demography and linguistic situation.²⁶ All Non-Russian people perceived the successful ideology of Russification not as invaders’ activities, but as unification with the “Soviet people”, missionaries of civilization and developers of farming and industrialization. The status of the Kazakh language was not changed, but the negative consequences of the Russification policy can be traced in the fact that until 1980 there was only one Kazakh school in the capital of Kazakhstan, Almaty. Russian language became a guarantor of good education and career promotion.

However, the Communist Party started to change the linguistic status of the Kazakh language in the late 1980s, and in the 1989, when the Kazakhstan Language Law was adopted. According to the Law, Kazakh was acknowledged as the state language and Russian became a language, functioning equally with the state one. The ideology of Russification absorbed language, society, cultural life and cultural events of the country.

The process of Russification can be observed through the cultural events that have been celebrated all over the Soviet republics. Even after the independence, most Soviet events were held in Kazakhstan for many years. Mostly, these events had a mass scale of public holidays.

4.3 Cultural Events in Kazakhstan

Cultural life in all Soviet republics was unified and russified. Even after getting the independence, Kazakhstan continued living according to the established canons of cultural events inherited from the Soviet Union. Public holidays that were celebrated from the Soviet times and have retained the same status in modern Kazakhstan are *New Year’s Day* and *Women’s Day*. Other holidays were

gradually eradicated from the public event calendar of Kazakhstan or transformed in their names, contents or dates. For example, in 1995 the President of the Republic of Kazakhstan signed a document that proclaimed the 1st of May as *the Unity of Nations Day*. The same day was celebrated as *the Labor Day* or *Worker’s Solidarity Day* in the USSR. The military parades and demonstrations were held on the squares in all cities and towns of the Soviet Kazakhstan on this day annually.²⁷ Nowadays, the holiday is dedicated to the unity of all nations living in Kazakhstan and highlights the multiethnic constituent of the country.

February 23 was the *Day of the Soviet Army and Navy*. “*Fatherland Defender’s Day*” was established in the Soviet Union in 1922 as *the Day of the Red Army and Navy*. From 1949 to 1993, it was called “*Day of the Soviet Army and Navy*”. After the collapse of the Soviet Union, people in Kazakhstan started to celebrate this holiday on May 7. It was on this day in 1992, when the Supreme Commander of the Republic of Kazakhstan Nursultan Nazarbayev signed a decree on the establishment of the national armed forces. And on October 4, 2012 the Parliament of the Republic adopted a decree “On Amendments to the Law of the RK”, according to which the 7 of May was announced a national holiday.²⁸

Originally, the national holiday of Kazakhs and all Turkic nations was *Nauryz*, which means “a new day”; it was celebrated in the Great Steppes from the ancient times. In the Soviet period, *Nauryz* was not officially celebrated until 1988. The first article about *Nauryz* was published in 1988. There is an abstract of the first article, where *Nauryz* was firstly mentioned:

- *Nauryz otmechaut vot uje 2i god spustya desyatki let [‘Nauryz is celebrated the 2nd year on after several decades’]*²⁹

According to this example, we can conclude that the ideology of the Soviet Union was to have a unified society with the unified events. For the Kazakh people the renewal of celebrating this event was the beginning of the country’s independence and the renewal of the nation.

The first *Victory Day* was celebrated in 1945 when there was the Victory Parade in the Red Square in Moscow. Since this day on, solemn military parades and marches have been held annually on 9 May in all post-Soviet countries. Kazakhstan’s people respect this holiday because it symbolizes the protection of the Motherland and people from enemies. Furthermore, many soldiers from Kazakhstan died defending their Motherland. Every

year on 9 May, all the educational and cultural institutions of Kazakhstan hold numerous festive events dedicated to the memory of the war heroes.³⁰

4.4 Globalization

Formation of eventonyms largely depends on the interests of the parties, the target audience or ideology as a whole. Analyzing micro-event names such as modern fashionable parties, we noted the process of borrowing as part of the event names. Eventonyms may consist of the total loans, partial loans or integration (mixing) of several languages. Today, we can easily observe the process of globalization, just by looking at billboards or videos with foreign-language names of youth activities, reflected by the use of loan words or phrases, as well as code-switching. In the article on privatization of proper names,³¹ states that one of the reasons of a borrowing phenomenon in post-Soviet space is importation of Western culture model.

If we consider the youth events, which include parties (*vecherinki* in Russian), we can observe the phenomenon of variation in the naming of commercial and non-commercial projects.

For the first time the word ‘party’ in the meaning of “gathering for social pleasure” is found in 1716 in the American press, from general sense of persons gathered together (originally for some specific purpose, such as dinner party, hunting party).³² In the Kazakhstani media, the word ‘party’ or ‘*pati*’ (in Cyrillic) has come into general use only since the late 90s, when it became popular to hold various thematic parties. The analysis of articles published in the newspaper *Kazakhstanskaya Pravda* (KP) for the period from 1990 to 2000 showed that the word ‘party’ was used in the phrases: *home party*, *a friendly party*, *school party*. In these examples, the word ‘party’ was used in Russian “*Vecherinka*” (the direct transliteration of the word ‘party’), later this word was replaced with the borrowing ‘party’ (as in the original English version) or ‘*pati*’ (as the English borrowing sounds in Russian).

Lexical borrowing is present in every language. The literature on language contact describes the lexical borrowing as the most common type of linguistic transfer. Someone might argue that the borrowing of words from another language contributes to the dominance of the language and leads to the disappearance of the recipient language. On the other hand, it is one of the natural steps in the evolution of language by enriching it with new words.³³

The effectiveness of the use of loanwords in proper names is described in the work by El- as exemplified by the signboards with names of shops in Jordan. According to their research, the main effect, produced by the borrowings, creates a positive impression through associations related to the subject of foreign quality. El-Yasin and Mahadin distinguish persuasive and informative functions of signs of store names from the pragmatic point of view. They argue that, as a persuasive sign, it has a perlocutionary effect; while informative sign has a locutive effect.³⁴

The new millennium was the beginning of a new format of cultural activities, which is reflected in their titles, for example,

- “*Millennium-pati-astana*” *otkroet v prazdnichnye dni i svoi specialnye zony, kuda sereznyim i skuchnym lyudyam vxod budet kategoricheskii zapreshhen, potomu chto zdes tolko veselyatsya, katayutsya s ledovyx gor i na loshadyax, stanovyatsya geroyami uvlekatelnyx shou i prizerami shutochnyx sorevnovanij [In the festive days “Millennium-Pati-Astana” will also open its special zones where serious and boring people will be banned from entry, because all are just having fun, sliding down from the ice mountains and riding horses, becoming the heroes of exciting shows and prize-winners of comic competitions over there.]*³⁵

Informal borrowing ‘party’ was used in all the national media. This borrowing was made not only at the lexical level, but also as a borrowed foreign event, as a cultural event.

In the period from 2000 to 2016 in the national newspaper *Kazakhstanskaya Pravda*, one can find articles describing various types of parties, such as: a corporate party, private party, fashion party, glamorous parties, club parties, private night-party, fire-party, dance party and house party (which has the informal irregular variant ‘*pati-haus*’). These parties have begun to acquire their own special style, format, location, subject, and, of course, their names – proper names (onym – in the broad sense, eventonym – in the narrow sense), since all of these activities should be differentiated.

Onomastic status of the names of events is based on the fact that these names have the main features of peripheral proper names: individualization and differentiation. They often focus on the individualization of the ideas and concepts of the event. Names of parties in most cases are

eventonyms (event names) in further peripheral zone, as they have often locally known, for example, a series of festival parties *Ibiza Mega Dance Festival*, which takes place every year in Almaty. This name was given by the model name of parties arranged by the resort on the island of Ibiza in Spain.

In her work³⁶ describes various functions of celebration names in the media and advertising texts, which carry out information and presentation, emotional, expressive and aesthetic functions.

The analysis of the considered material showed that an **informative** function is one of the main functions performed by the proper names of activities related. The name of the party in a note to the online portal can provide information about the format and the dress code of the event, for example,

- *Večerom 26 maja v tureckom kafe «Nazar» na ploshhadke «detskogo mira», trgovyj kompleks «al-farabi» sovmestno s «Fashion bank by Mali Milano» organizovali zakrytuyu vecherinku «Black&White Party». [In the evening of May 26 at the Turkish Café “Nazar” on the ground of “Children’s World”, Al-Farabi Shopping center together with the Fashion Bank by Mali Milano organized a private party **Black&White Party**.]³⁷*

Some names are formed by means of the associative method of nomination: ‘Zebra Party’, ‘Pioneer party’ (from the Soviet past), ‘Ya Khokhol’ Party (I’m a Ukrainian, informal name of this nation), ‘Japan Party’: e.g. An incendiary ‘Zebra party’ was held in black and white style at “Barsuk” bar.

As a result of numerous contacts of different nations, language units were borrowed from one language to another. The lexical layer of language is subjected to the process of borrowing, which is the most changeable level of language. In the Great Linguistic Encyclopedic Dictionary edited³⁸ the term ‘borrowing’ has the following definition: Borrowing is an element of a foreign language, transferred from one language to another as a result of language contact, as well as the transition of elements from one language to another.³⁹ notes that borrowing is a universal linguistic phenomenon consisting in the acceptance of the linguistic material by one language from another language as a result of the extra-linguistic contacts between them, differing in levels and forms. The study of this process influencing the contacts between

the peoples and their languages is of great importance for solving a number of linguistic problems and issues related to history, archeology, psychology and other sciences.

The process of borrowing takes place with a view to fill lexical gaps in the recipient language. Lexical borrowing occurs when the receiving language uses certain lexical items from a source language to fill a conceptual, linguistic or cultural gap that does not exist in the receiving language.⁴⁰ For example, *Pajama party* (written in Cyrillic as *Pyjama party*) is such a party where entrance is allowed only in pajamas and home dressing gowns. This type of party is not typical for the Kazakh and Russian cultures, and therefore an alternative name in Kazakh and Russian languages does not exist.

At the present time, an event name written in English does not cause a sharp negative reaction. In Kazakhstan, no major event in the cultural sphere is without pre-party and after-party. After-party (in Russian and Kazakh irregular use of the variant *aftepaty*, *the after-paty* is often observed) is an informal event for invited guests the follows any official occasion or a main event.

In glossy magazines or on the outdoor advertising one can more and more often see the photo-reports from the recent party or posters advertising the upcoming party with bright name of certain subjects in English. The organizers of the events associated with the fashion industry often use anglicisms in the names of parties, for example:

- (4) V proshlye vykhodnye v Astane proshla samaya modnaya party sezona: «**Astana Fashion Life**» pokaz kolekcij «Osen-zima 2006/2007». Organizacionnyj komitet Kazakhstan Fashion Week priglasiaet posetit krupnejshij v centralnoj azii proekt – nedelyu mody pret-a-porte v ramkax prazdnovaniya 10-letiya proekta po tradicii nedelya budet soprovozhdatsya vstrechami, pre i after-party. [*Last weekend in Astana the most fashionable party of the season “**Astana Fashion Life**” runway show of ‘Fall-Winter2006/2007’ was held. The Organizing Committee of Kazakhstan Fashion Week invites you to visit the largest Central Asian project - Ready-to-Wear Fashion Week as a part of the festivities devoted to the 10th anniversary of the project, traditionally the Week will be accompanied by meetings, pre and after-parties.*]⁴¹

4.5 National Identity

Borrowings reflect the tendencies of multilingualism

in certain (usually urban) areas.^{42, 43} on the other hand, argues that the loan process is not always manifested in bilingualism. Europeans in Africa borrowed the vocabulary of African languages, but did not become bilingual. Thus, language contact is necessary for borrowing, but bilingualism is not mandatory.⁴⁴ described in his doctoral thesis the process of borrowing during language contacts, exploring different theories of linguistic borrowing from the perspective of functional grammar theory to the theory of parts of speech.

Pointed out that⁴⁵ “the process of borrowing of foreign words is a two-sided process. This is not just a simple transfer of ready-made elements of one language into the possession of another language. This is at the same time a process of developing them by the system of this language, their adaptation to its own needs, their transformation – formal and semantic one – in the conditions of another system. The two-sided process involves the integration of the two languages and cultures. Sometimes the interaction of different languages and cultures leads to the new format and the new name of the event, such as ‘Nauryz-party’, ‘Dombyra party’, ‘Korpeshka party’, ‘Butakofka-party’. This fact shows the renewal of national identity in the period of globalization.

The phenomenon of a party firmly entrenched in the Kazakh society, so that even native Kazakh activities began to acquire a different format of the meeting. As mentioned above, in the Kazakh culture *Nauryz* is a national holiday, accompanied by folk festivals, national games and cooking national dishes. The event has a modern interpretation with Kazakh national flavor, music, contests, traditions without alcoholic beverages, but in a new format of modern parties. Example:

- “**Nauryz-party**”: *my sejchas zanyaty podgotovkoj k ezhegodnomu Nauryz-Party, on projdet v nochnom klube. No bez spirtnyx napitkov i prochix atributov svetskoj vecherinki. Xotim sovместit uzha i ezha: sovremennoe meropriyatie v nacionalnom kolorite s narodnoj muzykoj, konkursami na znanie istorii i tradicij. [“Nauryz-party”: We are now busy preparing for the annual Nauryz-party, it will be celebrated at a nightclub. However, without the alcohol and other attributes of a secular party. We want to combine the snake and hedgehog: current event in the national color with folk music, competitions on knowledge of history and traditions.]⁴⁶*

Another example would be the reflection of the

language interference such as ‘**dombyra party**’. *Dombyra* is a Kazakh folk musical instrument. **Dombyra party** is a youth party under the *dombyra* sounds, where young people perform Kazakh *kui* (an instrumental musical composition), as well as arrange *aitys* (a song competition held between two singers who respond to each other in spontaneous rhyming verse on a range of topics). Since ancient times Kazakhs arranged evening reunions singing songs and playing the *dombyra* and organized an impromptu *aitys*, then there was a singing poetic competition where *akyn*-improvisers were estimated by the width of not only voice (singing), but also by their speech (language) diapason. Examples of using such eventonyms are given below:

- “**Dombyra party**”: *krome togo, na ceremonii byli nazvany i drugie lidery: v nominacii ‘fashion zvezda’ pobedila modnyj dizajner Ajnur Turysbek, vystupivshaya s pokazom mod, v ‘feerichnom party’ – “Dombyra Party”.* [“**Dombyra party**”: *other leaders were also nominated at the ceremony: won the fashion designer Ainur Turysbek won in the category ‘Fashion Star’, who gave a fashion show, in the ‘faerie party’ – Dombyra party.*]⁴⁷

Now, the main priority of such events is to attract the younger generation to the national traditions and customs.

- *V Aktau startovala “Studencheskaya vesna-2014”. Na protyazhenii semi dnej zdes projdut sportivnye i kulturnye meropriyatiya. Odnim iz takih stala “Dombyra-Party”, kotoruyu organizovali na naberezhnoj. Svoe masterstvo na ‘vecherinke’ pod dombru pokazali studenty neskolkih kolledzhej. Oni ispolnili izvestnye kazahskie nacionalnye kyui, a takzhe ustroili improvizirovannyj ajtys. [The “Student Spring 2014” event has started in Aktau. For seven days sporting and cultural events will be held here. One of these was “Dombyra-party”, which was organized at the embankment. The students of several colleges showed their skill at the party under the *dombra* accompaniment. They performed well-known Kazakh national kuis, and staged impromptu *aitys*.]⁴⁸*

“**Korpeshka party**” is a new type of event in nature with the erection of the tent city with blankets and holding interesting leisure activities. *Korpeshka* is a pet name for blanket in the Kazakh language, and the *party* is in English.

The interesting fact is that transliteration of the event names might be various in its form. The transliteration can be only in Latin, or in Cyrillic, or mixed formation in Kazakh and English and with different writings.

- **“Korpeshka-Pati”**: *izyuminkoj ‘tay kazan’ stal svadebnyj obryad betashar, provedennyj v strogom sootvetstvii s nacionalnymi tradiciyami. Kak vyyasnilos, zhenih Malik Shangaraev i ego izbrannica Ajsha Bayasheva poznamilis polgoda nazad v socialnoj seti facebook. Oni uzhe pobyvali na Korpeshka-Pati, ‘Vudstoke’ i drugih mini-sborah fejsbukchan. [Korpeshka-party]: ‘Betashar’ wedding ceremony conducted in strict accordance with national traditions became an attention grabber of the ‘tay-kazan’ (*national cookware, a kind of cauldron, and event connected with cooking in this). As it turned out, the groom Shangaraev Malik and his fiancée Aisha Bayasheva met six months ago in the social network Facebook. They have already visited the Korpeshka-party, «Woodstock» and other mini-gatherings of Facebook users.]⁴⁹*
- *Teper provedenie vstrech ne tolko onlajn, no i v offlajne dlya mnogix fejsbukchan stalo nastoyashhim sumasshestviem v horoshem smysle etogo slova. Po slovam odnogo iz organizatorov – polzovatelya pod nikom Adzhidzhiro Kumano, “Korpeshka-Pati” – eto stihijno rodivshijsya novyj vid otdyha dlya lyudej, kotorym nadoeli tradicionnyye vidy provedeniya dosuga. [Nowadays, many Facebook users are really crazy, in the best sense of the word, for meeting each other not only online, but also offline. According to one of the organizers – the user under the nickname Adzhidzhiro Kumano, the “korpeshka-party» is a spontaneously born new form of recreation for people who are tired of the traditional types of leisure activities.]⁴⁹*

Pay attention to the spelling of the event **Butakofka-Pati**, the proper name is written in Russian, but with the use of the Latin letter F instead of its Cyrillic counterpart, while the English word *party* is written in Cyrillic:

- **Butakofka-Pati**: *primerno tak rodilas Butakofka-Pati, ideya, kotoraya voznikla posle prosmotra chix-to ochen appetitnyx fotografij shashlyka. [Butakofka-party: Butakofka-party was born approximately in that way, an idea which arose after watching someone’s very appetizing pictures of shashlik].⁵⁰*

5. Conclusion

In conclusion, the study of language ideology through names of events is a new direction in linguistics. As a result, eventonyms are the reflection of cultural, historical or social significance for a society. It should be noted that describing eventonyms requires a careful study, followed by the systematization, standardization and codification. In addition, as a perspective there is a need compiling lexicographical sources including such onyms representing their lemmatization with transfer into different languages (Kazakh, Russian, and English).

Use of eventonyms in the context of written speech becomes the object of text linguistics, media text, stylistics, lexical semantics, semiotics of the text hermeneutics, etc. This necessitates research of eventonyms in terms of their functional representations in the texts, especially in the media texts, because of socio-political, cultural, religious and other events widely covered by media. Essential, in our view, is the correlation and comparison of eventonyms with the actual situation, taking into account historical events and historical, local, temporal, and social characteristics. Of course, it is required to consider the linguistic situation in which these names are created, and linguistic culture that creates them.

The three periods – 1991, 2000, 2015 – that were taken as different periods of Kazakhstan formation characterizing the post-Soviet period, newly independent and modern sustainable country. From the example, we can conclude that in the first period of 1991 can be described as a search period of the country’s own direction of development and unreadiness to fully reject the Soviet language ideology implanted for many years. The millennium period that began in 2000 is characterized with the globalization epoch for Kazakhstan that was reflected in the events of the country. This period was the time to erase borders and to imitate the cultural behavior of the West. Moreover, the last modern period of 2015 illustrates that national identity is sometimes constructed as bilingual or even trilingual. The current period is proclaimed, in comparison, as the most pronounced Kazakhization period after the independence. The creation of nation state identity has the widespread character in society.

One of the important objectives of the further study is to define differential and essential features of

eventonyms and to study all event names in the period of the independence of Kazakhstan, which may be identified, only by studying the extensive factual material. Their secondary formation and the criteria for artificial nomination should be taken into account, as eventonyms are always secondary, because the nominator for their naming uses ready-language tools (models, methods, standards). This is a product of a certain age and a certain society; they can perform a linking role between the ideological content of the event and the event itself. Eventonyms may be symbolic, iconic and secured in the linguistic consciousness of an individual. The names of this class are not static; they are subject to variation due to social changes, expansion of information space, and the occurrence of new events.

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