

## LANGUAGE LANDSCAPE AND IDENTITY IN DIALECTS FORMED THROUGH RUSSIAN INDIGENOUS CONTACT IN KAMCHATKA

### PAISAGEM LINGUÍSTICA E IDENTIDADE EM DIALETOS FORMADOS ATRAVÉS DO CONTATO INDÍGENA RUSSO EM KAMCHATKA

Article received on: 11/3/2025

Article accepted on: 2/2/2026

**Anna Kargina\***

\*Vitus Bering Kamchatka State University, Petropavlovsk-Kamchatsky, Russia

Orcid: <https://orcid.org/0009-0007-2880-8684>

[annakarg@mail.ru](mailto:annakarg@mail.ru)

**Natalya Grigorenko\*\***

\*\*Vitus Bering Kamchatka State University, Saint-Petersburg State Forest Technical University, Saint-Petersburg, Russia

Orcid: <https://orcid.org/0009-0004-9411-3723>

[kamgulib@mail.ru](mailto:kamgulib@mail.ru)

**Oksana Malozemlina\***

\*Vitus Bering Kamchatka State University, Petropavlovsk-Kamchatsky, Russia

Orcid: <https://orcid.org/0009-0007-2577-575X>

[malozemlina\\_ov@mail.ru](mailto:malozemlina_ov@mail.ru)

The authors declare that there is no conflict of interest

#### Abstract

**Purpose:** To describe and analyze the vocabulary related to natural landscapes in the Kamchadal dialects of late Russian settlement, highlighting how such lexemes reflect the linguistic worldview and environmental conceptualization of dialect speakers in the Kamchatka region. **Methodology/Approach:** The study is based on linguistic description and component analysis. The material was drawn from field expedition notes (1970–2015), dialect dictionaries, and regional archives. Lexical items were classified according to their semantic fields, origins, and landscape associations. **Originality/Relevance:** This research contributes to dialectology, regional ethnolinguistics, and sustainability studies by documenting traditional ecological knowledge encoded in language. The findings demonstrate how landscape vocabulary reflects a sustainable interaction with the natural environment, rooted in centuries-old practices of resource use and spatial awareness among Kamchadal communities. **Key Findings:** The Kamchadal dialects use a diverse set of lexemes to represent tundra, forests, elevations, and swamps. Many of these words, such as *alas*, *alashi*, and *ashkyg*, reflect indigenous influence. The dialect speakers conceptualize space through utility and familiarity, assigning landscape terms

#### Resumo

**Objetivo:** Descrever e analisar o vocabulário relacionado às paisagens naturais nos dialetos kamchadal do assentamento russo tardio, destacando como esses lexemas refletem a visão de mundo linguística e a conceitualização ambiental dos falantes do dialeto na região de Kamchatka. **Metodologia/Abordagem:** O estudo baseia-se na descrição linguística e na análise de componentes. O material foi extraído de notas de expedições de campo (1970-2015), dicionários de dialetos e arquivos regionais. Os itens lexicais foram classificados de acordo com seus campos semânticos, origens e associações paisagísticas. **Originalidade/Relevância:** Esta pesquisa contribui para a dialetologia, a etnolinguística regional e os estudos de sustentabilidade, documentando o conhecimento ecológico tradicional codificado na língua. Os resultados demonstram como o vocabulário paisagístico reflete uma interação sustentável com o ambiente natural, enraizada em práticas seculares de uso de recursos e consciência espacial entre as comunidades Kamchadal. **Principais conclusões:** Os dialetos Kamchadal utilizam um conjunto diversificado de lexemas para representar a tundra, as florestas, as elevações e os pântanos. Muitas destas palavras, tais como *alas*, *alashi* e *ashkyg*,



with practical, ecological, and emotional connotations (e.g., diminutives like *bereznyachok* for birch forest patches). Certain landscape features also serve as geographic markers, often reflected in toponyms and ordinal naming (e.g., *Vtoroy Bugor*, *Tretiy Bereznyak*). This vocabulary encodes sustainable land-use practices and environmental resilience in a fragile northern ecosystem.

**Theoretical/Methodological Contributions:** The study enhances understanding of the linguistic picture of the world in dialect communities and highlights how language preserves knowledge essential to sustainable regional development. It offers insights for interdisciplinary fields such as cultural geography, linguistic anthropology, and environmental education, particularly in relation to indigenous and local knowledge systems.

**Keywords:** Dialect. Dialect speaker. Russian dialects of late settlement. Linguistic picture of the world. Landscape vocabulary. Kamchadals.

*refletem a influência indígena. Os falantes do dialeto conceituam o espaço através da utilidade e da familiaridade, atribuindo aos termos paisagísticos conotações práticas, ecológicas e emocionais (por exemplo, diminutivos como *bereznyachok* para manchas de floresta de bétulas). Certas características da paisagem também servem como marcadores geográficos, muitas vezes refletidos em topônimos e nomes ordinais (por exemplo, *Vtoroy Bugor*, *Tretiy Bereznyak*). Esse vocabulário codifica práticas sustentáveis de uso da terra e resiliência ambiental em um ecossistema frágil do norte.*

*Contribuições teóricas/metodológicas:* O estudo aumenta a compreensão do quadro linguístico do mundo nas comunidades dialetais e destaca como a língua preserva o conhecimento essencial para o desenvolvimento regional sustentável. Ele oferece insights para campos interdisciplinares, como geografia cultural, antropologia linguística e educação ambiental, particularmente em relação aos sistemas de conhecimento indígenas e locais.

**Palavras-chave:** Dialeto. Falante de dialeto. Dialeto russo de colonização tardia. Quadro linguístico do mundo. Vocabulário paisagístico. Kamchadals.

## 1 INTRODUCTION

The Kamchadal dialects (or Kamchatka accent) are Russian dialects of late settlement that were created in connection with the development of the Kamchatka region by Russians in the 18th century. The Kamchadals are a subethnos that is officially recognized as a separate nationality. They are descendants of a mixed-race population that appeared in marriages between Russians and representatives of the indigenous peoples of Kamchatka (mainly Itelmens and Koryaks). Ethnic contacts led to the emergence of a unique language that basically retains the features of northern Russian speech, but is influenced (in vocabulary, phonetics, grammar) by local languages.

The main occupations of the Kamchadals, like the aborigines of Kamchatka, were hunting, fishing, gathering, and various crafts related to the dressing of hides and the manufacture of clothing and household items from them. The life of the Kamchadals was

closely connected with nature, entirely dependent on it, and was determined by both the climatic features of the peninsula and the characteristics of the natural landscape.

The aim of the study is to describe the vocabulary denoting the natural landscape in Russian dialects of the late settlement (using the example of the vocabulary of the land dialects of the Kamchadals). A number of tasks were solved in order to solve the set goal:

1. To identify landscape vocabulary in Kamchadal dialects and to distinguish its subgroups.
2. To describe the semantics of land vocabulary.
3. To determine the features of conceptualization of the natural landscape surrounding them by dialect speakers.
4. To highlight the significance of this fragment of the vocabulary in the general linguistic picture of the world of dialect speakers.

## **2 LITERATURE REVIEW**

The dialectal linguistic picture of the world is an area that is relevant for modern linguistics, since without studying the regional specifics of linguistic variation, it is impossible to have a full understanding of the national language and the picture of the world that is reflected in it. “The Russian language in the mirror of the regional text is the toponyms and ergonyms that function in the given territory, the names of local realities, urban vernacular and professional jargons of Siberian pioneers, the language of texts of the past and contemporary works of art by regional authors. All this constitutes the cultural and linguistic space of the region, which requires careful research and description,” Sirotkina (2021, p. 110) notes.

The necessity of studying modern dialects and the picture of the world reflected in them is associated with the processes of dialect leveling due to globalization processes, urbanization and under the influence of the widespread form of the national language, which was noted by Demeshkina and Tolstova (2020), Jabarkhil and Rahimi (2024), Yachina and Nizambieva (2023), Zhou and Liu (2024) using the example of different languages. Also highlights the importance of studying dialect material: “The members of different ethnic groups have been modeling their linguistic worldviews for years and decades based on their way of cognition, representing environmental features, everyday

life, traditions by using tools of their mother tongue, which is dialect. Lexical-semantic modeling is important not only for the analysis of the derivational and semantic processes but also for the representation of the cognitive space, the result of which is the modeling of the dialectical worldview” (Yastremska, 2022, p. 103).

The representation of the surrounding reality by speakers of different dialects reveals, on the one hand, the distinctive features of a particular dialect system, and on the other hand, allows us to draw conclusions about the tendencies common to a number of dialects.

Considering this linguistic phenomenon, scientists raise the question about the content of the term “linguistic picture of the world”. In modern linguistic literature, this concept is considered through the prism of the problem of the relationship between man and reality. Thus agreeing with W. von Humboldt and Herder, states that language is a reflection not of reality, but of the human mind, therefore, pictures of the world in different languages will differ: “However, depending on different languages, language games and arrangements on the rules of these games, we come to the plurality of both the forms of life and of the picture(s) of the world” (Tomashpolskaia, 2022, p. 37).

Speaking of the development of the idea of the uniqueness of pictures of the world reflected in certain semantic structures of different languages within the framework of the “hypothesis of linguistic relativity” formulated by E. Sapir and B. L. Whorf, Horbu (2024) writes: “The basic principle of the “linguistic picture of the world” theory resides in the invariability of cognitive categories and the variability of language categories. This implies that each language provides a unique perspective on the world and there are as many ways of perceiving and expressing reality as there are languages exist” (p. 21).

Mustafin (2024) points out that “the concept of “linguistic picture of the world” refers to the way in which language reflects and shapes the perception of reality by its speakers,” noting that such an approach “allows us to study the structure and functions of language, as well as to analyze the complex of cultural, historical and social elements that shape human consciousness and interaction with the world” (p. 159). This researcher carries out a diachronic analysis in his work, which allows “tracing how the linguistic picture of the world has changed over historical time, reflecting the evolution of thinking, values and cultural norms” and a heterogeneous analysis, “revealing the diversity of linguistic pictures of the world within different cultures and sociolinguistic groups,

emphasizing the uniqueness and diversity of human experience and perception” (Mustafin, 2024, p. 160).

The philosophical approach to the definition of the linguistic picture of the world is adhered to by (Martirosyan, 2022), who says that “the conceptualization of the world through the language, sign is universal and nationwide, while the peripheral ones are linguistic and national, still remains pendent in linguistic semantics”. The author shows that “this difference is connected with the reality of modeling the world” (p. 146).

The differences between the linguistic and other world pictures, including the conceptual one, are identified by Alikhasanova (2024), who studies “the linguistic consciousness of a person and the meaning in the linguistic world picture and its mental formations are investigated” (p. 15).

Feleke (2024) talks about the involvement of the same cognitive mechanisms in both linguistic and dialectal information processing: “We argue that bidialectal speakers may have flexible lexical representation and selection mechanisms that are dependent on their previous language experience. Hence, we propose a dynamic lexical selection model that accommodates diverse dialect ecologies” (p. 2).

The consideration of dialect vocabulary within the linguacultural aspect is carried out by researchers using the propositional-frame modeling method. Thus subject (Araeva *et al.*, 2022, p. 1500) “dialect derivatives included in the word-formation niche with the formant -ush/a/ within the frame of “axiological characteristics of rural women”, revealing “stereotypical propositions within the framework of thought-guiding propositional structures, as well as the emotional perception of the named women, which made it possible to see the uniqueness of the worldview of rural residents”. Araeva *et al.* (2022) conclude that “the spiritual values inherent in the dialect picture of the world are verbalized in the act of nomination of human qualities significant for the dialect speaker. From the formants functioning in the dialect system, the dialect speaker intuitively chooses the one that is capable of expressing the spectrum of evaluative judgments formed in accordance with the traditional system of values” (p. 1501).

Verkhovyykh (2022) dwells on human ideas about space, which are expressed in language in various microtoponyms, which, as a rule, “are represented by one-component and two-component onomastic units, one-component microtoponyms are formed by onymization of words, mainly geographical terms, for example Buruny, Gora, Kurgan,

Vershina, etc.” (p. 20). Space in the linguistic picture of the world of the region, according to the conclusions of the researcher, “quite clearly reflects the geographical features associated with the specifics of the landscape of the Voronezh region, a characteristic feature of which is the presence of a significant number of hills and ravines”.

The dialectal picture of the world is reflected in regional dictionaries, which represent “a synchronous cross-section of the lexical system of the vernacular in a certain historical period in one of the ... regions of Russia, reflecting the historical, cultural, and spiritual potential of the Russian people” (Novikova, 2024, p. 137).

Didkovskaya and Andreeva (2024) note the necessity of describing thematic groups of vocabulary as fragments of the dialect linguistic picture of the world: “The vocabulary collected in dialect dictionaries is sometimes the only evidence of the life and lifestyle of entire generations of people. When describing dialect vocabulary, special attention is paid to the development of principles for compiling thematic (ideographic dictionaries). The study of a thematic group, rather than a single lexical unit, allows, on the one hand, to form the most complete picture of the studied fragment of reality, and on the other, to study the connections and relationships of each individual word with other words within the thematic” (p. 345).

On the example of some vocabulary groups, it is possible to describe fragments of the world pictures that are important for dialect speakers, which was done, for example, in the article by Grigorenko *et al.* (2019) using the material of hunting and economic vocabulary in Kamchatka dialects. In the work by Oinotkinova (2024), the specifics of the reflection of zoonyms denoting totem animals in the Altaians’ worldview are examined: “In the religious and mythological picture of the world of the Altaians, such animals as kish/albaa ‘sable’, agas ‘ermine’ were revered totem animals. In relation to these animals, there were certain rules of behavior during the hunt. These factors influenced the development of a system of euphemisms in the language of hunters, formed with the help of such linguistic means of objectifying concepts as metaphor and metonymy” (p. 69). Ilyina (2022), based on the analysis of a group of words of qualitative semantics, draws conclusions “about the specifics of the dialect language picture of the world: its anthropocentricity, pragmatism, traditionality and expressiveness” (p. 173). Studying a group of words denoting kitchen utensils, Ilyina (2024) draws the following conclusion: “What distinguishes the dialect language picture of the world is the parcelled

nature of reflection of reality, the priority of the ideas of natural survival and social adaptation in the conditions of rural existence, as well as utilitarianism, traditionalism and expressiveness” (p. 50).

Nedostupova (2021), describing the nicknames used by speakers of the Voronezh dialect, also points to the originality of the vocabulary used: “The reflection of the picture of the world through nicknames testifies to the rich vocabulary, imagination and fantasy of dialect carriers. It also reveals the state of the local dialect in our time - living, actively developing, original. The world of each and every one individually, naturalness and simplicity - such is the content of the picture of the world of a village man” (p. 70).

Landscape vocabulary is an important part of the linguistic picture of the world, reflecting ideas about space. The study of the names of natural landscapes is carried out on different linguistic material. The topic of the representation of space in English is presented in the works of Arbuzova (2019, 2024), who designates the role of spatial relations and concepts in the mainstream of the cognitive paradigm. Rakin (2019) analyzes the groups of hydrolandscape vocabulary available in the Udmurt language.

Ilyin (2024) analyzes “words with spatial semantics denoting natural objects” based on hagiographic texts, and he classifies landscape vocabulary into semantic groups: “1. Land areas: 1.1. Landscape/relief: a) elevations, b) level places/spaces, c) depressions (cliffs, chasms); 1.2. Vegetation: a) overgrown areas, b) open areas. 2. Water spaces and land areas near them” (p. 61).

Dialectal landscape vocabulary is an object of scientific interest, mainly, of Russian dialectologists. Thus, linguistic dialectal nominations denoting areas covered with vegetation (forest) are considered in the articles of Kharlamova (2023), Korol'kova and Vlasova (2022).

Zhdanova (2023) analyze lexemes meaning an elevation and an elevated place, and the researchers note that for these words this meaning is either “the main one, that is, the most widespread, or the interpretations in lexicographic sources demonstrate a certain variety of shades, and the meaning “common name” is made up of their totality” (p. 66). Bazhenova (2023) analyzes the landscape vocabulary of Russian dialects of Udmurtia. Bazhenova (2022), Kuznetsova (2024) characterizes various landscape names based on the dialects of the middle Volga region: small landforms, swamps. Some researchers stop

at describing a part of a particular landscape object. For example, Grigorenko *et al.* (2024) analyzes the names of small ripples on the water.

Thus, the dialectal linguistic picture of the world requires further study of its components that are important for dialect speakers. Description of individual fragments of this picture, such as ideas about the natural landscape, will allow us to characterize the specifics of the worldview of a speaker of a particular dialect. Such studies will help draw conclusions about the common and different in the linguistic picture of the world as a whole, as well as to identify the reasons for the differences in the worldview of representatives of different peoples.

### 3 MATERIALS AND METHODS

The materials for the study were:

- 1) notebooks, audio and video recordings of dialectological expeditions from 1970 to 2015 in remote areas of Kamchatka;
- 2) Card index of Kamchatka State University named after Vitus Bering
- 3) Dictionary of Russian dialects of Kamchatka. Issue 1. (A–B) (Braslavets, 1977).
- 4) Dictionary of the Russian Kamchatka dialect (Grigorenko *et al.*, 2024).

The main method used in the work is the method of linguistic description. The method of component analysis is used to identify the lexical meaning of words.

### 4 RESULTS AND DISCUSSIONS

The main place of Kamchadals settlement is river valleys located on flat places. Therefore, words denoting objects of natural landscape can be divided into two subgroups: vocabulary of land and hydro-landscape vocabulary. In this article we will focus on the description of vocabulary of land.

The land is divided into the following areas: 1) tundra (flat areas without forests), 2) uplands and lowlands between them, 3) areas where forests grew, and 4) marshy areas. The common Russian word tundra is used to denote the tundra in Kamchadal dialects, and there are also synonymous names:

Alas. An area with low-growing bushes, berry bushes, no trees, tundra. Alás — chístico je mésto, gde shypóvnik ras'tyot. Mésto, gde net derév'jef, a kustý i prósto travá, v lesáh jes't' takíje mestá — alásy, ras'tyot krásnaja kniz'níka na alásah. Klch. Méshto, gde moróshka rashtyot i golubíka, alásshom nazhyvájem. Alás — mésto, gde mélka travá rastyot i prút'ja tózzhe mélki . U.-K. (Alas is a clean space where rosehip grow. A place where there are no trees, but bushes and just grass, in forests there are such places - alas, rosehips grow on alas. Klch: A place where cloudberry and blueberry grow, called alas. Alas is a place where the grass grows thinly and the twigs are also thin. U.-K.) (Braslavets, 1977).

Alashi. A waterless valley, slope, meadow with volcanic soil and sparse vegetation. “Dry valleys. Dry valleys, called alashi in the area of the Klyuchevskoye village, all owe their characteristic features to the loose volcanic soil and are distinguished by extremely sparse vegetation” (Grigorenko *et al.*, 2024, p. 10).

Askadach. Same as tundra. Askádach', éto slóvo itel'ménskovo proiskhozhdeníja, túndra. Mlk. (Askádach – this word is of Itelmen origin, tundra. Mlk.) (Grigorenko *et al.*, 2024).

Uplands are denoted using the following lexemes:

Uvál. An elevation with a flat top and a gentle slope. Oní obých'no alásy dlínnyje, gde byvájut uvály, a mézhdu uvalami chístyje mestá, polyány, zaróshshyje kustárnikom, horémovyj alás, a túndra i jes' túndra. Mlk. (They are usually long alases, where there are ridges, and between the ridges there are clear spaces, glades, overgrown with bushes, horem alas, and tundra and this is tundra. Mlk.) PMA.

Bugor. 1. Small hill, slide. U nas tut vnizú pad bugróm bylá Lagatína — rechúshka, kotóraja bylá da i výsohla. Túndry jes't', bugrý idút. Bylá stáraja shkóla, byl bugór, i tam katális'. Mlk. (Here below us there was a bugor called Lagatina - a river that had dried up. There are tundras, there are bugors. There was an old school, there was bugor, and they were going down the slope there. Mlk.) (Grigorenko *et al.*, 2024).

2. Snowdrift. “Snowdrifts were called bugors. Our bugor, he says, nanishlo” (Braslavets, 1977, p. 21).

Bugornos'. About the bumpy surface. Bugórnos' takój byl. Mlk. (Bugornos' was like that. Mlk.) (Grigorenko *et al.*, 2024).

Bugorok. Same as bugor in 1 meaning. Peretashchíl s nártý na bugorók. Dln. Kák-to jéto interésno nazyválasya, oj pámyat', zabýla. On polé s navérh, usyok, barán po mojéj tropé, a tam bugorók, i ne vídno menyá. Mlk. Nedalyoko Kúmrich' — bugorók, gde sidéli dva kúma. U.-K. 2. To zhe, chto bugór vo 2 znach. Kogdá dújet sévernyj síl'nyj véter, iz peremetyonnovo snéga obrazújeca mnógo mélkih bugorkóf, i túndra kázheca volnístoj, na sobákah jéz'dit' byválo plóho. Sbl. (Dragged from sled to hillock. Dln. It was called something interesting once, oh, my memory, I forgot. He cut off the field from above, a ram along my path, and there was a bugorok, and I was not visible. Mlk. Not far away is Kumrich - a bugorok where two godfathers were sitting. U.-K. 2. Same as bugor in 2 meanings. When a strong north wind blows, the drifted snow forms many small bugorki, and the tundra seems wavy, it is difficult to ride on dogs. Sbl.) (Grigorenko *et al.*, 2024).

Synonyms for this word are the lexemes górka and sopka: Vozvyshennoye — gorka, bugorok, sopka. Mlk. PMA.

Not only the elevations themselves are designated, but also the depressions between them. For example:

Loschinchka. A ravine with gentle slopes between hills. Byvájut bugorkí, i v loshchínok'hah strójat zemlyánki. Mlk. (There are bugorki, and dugouts are built in the loschinchkas. Mlk.) PMA.

A high steep hill is designated by the word yar: F Kirgánike splávali by, kakíje tam bugrý, járy vysókije. Ushkánof mnógo býlo, jar bol'shój, vysókij. Mlk. (In Kirgánika they would have fused, what kind of bugry there are, the yar is high. There were many Ushkanof, the yar is big, high. Mlk.) PMA.

The importance of the above-mentioned objects for the Kamchadals is emphasized in the language by the presence of toponyms based on land nominations. For example, the toponym Babiy alas, which denoted a certain place in the Milkovsky district, where women were engaged in collecting wild plants. Bábij alás, zhén'shchiny hodíli sobirát' saranú. Za rekój na Mashúravo kosíli, na Kitilginá réch'ka, Bábij alás tudá dál'she. Mlk. (Babiy alas, women went to collect sarana. Across the river to Mashurava they mowed, to the Kitilgina River, Babiy alas there further. Mlk.) (Braslavets, 1977) Or the toponym Vtorye Bugry, denoting the name of a populated area: U prohodíla práktiku f sanatórii lesnoj shkóly, Ftorýje bugrý. Mlk. (And she underwent practical training at the sanatorium of the forest school, Vtorye Bugry. Mlk.) (Grigorenko *et al.*, 2024).

The name of the forest in Kamchadal dialects is designated by the generic word *les*. Dialect speakers also use various species names of the forest. These nominations are motivated by the name of the tree of which the forest mainly consists. As a rule, these are nouns formed by the suffixal method with the help of the suffix *-yak-* or *-yk-*; these models are also productive for other dialects (Kharlamova, 2023; Korol'kova & Vlasova, 2022). For example:

*Ivnyak*. A forest consisting of willows. *Ivnyaká posadíli, bolóto výsohlo. Mlk.* (Willow trees were planted, the swamp dried up. *Mlk.*) PMA.

A synonym for this name in the Kamchadal dialects is the word *vetlovník*, which has the same meaning: *Gde vetlá ras'tyot, to vetlóvník, gde beryoza — beryoz'nyk. Mlk.* (Where the willow grows, it is *vetlovník*, where the birch grows, it is *bereznyk. Mlk.*) PMA.

*Cheremoshnyk*. A forest consisting of bird cherry trees. *Les iz beryozy — beréz'nyk, iz cheryomuhi — cheremóshnyk. Mlk.* (A forest of birch trees is called *bereznyak*, and of bird cherry trees is called a *cheremoshnyk. Mlk.*) PMA.

*Yelnyk*. Coniferous forest. *Sóbol' v yél'nyke, on svétlyj, v beréz'nykah on tyomnyj. Mlk.* (Sable in the *yelnyk* is light, in *bereznyak* it is dark. *Mlk.*) PMA.

*Listvyak*. Forest consisting of larch. *Gushchiná listvyaká, beréz'nyka, yél'nyka. Mlk.* (Thickets of *listvyak, bereznyak, and yelnyk. Mlk.*) PMA.

The most important thing for the Kamchadals is the forest of stone birch, which grows in abundance in Kamchatka. Birch firewood retains heat longer, and birches grow many mushrooms. Therefore, there are more nominations for the name of the birch forest:

*Bereznyk (beryozyk)*. 1. A grove or forest consisting of only birches. *Beréz'nyk, gde beryozovaja róshchya. Za pólem sploshnoj beréz'nik. Beréz'nyk — éto mnogo beryozovyh derévjef ras'tyot, za pólem sploshnoj beréz'nik. Beréz'nik — gde beryozovaja róshchya. Za pólem sploshnoj beréz'nik. U nas po beréz'niku hodíli. Tudá jé dish podál'she, tam jes't' kámennyj berez'nyák. Dln. CHyágu ja do sih por p'ju, v beréz'nik skhodíli. Brávo na úlice odnovó medvédyá vídela, v beréz'nike medvédyá vídela, páren' strél'nul, medvédyá blísiko vídela i pobezhála. Kvr. Beréz'nyk — chísto odín beryozy ras'tyot. Hotéli z'délat' nóvuju Dolínofku, naverhú beréz'niki, tam réch'ki nétu. Hodíli po beréz'niku. Berez'nyk — visókoje mésto, gde beryozy rastút. Mlk. Tam beréz'nik jes' nebol'shój, syomgu rýbu lovíli. Sbl. Krugóm beréz'nik byl. Gde beryoz'nik, tam étot grip*

ras'tyot. U.-B. (Bereznyk, where there is a birch grove. Behind the field there is a continuous birch forest. Bereznyk - there are a lot of birch trees growing, behind the field there is a continuous birch forest. Bereznyk - where there is a birch grove. Behind the field there is a continuous birch forest. We walked along the birch forest. There you go further, there is a stone birch forest. Length I still drink chagu, we went to the birch forest. Bravo, I saw a bear on the street, I saw a bear in the bereznyk, the guy shot, I saw the bear closely and ran. Kvr. Bereznyk - only one birch tree will grow. They wanted to build a new Dolinofka, at the top there are birch trees, there is no river there. We walked along the birch forest. Bereznik is a high place where birches grow. Mlk. There was a small birch forest there, and we were catching salmon. Sbl. There was a birch forest all around. Wherever there is bereznyk, there this mushroom will grow. W.-B.) (Grigorenko *et al.*, 2024).

Bereznyak. Same as bereznyk. Beryozovij les nazývajúť berez'nyák. Brigadir idyot, métrof chetýresta idyot v berez'nyák. Syostry v berez'niké lezhát, úmerli. F Sóbolevo ravnína, túndra, biriz'nyák, no bol'shynstvá bolotá, ozyora. Anv. V berez'niké sóbol' svétlyj, mózhet bégat' i dnyom. Otéc govoríl, v berez'nyaké on (sobol') cennéje. Dln. Berez'nyák — mésto, gde podberyozoviki. Mlk. (A birch forest is called berexnyak. The foreman is coming, the of four hundred meters ahead is going to the birch forest. The sisters are lying in bereznyak, dead. F Sobolevo plain, tundra, bereznyak, but most are swamps and lakes. Anv. In bereznyak with the pain is light, it can run even during the day. My father said that in berexnyak it (sable) is more valuable. Dln. Bereznyak is a place where boletus mushrooms are. Mlk.) (Grigorenko *et al.*, 2024).

Since the relief of the Kamchadal settlements is associated with alternating tundra zones and small areas of birch forest, the Kamchadals could navigate in space by giving ordinal numbers to different natural objects. For example, to number forest areas encountered along the way: A za pέρvyj berez'nyák pojdyom, potomú shto túndra — lesók, túndra — lesók. Mlk. (And we will go beyond the first bereznyak, because the tundra is a grove, the tundra is a grove. Mlk.) (Grigorenko *et al.*, 2024).

The attitude of dialect speakers towards the birch forest is emphasized by the presence of a diminutive version of the name:

Bereznyachok. Affectionate to bereznyk. My hodíli za trétij bereznyachók. Mlk. (We went beyond the third bereznyachok. Mlk.) PMA.

Besides, to designate a forest consisting of birches, the stable combination *borovoe mesto* is used in the meaning of “an elevated place where birches grow”: *Páporotnik s"jedóbnnyj ras'tyot v borovóm més'te, éto beryoznik, vysókoje mésto, gde beryozy rastút. Mlk.* (The edible fern grows in the *borovoe mesto*, that is *bereznjachok*, a high place where birches grow. *Mlk.*) (Grigorenko *et al.*, 2024).

To designate swampy places, Kamchadals use the common Russian word *bolóto*:

*Bolóto*., pl. *bolota* and *boloty*. A boggy place, often with standing water. *V Sóbolevo ravnína, túndra, biriznyák, no bol'shynstvó — bolóta, ozyora. Anv. Korzíny is tuvéjki, oná na bolóte ras'tyot. Kvr. A bolóto býlo, po beregám zélen', takája bolótnaja zélen'. U nas krugóm býli bolóta. Ivnyaká posadíli, bolóto výsohlo. Moróshka na bolóte, klyúkva na bolóte. Jes't' bolóty, bolótistaja túndra, idyosh kak po váte. Mlk.* (In *Sobolev* there is a plain, tundra, turfgrass, but most of it is swamps and lakes. *Anv.* Baskets of *tuveika*, it grows in the swamp. *Kvr.* And there was a swamp, greenery along the banks, such swamp greenery. We had swamps all around. We planted willow, the swamp dried up. *Cloudberry* in the swamp, *cranberry* in the swamp. There are swamps, marshy tundra, you walk as if on cotton wool. *Mlk.*) (Grigorenko *et al.*, 2024).

In the dialects of the Kamchadals, the dialect derivative of this word, *bolo*, has also become widespread *bolotina*: *Tut bolótina i komar'y. Gde-to útki, lyagúshki, gde-to podál'she bolótina. Mlk.* (There is *bolotina* and mosquitoes here. Somewhere ducks, frogs, somewhere further there is *bolotina*. *Mlk.*) (Grigorenko *et al.*, 2024).

Another dialectal word for swamp is *badarány*:

*Badarány*. Marshy places, swamps. “In marshy places there are swamps or sucking holes into which horses get stuck.” Many cattle died in the quagmires of the swamps, the so-called “*badarans*.” (Grigorenko *et al.*, 2024, p. 24).

As a result of linguistic convergence, a name of Itelmen origin functions in the dialects:

*Ashkyg* (*ashkhim*). “This is the name of a dry, hummocky place overgrown with tall grass. I believe that the word *ashkhim*, used equally by Kamchadals and Kamchatka Russians, is a corruption of the Kamchadal word *uskhkig*, which means “dry river”” (Grigorenko *et al.*, 2024, p. 15).

## 5 CONCLUSION

The study identified words used by Kamchadals to denote the concept of tundra. These are the common Russian word tundra and the actual dialectal synonyms alas and alashi (most likely of Yakut origin), askadych (of Itelmen origin).

Elevations have the following names (in order of increasing size): bugornos', bugorok, bugor, uval, gorka, sopka, yar. The same group includes relief areas between elevations (loschinchka).

Forest zones are named after the tree that grows in the greatest quantity in a given area: ivnyak, vetlovnyk, cheremoshnyk, yelnyk, listvyak, bereznyk (beryozyk), bereznyak, bereznychok, borovoe mesto. The presence of different variants for designating one concept indicates the significance of the presented lexemes in the linguistic picture of the world of dialect speakers. It should be noted that, in comparison with the dialects of the central regions of Russia, for the Kamchadals, names that distinguish forests by density (as, for example, in the dialects of the Tomsk region, redkolesye or chascha) are not relevant (Kharlamova, 2023). The concept of forest density (guschina) refers to a forest consisting of a specific type of tree: Gushchina is a dense cheremoshnyk, the same as bereznyk. Mk. Also, no names are recorded that differentiate forests by their quality (sick/healthy), as in the dialects of the Volgograd region (Kuznetsova, 2022). This may be due to the lesser importance of forests as a building material for the Kamchadals, since dwellings were often built using skins, and simpler dwellings were used in fishing and hunting areas, which did not require a large amount of building material for production.

Separate areas of forest (mostly birch) and elevations served as landmarks in the area for the Kamchadals, which is why names such as the Vtoroy bugor, the Tretiy Bereznyak, etc.

Swampy areas are designated by the common Russian word boloto and its dialectal variant bolotina. Also in the lexicon of the Kamchadals there are dialectal words: ashkyg (ashkhim) of Itelmen origin and badarany, which has a northern Russian dialectal basis.

The conclusion of an article should summarize the main findings of the study succinctly, highlighting the significant contributions to the research field. It should

reiterate the objectives of the study and summarize the most important findings, emphasizing their relevance and practical or theoretical implications.

### ACKNOWLEDGMENTS

The research is financed by a subsidy for the implementation of a state assignment for the youth laboratory of linguistic anthropology of the Federal State Budgetary Educational Institution of Higher Education “Vitus Bering Kamchatka State University”.

### REFERENCES

- Alikhasanova, Z. (2024). The linguistic world picture as one of the fundamental concepts of modern linguistics. *American Journal of Philological Sciences*, 4, 15-25. <https://doi.org/10.37547/ajps/Volume04Issue02-03>
- Araeva, L. A., Kameneva, V. A., & Lushpey, A. A. (2022). Dialect worldview as a linguo-culturological phenomenon. *Journal of Siberian Federal University. Humanities and Social Sciences*, 15, 1500-1507. <https://doi.org/10.17516/1997-1370-0349>
- Arbuzova, N. A. (2019). Reflection of space in language. *Izvestiya VSPU*, 7(140), 126-133.
- Arbuzova, N. A. (2024). Conceptual characteristics of English landscape vocabulary representing the development/undevelopment of space by humans. In *Innovative technologies and approaches in intercultural communication, linguistics and linguodidactics: Materials of the II All-Russian scientific conference* (pp. 364-370). Barnaul: Altai State Pedagogical University.
- Bazhenova, T. E. (2022). Names of one of the realities of the marsh landscape in Russian dialects. In S. A. Myznikov (Ed.), *Lexical atlas of Russian folk dialects (materials and research)* (pp. 15-27). Saint-Petersburg: Institute of Linguistics of the Russian Academy of Sciences. <https://doi.org/10.30842/265861502022>
- Bazhenova, T. E. (2023). Names of small relief forms in the dialects of the middle Volga region. *Dialect: Almanac*, 5, 95-99.
- Braslavets, K. M. (Ed.). (1977). *Dictionary of the Russian Kamchatka dialect*. Khabarovsk: Publishing house of Khabarovsk State Pedagogical Institute, 194 p.
- Demeshkina, T. A., & Tolstova, M. A. (2020). Representation of the concept “forest” (on the material of dialect speech). *Tomsk State University Journal of Philology*, 65, 60-74. <https://doi.org/10.17223/19986645/65/4>

- Didkovskaya, V., & Andreeva, Y. (2024). “The world of animals” in the dialect language picture of the world. *Memoirs of NovSU*, 2(53), 345-352. [https://doi.org/10.34680/2411-7951.2024.2\(53\)](https://doi.org/10.34680/2411-7951.2024.2(53))
- Feleke, T. L. (2024). Dialect recognition via lexical processing: Is it a viable litmus test? *Languages*, 9(6), 186. <https://doi.org/10.3390/languages9060186>
- Grigorenko, N., Kargina, A., & Malozemlina, O. (2019). Household and trade vocabulary of the Kamchatka dialect as a result of interlingual and intercultural interaction. *International Journal of Innovation, Creativity and Change*, 7(12), 181-196.
- Grigorenko, N. A., Kargina, A. P., & Malozemlina, O. V. (2024). *Dictionary of Russian dialects of Kamchatka. Issue 1. (A–B)*. Petropavlovsk-Kamchatsky: Pero Publishing house.
- Horbu, S. (2024). Considerations on the emergence and development of the concept “Linguistic picture of the world”. *Intertext*, 2, 21-28. <https://doi.org/10.54481/intertext.2023.2.01>
- Ilyin, B. B. (2024). Semantics of landscape vocabulary in the lives of the Uspenskiy collection. *Litera*, 5, 61-69. <https://doi.org/10.25136/2409-8698.2024.5.70691>
- Ilyina, E. (2022). A household utensils in the language picture of the world of the inhabitants of Belozerie. *Vestnik of Kostroma State University*, 28(3), 173-179. <https://doi.org/10.34216/1998-0817-2022-28-3-173-179>
- Ilyina, E. (2024). Dialect vocabulary with the roots of quantitative semantics in Vologda dialects. *Tyumen State University Herald, Humanities Research*, 10(1), 50-61. <https://doi.org/10.21684/2411-197X-2024-10-1-50-61>
- Jabarkhil, A., & Rahimi, F. (2024). Language, dialects and climate change. *Nangarhar University International Journal of Biosciences*, 3(2), 465-468. <https://doi.org/10.70436/nuijb.v3i02.265>
- Kharlamova, M. A. (2023). Regional space through Forestrepresentations prism. *Philology Bulletin of Surgut State Pedagogical University*, 1(13), 7-14. <https://doi.org/10.26105/PBSSPU.2023.13.1.008>
- Korol'kova, M. D., & Vlasova, T. S. (2022). Names of elevations in Russian dialects: Materials for the LARNG map “LSL 388. Elevation, elevated place (o.n)”. In S. A. Myznikov (Ed.), *Lexical atlas of Russian folk dialects (materials and research)* (pp. 217-233). Saint-Petersburg: IL RAS.
- Kuznetsova, E. V. (2022). Names of sick and healthy forests on the maps of the electronic Lexical atlas of the Volgograd Region. In S. A. Myznikov (Ed.), *Lexical atlas of Russian folk dialects (materials and research)* (pp. 240-252). Saint-Petersburg: IL RAS.

- Kuznetsova, E. V. (2024). Naming of ripple effects at water surface in the Russian territorial dialects. *Bulletin of the Volgograd State Social and Pedagogical University. Philological Sciences*, 2(6), 68-74.
- Martirosyan, A. (2022). Lingua-philosophical perceptions of a linguistic sign, signification, meaning and the linguistic picture of the world. *Scientific Bulletin*, 1(43), 146-165. <https://doi.org/10.24234/scientific.v1i43.12>
- Mustafin, A. A. (2024). Diachronic and heterogeneous aspects of the linguistic picture of the world: Philosophical analysis. *Modern Scientist*, 4, 159-164. <https://doi.org/10.58224/2541-8459-2024-4-159-164>
- Nedostupova, L. V. (2021). Women's unofficial names in Vysoky village and their reflection in the dialect picture of the world. *Modern Linguistic and Methodical-and-Didactic Researches*, 3(51), 70-81. <https://doi.org/10.36622/MLMDR.2021.81.85.007>
- Novikova, L. N. (2024). Dictionary "Seliger: Materials on Russian dialectology" as a source of knowledge about the material and spiritual culture of the Tver region inhabitants in the late twentieth and early twenty-first century. *Bulletin of Tver State University. Series: Philology*, 1(80), 137-142. <https://doi.org/10.26456/vtfilol/2024.1.137>
- Oinotkinova, N. (2024). Animals of the mustelid family in the linguistic picture of the world of the Altaians. *Vestnik NSU. Series: History and Philology*, 23(9), 69-79. <https://doi.org/10.25205/1818-7919-2024-23-9-69-79>
- Rakin, A. N. (2019). Hydrolandscape vocabulary of the Udmurt language. Philological sciences. *Finno-Ugric World*, 11(3), 268-275. <https://doi.org/10.15507/2076-2577.011.2019.03.268-276>
- Sirotkina, T. A. (2021). Russian language in the mirror of the regional text (based on the material of the language space of the Khanty-Mansiysk Autonomous Okrug - Yugra). In S. A. Vasiliev (Ed.), *Rusistika i komparativistika: Collection of scientific works on philology* (Vol. 15, pp. 110-121). Moscow: Knigodel
- Tomashpolskaia, N. (2022). From Humboldt to Wittgenstein: Linguistic picture of the world. *London Journal of Research in Humanities and Social Sciences*, 22, 37-48.
- Verkhovykh, L. N. (2022). Space and time in the regional linguistic picture of the world (according to the Voronezh microtoponymy). *Bulletin of the Moscow State Regional University. Series: Russian Philology*, 3, 20-31. <https://doi.org/10.18384/2310-7278-2022-3-20-31>
- Yachina, N., & Nizambieva, I. (2023). The influence of globalization processes on the disappearance of the Russian language dialects. *Philology and Culture*, 1(71), 103-108. <https://doi.org/10.26907/2782-4756-2023-71-1-103-108>

- Yastremska, T. (2022). Dialect picture of the world: Interpretation of measure and degree. *Bulletin of Taras Shevchenko National University of Kyiv. Literary Studies. Linguistics. Folklore Studies*, 1, 97-103. <https://doi.org/10.17721/1728-2659.2022.31.19>
- Zhdanova, E. A. (2023). The peculiarity of landscape and meteorological vocabulary of Russian dialects of Udmurtia. *Social'no-èkonomičeskoe upravlenie: teoriâ i praktika*, 19(1), 66-74. <https://doi.org/10.22213/2618-9763-2023-1-66-74>
- Zhou, Y., & Liu, H. (2024). The relationship between dialects and common language in Chinese modernization: Discussing the status and function of virtual speech communities. *Journal of Zhejiang University (Humanities and Social Sciences)*, 54(8), 124-137. <https://doi.org/10.3785/j.issn.1008-942X.CN33-6000/C.2023.02.211>

### Authors' Contribution

All authors contributed equally to the development of this article.

### Data availability

All datasets relevant to this study's findings are fully available within the article.

### How to cite this article (APA)

Kargina, A., Grigorenko, N., & Malozemlina, O. (2026). LANGUAGE LANDSCAPE AND IDENTITY IN DIALECTS FORMED THROUGH RUSSIAN INDIGENOUS CONTACT IN KAMCHATKA. *Veredas Do Direito*, 23, e235129. <https://doi.org/10.18623/rvd.v23.5129>