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ETHNONYMS “XIONGHU” AND “THE HUNS”

Abstract. The article analyzes the ways and types of actualizations of the ethnonyms *Xiongnu* and *the Huns* in the contexts of Russian speech over three centuries period and identifies typical contexts, discourses and genres of their actualizations. As the main source of the material used in the article are the Russian National Corpus and dictionaries data. The analysis of textual actualizations according to the Russian National Corpus identifies the rise and the decay of interest in the topic of the Huns. General genre-temporal dynamics shows the tendency of transition from scientific discourse to journalistic discourse. In this respect, journalistic discourses of the Russian National Corpus reflect the perception of the Huns by Russian-speaking people, and they are transmitted by using metaphors and epithets with negative semantics. Texts of the Russian National Corpus testify the ambiguity of interpretations of issues about the Huns in the Russian-language sources.

Keywords: ethnonym, Xiongnu, Hun, ethnic identity, discourse analysis, the Russian National Corpus.

Statement of the problem. The object of study in this article are the ethnonyms of *Xiongnu* and *the Huns* (*Hunnish*, *Hunic*) actualized in the Russian language. The ethnonyms represent a special category of historical vocabulary; they are the names of different kinds of ethnic communities: nations, peoples, nationalities, tribes, tribal alliances, clans, etc. (Linguistic Encyclopedic Dictionary 2002).

The subject of the analysis is the ways and types of actualizations of the ethnonyms in the context of Russian speech over the last three centuries, the identification of typical contexts, discourses and genres in which various aspects of the semantics of these words are actualized.

In this paper, we present the results of the study of text actualizations of the ethnonyms *Xiongnu* and *the Huns* in the Russian language. We analyzed the contexts in which they were used and connotations that were important in the given context actualizations.

Linguistic analysis of functioning in speech of the ethnonym is aimed to identify: 1) a composition of specific text positions of the ethnonym in speech; 2) discourse and genre appliances of text actualizations of the ethnonym; 3) the dynamics of actualizations of the ethnonym in different discourses and genres over the past three centuries.

Comments on the results of the linguistic analysis include:

1) nature of the spread of the ethnonym; the actualizations in different text types and genres that are seen as an indicator of interest (or the lack of interest) in the society to the referred lexical unit of the ethnic group, aspects of the ethnicity perception and the subjects in the studied linguoculture; 2) variations of discourse and genre actualizations.

Methods of analysis, materials and sources. In the work as the main source of the material determining the methods and approaches, we use the Russian National Corpus (The Russian National Corpus 2016). The constant reference to this source as the main one was because the Corpus is characterized as *balanced and representative* text materials.

Representativeness is the case if a text size exceeds 100 million word tokens, which can reveal not only the presence of linguistic units in text actualizations, but also the data about their relative frequency. The volume of the RNC by the date of address to the materials for doing research has been more than 600

million words. This allowed identifying the relative frequency of the ethnonym use with a high degree of accuracy and its various positions and semantic meaning of actualizations in the Russian written speech.

The balance of the RNC concerning the presented written forms of the Russian language is confirmed by the fact that it "contains almost all types of written and oral texts, which are featured in the language (belles-letters of different genres, journalistic, academic, scientific, business, colloquial, dialectal and other works) and all the texts included in the Corpus in proportion to their share in the corresponding period of the language" (The Russian National Corpus 2016). This quality of the Corpus gave an opportunity to draw a conclusion about a discourse and genre specifics of actualizations of the ethnonyms under study. The Russian National Corpus includes written texts from the 18th to the beginning of the 21st centuries. That was the reason to define the dynamics of functioning of the ethnonyms in speech over three centuries. The presence of the Corpus meta-tagging of genre, temporal, discursive text differentiations allowed us to identify the relevant parameters of the functional specificity of the ethnonyms.

We used the data from encyclopedic and explanatory dictionaries of the Russian language. In our research, we used linguistic methods of semantic analysis: distributive and component analysis to reveal complex actualized meanings of the ethnonyms studied in the texts of different genres denotation. In this case, we followed the data of the Corpus meta-tagging. While studying the functional aspect of the ethnonyms, we combined qualitative and quantitative methods of analysis. A diagnostically significant parameter is a relative frequency of actualizations of the ethnonyms *Xiongnu*, *the Huns* (*Hunnish*), i.e. their relationship to the entire tokens of the Corpus. It is also the relation of occurrences of identified text positions and meanings, appliance of genre and discourse units to the total number of actualizations of the ethnonyms *Xiongnu* and *the Huns* in the Corpus.

The analysis of lexicographical sources. The lexical entry of the ethnonyms *Xiongnu* and *the Huns* (*Hunnish*, *Hunic*) are presented in encyclopedic, explanatory dictionaries of the Russian language, dictionaries of foreign words, semantic and spelling dictionaries of the Russian language. Encyclopedic dictionaries and encyclopedias in the Russian language contain two articles: *Xiongnu* and *the Huns* (Big Encyclopedic Dictionary 1997; Historical Encyclopedia, 1973-1982).

A common feature of most dictionaries is that the ethnonyms *Xiongnu* and *the Huns* are presented as the name of different ethnic groups. So, *Xiongnu* are Turkic nomadic people who emerged in Central Asia in the early 1st Millennium B.C., Mongoloid indigenous ethnic groups and Caucasoid descendants from Northern China (Gladkiy 1998). Alternatively, they are nomadic people settled in ancient times in Central Asia (Contemporary Russian Explanatory Dictionary 2006).

According to the statements of dictionary and encyclopedic sources, the ethnonym *the Huns* means, "nomadic tribes (people) settled in the 2nd - 4th centuries at the Ural foothills consisting of Turkic *Xiongnu*, local Ugrians and Sarmatians (Big Encyclopedic Dictionary 1997; Modern Russian Explanatory Dictionary 2006).

In some explanatory dictionaries, *the Huns* are presented as "ancient Turkic tribes" or "nomadic people of Turkic origin who came from Asia to Europe in the 4th century" (Explanatory Russian Dictionary 1999; Dictionary of Modern Russian Literary Language 1961; Explanatory Russian Dictionary 2000). However, S.A. Kuznetsov, T.F. Efremova and A.P. Evgenyeva do not support such a referential attribution of the ethnonyms. In their dictionaries, the Huns are presented as "nomadic tribes" or "nomadic people".

In explanatory dictionaries by T.F. Efremova and D.N. Ushakov the word *the Huns* is polysemous. Therefore, in "Explanatory Dictionary" by D.N. Ushakov the lexeme *the Huns* has two meanings (Contemporary Russian Explanatory Dictionary 2006; Russian Explanatory Dictionary 2000):

1. A Turkic tribe that passed through the south of Russia to the Western Europe and settled in modern Hungary in the 4th century (*hist.*).

2. Figuratively: Savages destroying cultural values, barbarians, the vandals (*bookish*). "Where are you, coming Huns, who are clouding over the world?" Bryusov.

In the dictionary by T.F. Efremova, the word *the Huns* is presented as polysemous: its figurative meaning: Cruel, ignorant people (Contemporary Russian Explanatory Dictionary 2006).

These explanatory and encyclopedic dictionaries reflect the definition of corresponding name and concept; they demonstrate the ambiguity of meanings associated with the given terms in the Russian culture. According to dictionaries (encyclopedic, explanatory), *the Xiongnu* and *Huns* are two different ethnonyms.

Analysis of data from the Russian National Corpus. Further let us consider how ethnonyms engage in self-reflexion in the Russian language according to the data of the RNC, in what context and with what meaning they are actualized. References to the RNC materials indicate a small frequency of the use of the ethnonyms *Xiongnu*, *Hun* (*the Huns*, *Hunnic*) and the derivatives of the words *Xiongnu* and *Hun* in the Russian language.

With the total number of 265 401 717 words in the Corpus (by the date of the address on 19.01.2016) the quantity of actualizations of ethnonyms *Xiongnu*, *the Huns* and *Hunic* had 612 occurrences in various meanings.

Moreover, the contexts allow distinguishing: I. Typical actualized positions and meanings; II. Typical discourses and genres; III. Changes in the direction of actualizations of messages in the course of time.

The ethnonym *Xiongnu* has 62 occurrences. Typical actualized meanings and positions are positions and meanings when the word *Xiongnu* is considered as a nomadic power, nomadic people, nomadic tribes, and the name of the state: “*There had not been a Kingdom since ancient times, when our ancestors, the nomadic tribes of Xiongnu conquered the world*”. Vasily Yan. Genghis Khan (1939); “*Hun and Xiongnu are two allied and equal States*”. Iakinf (Bichurin). The Collection of Information about the Peoples Inhabited Middle Asia in Ancient Times (1851).

If we consider the actualizations of the ethnonym in chronology, it should be noted that a frequent use of this ethnonym is referred to the 50s of the 19th century and to the period of 1994 – 2013. In the 19th century, the ethnonym was used in the book of N. Bichurin “The Collection of Information about the Peoples Inhabited Middle Asia in Ancient Times” (19 occurrences). An interesting fact about the ethnonym here that it is used in the context of ‘the House of Xiongnu’. “*In this way, one and the same nation under the House of Xiongnu was called the Huns, under the House of Dulha was called the Dulhans; under the Mongolian House was called the Mongols, and will hitherto carry this name until any new powerful House will conquer it and tell them their people's name*”. Iakinf (Bichurin). The Collection of Information about the Peoples Inhabited Middle Asia in Ancient Times (1851).

From 1994 to 2013, the ethnonym was used 18 times. These actualizations are related to the ethnic and linguistic identity of *Xiongnu* and it is the title of L.N. Gumilev’s work: “*The Turkic-speaking Xiongnu are no more in power: very recently, they have been defeated by Tanchikai, the Mongol ruler of the Xianbi people*”. Sergei Smimov. The End of Silver Age // “Znanie-Sila” (2003); “*Leva’s arrived today — he published the book “The Xiongnu”*”. Emma Gershtein. The Book of Life (1994).

The ethnonym *Xiongnu* is also used in the form of *the Huns* in N. Bichurin’s work “The Collection of Information about the Peoples Inhabited Middle Asia in Ancient Times” (2 occurrences): “*Shi Le was a native of the Huns, he became a commander and in 330 he declared himself Emperor*”. Iakinf (Bichurin). The Collection of Information about the Peoples Inhabited Middle Asia in Ancient Times (1851); “*Tanyi-fu, a native of the Huns, skillfully shot from a bow*”. Iakinf (Bichurin). The collection of information about the peoples inhabiting Middle Asia in ancient times (1851). The ethnonym *Hun* was actualized only in the connotation “he-identity.”

The adjective *Hunic* is found in the RNC only twice: “*when the Hunic chanyu Modu defeated the Hun Emperor Liu Bang and achieved an equal relationship between China and the Steppe ...*” “*The spirit of alien Huns lays on the spirit of the descendants of the ancient Aryans in the melting pots of the first two Xiongnu - Hunic empires*”. Viktor Shnirelman. The Symbolic Past. The Struggle for Ancestors in Central Asia // “Neprikostnovennyi Zapas” (2009).

Unlike the ethnonym *Xiongnu* and the derivative *Hunic*, the lexical unit *the Huns* (*Hun*) in the RNC has greater word frequencies: 336 actualizations. In the system of meta-tagging of the RNC educational research, fiction, journalistic, and electronic communications are contrasted. The contexts of *the Huns* are not marked in the official business, industrial technical, commercial speech and advertising. It is obviously true that the sphere of predominant functioning of ethnonyms *Huns*, *Hunic* is in in journalism (92 occurrences); then in belles-letters, and only then in research works.

In the study of temporal dynamics, a great attention is given to the fact that the Huns always attracted the interest of Russian-speaking science, literature and journalism though it had its own decreases and increases. The earliest context recorded in the Russian National Corpus was during the period of 1754-1758. These are fragments of the text from “Ancient Russian History” by M.V. Lomonosov (3 examples): “*All historians know that the Huns came from Asia from countries adjacent to the Caspian and North Seas,*

i.e. from Siberia and from lands. It is quite evident from Procopius who writes that the Huns called Sabiri and other tribes of the Huns lived near the mountains of the Caucasus. The Huns from these places were called by various names: the Huns, Avaris, in Russian the Ugrians and Obrians, they came from, first, Chudskoye in the North and Slavensky settlements, reached along the Danube River to the inside of Greece and then after many wars and wanderings settled in Pannonia or Hungary".

The ethnonym is being actualized consistently during the periods of 1803-1818 (9 contexts). This is "History of the Russian State" by N.M. Karamzin. Like the previous M.V. Lomonosov's work, it also belongs to a scientific discourse. Thereafter all the actualizations until 1860 refer not only to the scientific discourses, but also to fiction (historical prose) and nonfiction (memoirs) works. They are books devoted to Russian history by N.M. Karamzin, A.F. Veltman, F.V. Bulgarin, and D.I. Ilovaisky. There is also a reference to the Huns in "Bulletin of Europe" (From Gibbon History about the Decline and Destruction of the Roman Empire // "Bulletin of Europe" (1811).

These actualizations including the contexts by M.V. Lomonosov are very interesting because along with the ethnonym *the Huns*, other ethnonyms like the Ugrians, the Yugrians, and the Finnish tribes are used. If M.V. Lomonosov uses the words the Huns and the Ugrians as synonyms, *i.e. the Huns are "Russian-Ugrians"*, then D.I. Ilovaisky and F.V. Bulgarin use the words the Huns and the Ugrians as different ethnonyms and for Bulgarin "the ancient Yugrians or Ugrians as well as the Huns, without doubt, were the Finnish tribes".

The frequency of the use of the ethnonym has increased by 1876 and is actualized in 183 contexts. D.I. Ilovayskiy in his book "The Beginning of Russia" names *the Huns* differently either the Bulgarians, the Slavs, the Mongols, or the Tatars, and in the end, the author writes, *"Thus the Huns of Attila and Valamir whom the sources describe in many ways as great and wonderful tribes representing a solid homogeneous mass. Based on assumptions and perhaps suppositions they turned out to be various rag-tags of Turanian elements, to tell more precisely some kind of bodiless shades. Nevertheless, these shadows have not disappeared; they continue to live in various Slavic peoples, especially Bulgarians... It is clear in all these cases that under the names of the Huns and the Massagets the same Slavs-Bolgars are hidden"*. D.I. Ilovayskiy. Beginning Of Russia (1876). In late contexts of the Russian National Corpus (2012), The Huns as an ethnos is also associated with the Slavs: *"Of course, Procopius and the Jordan were not ethnographers and Ethnography was different, according to Procopius, the Slavs and the Antes were more likely the Huns"*. (Collective Forum: Chronology of the Confrontation between the Slavs and Byzantium, 6th - 7th centuries (2012).

The ethnonym is actively used in Russian journalism. The first actualization in publications refers to 1789, where the Huns and the Hungarians as ethnic groups are related to Asian peoples, it is specified that they were called Scythians and now (1789) they are Tatars. P.A. Levashov in his context named the territory of their original habitat, the Turkestan region. In the late 18th century, the Turkestan region was considered the territory of the present States of Kazakhstan and Uzbekistan: *"The people of Asia as the Hungarians also belonged to the great tribe which in ancient times was called Scythian and now is referred to Tatar that came from the country that borders the Caspian Sea, the Turkestan region..."*. P.A. Levashov. Tsaregrad Letters (1789).

As F. Barth wrote, ethnicity is a form of social organization of cultural differences. "Ethnic boundary" that defines the group as an object of study is as important as cultural material contained within those boundaries. The most important aspect in defining the ethnic group is self- categorizing or categorization by the others (Ed. F. Barth 1969, p. 105).

Usually, the signs of ethnic identity are a biosphere (landscape, ecosystem), racial-anthropological features, language, mentality (stereotypes, customs, behavior), lifestyle (peculiarities of clothes, food, home design), mythology (system of values).

The contexts of the Russian National Corpus show that Xiongnu (the Huns) occupied quite a large area, which is characterized by a diversity of landscapes and ecosystems: 1) They lived in Central Asia: *"Xiongnu are the Huns, who lived in Central Asia ..."* Vasily Yan. Genghis Khan. (1939); 2) They came "from the Don and Volga": *"Then the new nomadic peoples who came from the Don and the Volga emerged in the country of the Scythians; they partially stayed here for not long and went further to the West, these were the Huns, Avars and Magyars"*. D.I. Ilovayskiy. Brief Essays on Russian History (1860); 3) The Huns were from the East, from the foothills of the Urals: *"The thing is the Huns moved from the East, from the Urals"*. Natalia Basovskaya. The Birth of Middle Ages // "Znanie-Sila" (1997); 4) The Huns

were from China: *"The Huns were nomadic people from China, the land of the midnight sun"*. N.M. Karamzin. History of Russia: Volume 1 (1803-1818). 5) The habitat of the Huns was in Asia, specifically, between the Caspian and Northern Seas. They were from Siberia: *"All historians know that the Huns came from Asia from countries adjacent to the Caspian and the North Sea, i.e. from Siberia and from the lands"*. M.V. Lomonosov. Ancient Russian History. Fragments (1754-1758).

It is noticeable that the contexts of the Russian National Corpus are extremely contradictory in defining of the territory the Huns inhabited, although they indicate a very vast territory conquered by the Huns. According to the RNC contexts, we can assume that the Huns expanded their influence from the steppes at Baikal Lake to the Danube River. Moreover, as M.V. Lomonosov mentioned, they "reached across the Danube River to the inside of Greece": *"The Huns from these places were called by various names: the Huns, Avaris, in Russian the Ugrians and Obrians, they first came from Chudskoye in the North and Slavensky settlements, reached along the Danube River to the inside of Greece and then after many wars and wanderings settled in Pannonia or Hungary"*. M.V. Lomonosov. Ancient Russian History. Fragments (1754-1758); *"Exiled by Germans-the Gepids from Pannonia or Hungary, the Huns resisted for some time between the Dniester and the Danube, where their country was called Gunnivar; others disbanded in the Danube areas of the Empire and soon the traces of the horrible existence of the Huns faded"*. N.M. Karamzin. History of Russia: Volume 1 (1803-1818); *"It is quite evident from Procopius who writes that the Huns called Sabiri and other tribes of the Huns lived near the mountains of the Caucasus"*. M.V. Lomonosov. Ancient Russian History. Fragments (1754-1758).

Racial-anthropological characteristics of the Huns in the Russian National Corpus is also ambiguous:

- The Huns are Turks: *"It turns out that the Huns were Turks"*;
- The Huns are not Turks: *"I must mention there is another point of view, as if the Huns were not Turks"*. I. Nikiforov. Hair of the Huns Presents Surprises // "Khimia i Zhizn" (1970);
- The Huns are Magyars: *The Huns from these places were called by various names: the Huns, Avaris, in Russian the Ugrians and Magyars...* M.V. Lomonosov;
- The Huns are Khazars: *"That is whether the Huns who had settled in these places started to name themselves the Khazars or anyway something else had happened"*. German Sadulaev. Tablet 92008);
- The Huns are Scythians: *"However, the latter name has survived; the Huns frequently are called Scythians in the sources"*. D.I. Ilovayskiy. Beginning Of Russia (1876);
- The Huns are Akazirs, Burugunds, Cuturrurs, Savirs, Saragurs: *"Byzantine and Latin writers called many specific names of Akazirs, Burugunds, Cuturrurs, Savirs, Saragurs, and others under a general or tribal name of the Huns"*. D.I. Ilovayskiy. Beginning Of Russia (1876);
- The Huns are Finnish tribes: *"According to many scientists, the Huns were one of the tribes of the Eastern Finnish or Chudskoe group and belonged to its Ugric branch"*. D.I. Ilovayskiy. Beginning Of Russia (1876). *"Ancient Yugrians or Ugrians and the Huns were, without doubt, the Finnish tribes"*. F.V. Bulgarin. Memories (1846-1849);
- The Huns are Slavs: *"The Huns or in other words Sklavyns", says Kedrin talking about the invasion to Thrace in 559"*. D.I. Ilovayskiy. Beginning of Russia (1876).

The ambiguity of the Huns' characteristics in terms of their ethnicity can be noticed in the contexts of the Russian National Corpus: *"You can define by hair which people **the Huns** belonged to because historical information about their origin are vague and controversial"*. I. Nikiforov. Hair of the Huns Presents Surprises // "Khimia i Zhizn" (1970).

The linguistic affiliation of Xiongnu in the RNC is mentioned only once: *The Turkic-speaking state Xiongnu is no more in power: very recently they have been defeated by Tanchikai, the Mongol ruler of the Xianbi people.* Sergei Smirnov. The End of Silver Age. Anno Domini 180 // "Znanie-Sila" (2003). There is also little information about the language of the Huns: *"Instead of the words "Hunnish language", "the Hun law" they often say "Scythian language", "Scythian law"*. D.I. Ilovayskiy. Beginning of Russia (1876).

As markers of the Huns' group identity in the RNC, we can use such socially important topics like everyday life (clothing, cuisine, design dwellings) and the system of values.

First, the Huns are nomads: *"Huns, pharmacist Paul Goldberg said, were nomadic people like the Kyrgyz"*. Maxim Gorky. My Apprenticeship (1915-1916).

According to N.M. Karamzin, the Huns, as well as Magyars, the Bulgarians, the Avars and the Turks were cattle farmers and hunters: *"All were nomads; all were fed by cattle breeding and animal hunting: the*

Huns, Magyars, Bulgarians, Avars, Turks — and they all disappeared in Europe except the Magyars and the Turks". N.M. Karamzin. History of Russia: Volume 1 (1803-1818).

The Huns lived in yurts: *"In addition, the symbols associated with the Yurt to which we continue to hang on are too outdated as they have been used since the times of the Huns"*. Irina Zabneva. National Deputies believe: all the troubles in the country are from the "wrong" flag, emblem and anthem // *"Komsomolskaya Pravda"* (2011.05.03).

The appearance of the Huns in the RNC is given in two contexts that are contradictory in some way: *"Chinese Chronicles report numerous raids by nomads, 'red bearded devils', from the West and the North afflicting the borders of the Celestial Empire just as aggressively as the Sarmatians, Alans and Huns who were perturbing the Roman Empire"*. Renat Temirgaliev. Gold of fearless warriors // *"Zerkalo Mira"* (2012); *"Her careless black haircut was convenient for airports, her slanted glance was always squinting from incomprehensible light, her cheekbones reminded that the Huns had really reached Europe"*. Andrei Voznesensky. In the Virtual Wind (1998).

In the RNC, the Huns are identified as Pagans: *"The poem 'The Song of the Nibelungs' features not only Christians-the Burgunds but also the Pagans-Huns"*. A.Y. Gurevich. Medieval Literature and Its Modern Perception (1976).

The ethnonym *the Huns* in journalistic contexts since the late 60-ies of the 19th century has been used in a metaphorical and attitudinal meanings, such as: 1) The Huns are barbarians: *"First we specified the grounds of Pagans-Romans and North-Eastern barbarians — the Huns, Avars, Goths ..."* F.I. Buslaev. Roman Villa of Princess of Z.A. Volkonskaya (1895); 2) Savage Huns: *"What could Leo the First say to this barbarian, the leader of wild and ferocious Huns?"* A.G. Gazdanov. Evelin and Her Friends (1968); 3) The Huns are hell spawns, threat to civilization: *"The Huns, the progeny of ages, the menacing danger of the cradle of the great civilization... the winners who defeated this force would hold their great way — from Paris via the Scythian outskirts of Moscow to the ancient Chinese border"*. V.G. Lidin. The Magi (1927); 4) The Bolsheviks as the Huns: *"Yes, the Bolsheviks are similar to Huns, but it was the European civilization that gave birth to these Huns"*. G.L. Lvov. Our Objectives (1919) // *"Gryaduschaya Rossiya"* (1920); 5) Russian revolutionists are new Huns: *"Russian revolutionists, simultaneously pale epigones of Western doctrines and new Huns, people of flaming blood, threatening to ignite the whole world"*. N.V. Ustryalov. Under the Sign of Revolution (1927); 6) Steel Huns: *"Steel Huns! —shouted Vlad, — Steel Huns! We are the hordes of Gog and Magog!"* Vasily Aksenov. Mysterious Passion (2007); 7) The Huns are destroyers: *"It should be noted that in addition to cultural-historical types these 'positive figures' in history, Danilevsky has prepared two possible destinies to these ethnic groups: to be destroyers like the Huns,..."* Valeri Khachatryan. Theory of Danilevsky's Cultural-Historical Types: Logic and Contradictions (2003) // *"Obschestvennye Nauki i Sovremennost"* (2003.04.30); 8) The Huns are savages: *"Everyone who went ashore met the savages living in those lands — the Huns and the Picts"*. Julia Kapishnikova. Brittany // *"Pyatoe Izmerenie"* (2002); 9) The Huns are more scary than a specter of communism: *"Here, brother, is purer than the fear a specter of communism — the Huns will appear in an unheard of quantities and their sweet life in a minute will pass away!"* Michael Khodarenok. Anti-aircraft Missile Passion // *"Zvezda"* (2001); 10) Rabid, furious Huns: *"Furious Huns were riding somewhere on the steppe — and in the background the hand of a huge translucent clock was spinning"*. Victor Pelevin. Generation "P" (1999).

Conclusions Analysis of the number of text actualizations according to the RNC identifies the rise and the interest in the topic of the Huns. In this respect, we can notice clearly the peaks and downturns of interest to the subject correlated with the nature of meanings in different discourses and genres. The first wave of interest was at the beginning of the 19th century, the second one was at the 70-ies of the 20th century, and the third period is at the beginning of 21st century. Educational-scientific sphere of actualizations is connected with the publication of N.M. Karamzin's fundamental works on the history of the Russian state. The second half of the contexts are related to the period of 1860-1880 when D.I. Ilovajskij's historical work "Beginning of Russia" was published in 1876. General genre-temporal dynamics shows the tendency of transition from scientific discourse to journalistic discourse. In this respect, journalistic discourses of the Russian National Corpus reflect the perception of the Huns by Russian-speaking people, and they are transmitted by using metaphors and epithets with negative semantics. Texts of the RNC testify the ambiguity of interpretations of issues about the Huns in the Russian-language sources.

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"ХУННУ" ЖӘНЕ "ҒҰН" ЭТНОНИМДЕРІ

Аннотация. Мақалада үш ғасыр бойы орыс тіліндегі сөйлеу контекстінде "хунну" және "ғұн" этнонимдерін жаңғырту жолдары мен түрлері талданады және оларды өзектілеудің типтік контексттері мен жанрлары анықталады. Мақалада қолданылған материалдардың негізгі көзі – Ресей ұлттық корпусының және сөздіктерінің деректері. Ресейдің ұлттық корпусына сәйкес мәтіндік жанаруды талдау ғұн тақырыбына деген қызығушылықтың өсуі мен тарылуын анықтайды. Жалпы жанрлық-уақыттық динамика ғылыми дискурсынан журналистік дискурсқа көшу тенденциясын байқатады. Осыған байланысты Ресейлік ұлттық корпусының журналистік дискурстарында орыс тілінде сөйлейтін адамдардың ғұндарға деген көзқарасы көруге болады және олар теріс семантикасы бар метафоралар мен эпитеттер арқылы беріледі. Ресейдің ұлттық корпусының мәтіндері орыс тіліндегі дерек көздерінде ғұндарға қатысты сұрақтардың біртекті еместігін көрсетеді.

Түйін сөздер: этноним, хунну, ғұн, этникалық сәйкестік, дискурстық талдау, Ресей ұлттық корпусы.

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ЭТНОНИМЫ " ХУННУ " И "ГУННЫ"

Аннотация. В статье анализируются пути и типы актуализации этнонимов хунну и гуннов в контексте русской речи в течение трех веков и выявляются типичные контексты, высказывания и жанры их актуализации. Основным источником материала, используемого в статье, являются данные Российского национального корпуса и словари. Анализ текстовой актуализации по данным Национального корпуса русского языка определяет подъем и спад интереса к теме гуннов. Общая жанрово-временная динамика показывает тенденцию перехода от научного дискурса к журналистскому дискурсу. В этом отношении журналистские дискурсы Русского национального корпуса отражают восприятие гуннов русскоязычным народом, и они передаются с помощью использования метафор и эпитетов с отрицательной семантикой. Тексты Русского национального корпуса свидетельствуют о неоднозначности толкований вопросов о гуннах в русскоязычных источниках.

Ключевые слова: этноним, хунну, гунн, этническая идентичность, дискурсивный анализ, Российский Национальный корпус.