Reflecting Social Reality in Lexicographic Representations (a case-study of Latino-American Sociolects)

Elena Yu
Irkutsk National Research Technical University,
Institute of Linguistics and Intercultural Communication,
Chair of English for technical specialties
Irkutsk, Russia
elyu@yandex.ru
https://orcid.org/0000-0001-7739-5627

Victoria Batitskaya
Irkutsk State University,
Pedagogical Institute,
Chair of Foreign Languages and Linguodidactics
Irkutsk, Russia
mbv17@yandex.ru
https://orcid.org/0000-0001-7955-4708

Abstract – **The article represents reflecting social reality based on sociolinguistic factors that have lexicographical fixations. At present, the methodological base of sociolectology already formed is being enriched, the research methods are described and tested, some reviews of the actual situation in sociolectic lexicography is carried out. We have considered the interactive processes of the Latin American Spanish embedded in the vocabulary of different sociolects. In this paper some specific examples include the thematic lexicon of the Argentine lunfardo, the Colombian parlache and the Costa Rican pachuco-malespin. We traced the patterns of origin, evolution, and spreading these sociolects out, which have acquired certain social traits: from cultural universals to serving various spheres of human activity. We underline that sociolect's functionality provokes creating and updating the specific dictionaries; most of them are available in electronic versions. The analyzed material is a set or combination of a multifaceted palette for further interdisciplinary research with different approaches, the relevance of which is beyond any doubts especially in modern tendencies in the development of international relations, affairs, negotiations, policies.**

Keywords – social reality; Latino-American areal; language variability; sociolect; word formation; lexicography.

I. INTRODUCTION

In line with the theoretical study of a language's social role in modern geopolitical space, the problem of numerous aspects in the analysis of nominative acts in dictionary fixations arises. They are considered as ways of constructing meanings of common interest, among which there is the social reality of diverse migrations and contacts of representatives in the majority of Latin American countries. However, our attention is focused on their communicative polarization, based not on the historically linguistic community – Spanish (traditional Castilian), but on the linguistic variability generated by sociolects as parameters for expressing the social meanings in their probable potential of impact and interaction in society.

The objective of this issue is to provide an overview of the essential socio-complex structures reflected in modern Spanish-language dictionaries. This approach allows us to broaden the concept of axiological nominations that identify both residents and migrants, mainly employed in such social spheres, which, most likely, are socially informal or illegal.

II. MATERIALS AND METHODS

The methodological basis of our research includes the techniques of variable sociolinguistics; lexical correlations of sociolects, idiolects, geolects that are structurally and functionally, like *taxon* and *usage*, "stratified" into several types. Each sociolect has its own "talkers, speakers, bearers" and scope/areal of application; the principles of sociology is an integral approach in the study of different sociolectic registers, including "explanationism, expansionism, functionalism" [1]. Based on the experience of domestic and foreign scientists, in this young science we also observe a shift in the scientific paradigm of linguistic knowledge conditioned by anthropocentrism. Thus, the relevant nominative-pragmatic, cognitive-discursive practices contribute to the intensive development of sociolectology, which expands the material for study, little used due to its non-codified fixations, but, as a result, capable of "loosening", or destabilizing the language norms [2], [3], [4], [5], [6].

We turn to a detailed analysis of object area of sociolectology. The term *sociolect* has appeared in linguistics recently – in the second half of the 20th century, in form representing the merge of the originated phrase *social dialect*. A wide range of studies offers some definitions and approaches to this concept:

- sociolect is considered as a set of linguistic features appropriate for any social group – professional, class, age, etc. – within a particular subsystem of the national language.

- sociolect is not an integral system of communication, but the peculiarities of speech in the form of words, phrases, syntactic constructions. Their basis differs little from the systematic character of a separate national language.

- sociolect – a special lexicon used by some stratum/strata of society.

Scientists distinguish various types of sociolects containing different lexicons. The most common and

generalized classification includes the following concepts: slang, jargon, argot, class languages, sociolect with definitions of a specific group – *work, professional, criminal, expressive*, etc.

In sociolectic studies, the natural result of the nominative act is analyzed. Three hypothetical points reflect the nominative process: the inner linguistic essence (*how*), its cognitive essence (*what*) and the nomination function (*why*). For a sociolect as an integral system, this can be rephrased as follows:

1) how the main types of nomination, methods of word formation emerge,

2) what the conceptual structure of a sociolect is,

3) why the system of sociolect functions, reflected in usage situations and in the communicative specificity of a sociolect, i.e. manifested in speech and in literary texts, is represented.

The ways of forming sociolectisms, mentioned in the scientific literature, are divided into several groups. We omit the traditional morphological and give some specific: special motivation of words; shifts in the meaning of words; semantic rethinking of the native language vocabulary; metaphor and metonymy; suppositional "distortion" of words; sound changes of source word; phonetic jargonisms; substitution; metathesis; anagram; idioms. Foreign language borrowings deserve separate attention.

The question of the sociolect's functions is still under development. Some reasons in the notes of V. Bondaletov are the following: the linguistic characteristics of a sociolect starts with the definition of its social function. The main functions of language are, as it is known, two – *communicative* and *cognitive*. The communicative function is the main one in the sociolect: the existence of any type of language education that does not serve the purposes of communication is impossible. Obviously, this function is refracted in the sociolect rather peculiarly. On the one hand, any sociolect is a secondary language system for its speakers, therefore, the role of a sociolect as a communicative means is "obscured", retreating into the background. On the other hand, the communicative function of a sociolect is, as a rule, in the form of an antithesis: a sociolect provides communication only to members of specific social group and thereby does not let other strangers/aliens take part in communicating. This function of "secrecy" is usually declared the main function of sociolects [2].

In addition, while assuming that the nomination in the language is a function subordinate to the communicative, the same can be said with regard to the sociolect, in many cases, there is a necessity to name the object or concept in the common language. If the antithesis of the communicative function is *cryptolalic*, then the antithesis of the nominative function in the sociolect is a euphemistic function. Thus, Eric Honeywood Partridge's statement about slang may well be attributed to many sociolectisms: "… one of the reasons for using slang is to soften the tragic, to ease or embellish the inevitability of death / madness, to disguise nasty and deeply injuring human baseness" [7].

Another function is *expressive*. Any sociolectism not just names, but also expresses something. Any sociolect is a reflection of the "spirit" of a social group given; it expresses the attitude of its members towards reality. As it originates, so it flourishes best, in colloquial speech. This function can be called *ideological*. Emotionally expressive function is present initially not in all sociolects, but starts prevailing with their development. The expressiveness is characteristic for the bearers of many sociolects, hence their desire is to replace the old public words or already known sociolectisms with new ones, as well as the tendency to wordplay.

The *symbolic* function is also indicated. As it is mentioned above, in sociolects there is reflected, firstly, the belonging of the speakers to "their own", and secondly, their opposition to "others". In the first case, we can talk about integration, in the second – about differentiation.

There are also several points of view regarding the artificial or natural sociolects. The fact that sociolects are artificial languages was expressed by V. Dahl, A. Reformatsky, V. Bondaletov. The latter, along with French linguists A. Dose, R. de la Grasserie, J. Vandries, the Russian linguist and writer D. Likhachev, believed that argo sociolects with natural languages are brought together by:

1) lack of strict delineation, completeness of the lexical system, its variability, mobility;

2) presence of territorial dialects;

3) presence of a large number of variants of the word argot;

4) similarity of the structures of many argotic with nationwide words;

5) similarity of semantic word formation in these language formations;

6) similarity of the phono-morphological appearance of many argotisms;

7) small number of invented words with undisclosed etymology.

From analysis of the role of artificiality and naturalness, he concludes that the intermediate character of codified languages is a product of collective and unconstrained creativity. The life flows according to natural laws that are little susceptible to conscious adjustment [2].

We distinguish two kinds of social groups:

1) People community distinguished with its essential features in relation to the means of socio-economic production, age, professions, etc. Members of groups can be separated in space and in time; they do not usually constitute localized union, which does not exclude the possibility of their intragroup communication, so, they talk about the professional language or well-mannered people, students', military, thieves' and other jargons.

2) A system of relations that form the group structure daily. The members of the group are not separated in space and time, their coexistence, work, regular communication with each other lays the foundations of a sociolect. Further, the internal regulations within formal and informal social groups are considered. A typical example of a formal group is a military subdivision, where relations and the language of these relations are enshrined in the relevant ordinance. In the

informal group, the structure is fixed in the social experience of the members. Examples of informal groups are teenagers in a city yard and various teams with similar interests.

III. RESULTS AND DISCUSSION

In recent decades, the linguistic community of Latin America has been influenced by a new sociolinguistic factor. It is associated with mass migrations and the influx of immigrants to major cities in Spanish-speaking countries. Visitors from North-West Africa are adjacent to these streams. At the same time, the usual movement of people from the provinces continues. Traditionally, immigrants have to experience the process of adapting to an actual situation and, as a result, form an ethnic minority. Indeed, there are certain areas of integration: neighborhoods on the outskirts of cities, national school education, some forms of artistic expression, where cultural differences are gradually being erased. Occupations and lifestyles to which immigrants join do not make revolutionary changes in established values and patterns of their existence. With regard to the rules of admission in Latin America, after the prohibitive colonial period, liberals of the 20th century encouraged the arrival of foreigners and immigration, especially European – the bearer of experience and technologies. The immigrant has become part of the settlement policy of the agrarian Latino-American republics associated with the idea that the abundance of citizens symbolizes the greatness of the country.

However, on their way migrants meet many obstacles, i.e. they occupy not the best positions in society, they work in the service sector. As a result, the "communicative situations" of their linguistic interaction with citizens are extremely limited in function and time. Migrants are practically "excluded" from dealing with the middle caste class, although absolute contactlessness in one area is not possible, any communication starts and takes place with contact [8]. Attempts to establish a dialogue between migrants and the urban community are being made in the fields of education, mass culture: television, press, and popular literature. L.G. Vikulova and E.F. Serebrennikova describe in detail about the cognitives of the phenomenon of *immigration* [9].

Over time, in the megalopolises of Latin America a change in the ethno-linguistic composition of the population happens, the lower social strata are formed at the expense of blacks and mestizos, bearers of variants and sociolects of the Spanish language. Now we turn to some aspects and features of actively developing Latino-American sociolects, which are reflected in lexicographic fixations. The creation of printed dictionaries requires long preparation. At present, electronic dictionaries are the illustrative examples, due to their availability, velocity of distribution, ability to fast update, etc.

Initially we single out the vocabulary of jargon and regionalisms, which unites the representations of localisms of almost all Latino-American countries [10]. It is noteworthy that it contains dictionary entries reflecting general cultural themes that gave rise to sociolectic variants. There appear repetitions of similarity and coincidence in the lexicon, when you choose one or another country. The option to add words and expressions is offered, that fact emphasizes the tendency of cooperation in the implementation of mass language policy. At the same time, there are no specific names for sociolects. Therefore, we will focus on some of those sociolects that have nominative designations.

Following T. Erofeyeva, we use the term sociolect as a set of language codes owned by individuals united in a social stratum, and the stratification of the language community is a methodological approach that allows analyzing the patterns of human speech behavior in real life conditions [11]. In general, we are witnessing the emergence of dialect models that require large statistical calculations. These include little-studied, but existing peoples with their own language, such as the American Quechua natives with the *quichua* dialect in most Latino-American countries [12]. From this mass the national sociolects having their appropriate features, are distinguished. We take a closer look at the Argentine *lunfardo*, the Colombian *parlache*, and the Costa Rican *"secret" malespin*.

Approximately at the turn of the 19th–20th centuries because of mass immigration in Argentina, lunfardo (*lit.* a city jargon) based on a dance culture, mainly tango, was formed. Argentine culture has been influenced by European customs. The importance of the role played by Spaniards, Italians, French in this process is explained by two reasons, statistical data on the proportion of immigrants and community of language origin from Latin, which was a catalyst for mixing values, helped to overcome cultural barriers and prejudices.

In the socio-cultural context, the process is an example of *amalgam* – cultural relationships at the level of ethnic merging [13]. Over the years between 1870 and 1930, Argentine literature has been engaged in the process of mastering the language and cultural contrasts caused by the immigration phenomenon. In the 50s of the last century in literature, folk music (tango), mass media (radio shows), communication (jokes), as well as in cinema, the image of an immigrant continues to play an important role. In the region of Río de la Plata, there was a tendency to call the word *lunfardo* the language spoken by the suburb settlement people, or even the jargon of the criminals.

In the neighborhoods of Buenos Aires, a scenario in which the *gaucho*, a sub-ethnic group, or "Argentine shepherds," a sort of American cowboys who came from the interior of the country got unfolded. They met the European immigrants. Those and others were looking for occupations and job. At the border area for both cultures, the contacts were established and a form of contacting was developed. The task was to conceal the intentions of the communicants, since their activities were at least not legal.

First, the Italians penetrated into the lowest strata of society, thereby enriching the lunfardo dictionary. Italian like Spanish had regional dialects that became the basis of satirical ideas. Serious dialogues of immigrants acquired a comic character due to their very language, which, not being perfect in form, could not convey serious content. Making fun of their immigrant interlocutor, the Argentine borrowed words from another language. Thus, the structure of lunfardo is based on the substitution in the source language of Spanish nouns, verbs and adjectives with words that have changed their meanings, derived from Italian, from its dialects, to a lesser extent from other European languages, from local dialects adapted to Spanish. An additional element of a sociolect is pronouncing the word with syllabic inversion:

tango – gotta, bacán, a rich person, as well as a piece of luxury, or something of high quality – *camba* from the verb 'to change' – *cambiar, cambia, camba, viejo – jovie* that means 'old, fun', *cabeza* (head) – *zabeca*, the so-called technique of *vesre* is from *revés*, which in Spanish means 'underside', the reverse side, etc.

It is obvious that in such spoken dialect there can be no clear rules, and it develops quite dynamically. In many ways, lunfardo originally understood as a form of communication in criminal circles, is only a stage in the development of a sociolect, which over time has become a popular language spoken by various segments of the population. As representatives of the poor, the lower, indigent caste classes, the lunfardo speakers used vocabulary with sharply negative connotations. In modern dictionaries of a given sociolect we observe numerous synonymous series of the same concept. Here are some examples on the topics [14]:

- alcohol and drunkenness

1) drinks, tipples, beverages – *alpiste, beberaje, bebestible, chupamedias, chupe, drogui, escabio, tintacho, tintiyo, vinacho, vinagriyo, viniyo.*

2) booze, binge – *alpistería, mamadero* and *chupería* (bar), *chuca, chupandina, chupar, concurdaneo* (drinking companion), *curda, esbornia, mamúa, tranca.*

3) get drunk – *achumarse, adobarse, apedarse, empedarse, escabiar, macharse, mamarse.*

4) drunk person – *adobado, achumado, alpistero, apedado, chupadín, chupado, chupete, chupín, curado, curdela, curdelín, curdelún, droguista, húmedo, mamado, mamao, mamón, manyacaña, manyín, merluza, viniso.*

- crime

1) criminals and crimes – *amasijo, achacador, astiya, batuque, biaba, bronca, bufonaso* and *bufonazo, bagayero, biabazo, biandazo, biandún, marronazo, bule, andar* or *estar calzado, chacador, chumbazo, chumbo, cuete, escrachar, fandango, malandra/malandraca, malandrinaje, malandrino, marusa, rosca, shacador.*

2) theft, robbery – *achacado* (robber), *achacar, achaco, afanancio, afanar, afano, aliviar, atracar, cachar, calote, calotear, culatero, chacamento, chorear/chorrear, choreo, chorizo, chorro, desgrilar, chrearo / chorrear, choreo, chorizo, chorro, desgrilar, chrearo / chorrear, garfiña, grafiñar, rafiñar / ranfiñar, ranfiña, shacamento, shacar, solfear, solfeo, soliviar.*

3) deception and fraud – *brodo, cajetear, cambiazo, cuentero, curro, degoyar, empacar, engañapichanga, fumista, garca, laburo, lancero, mula, tragar, tragada.*

4) murders, assessinations – *achurar, afiambrar, afiambrado, hacer la boleta, cocinado, cocinar, enfriar, masacrar, masacre.*

5) prison – *amurar, amuro, gayola, alcancía, canasta, capucha, tipa, cufa, cafúa, canusa capacha, engayolar* and nothing from Castilian Spanish 'cárcel'.

- ignorance

1) tough, stubborn, ignorant, illiterate, clumsy, naive – *adoquín, analae, boleado, cachirulo, chorlito, crudo, cuadrado, fanega, fesa, marmote, merlo, mopio, otario, pelotudo* ('narrow-minded' in Uruguay, Argentina, Chile), *salame, turro* – 'incompetent, incapable'.

2) stupidity – *chabonada, taradez* and other derivatives of the same roots.

3) dunce, moron, fool – *asoleado, atrasado, chambón, belinún, boludo* – thinks slowly and slow in his actions, *bobo, bogólico, chabonaje, chabón, chauchón, chapeta, chichipió, chocolatero, codeguín, doura, chauona, chautaón, chapeta, chichipió, chcolonao, chugonao, chabonaje, chautaón roilán, guiso, manú, magallanes, melonazo, merlín, merluza, queso, salamín, zanagoria* or *zanahoria.*

A similar situation is reflected in the appearance and vocabulary fixations of words and expressions on the topics of *flirtation, prostitution, money* et al.

The increase in mobility of residents provokes destabilization of the language norm, everyday speech is replete with lexical units of criminal origin, many of these words firmly penetrated into colloquial speech, and their origin soon is ceased being taken into consideration. Lunfardo, like other sociolects, was widely used in the criminal world to develop the specifics of relationships in a criminal environment, to describe the realities of imprisonment, to express the peculiarities of thieves' skills. Prisoners periodically try to introduce new versions of the lexicon, which, when completed and adopted, quickly spread, and not only in their circles.

Further, in the development of lunfardo the censorship of texts got stricter while written speech becomes more normative. However, the oral speech, namely youth, army and other professional sociolects, falls under the obvious influence of the argot due to the constant interaction of representatives of various sectors of society with the penitentiary system. Therefore, there is a certain layer of sociolects, which include slang and jargon that have arisen to soften or ease censorship, to introduce the words of the underworld into literary speech [15]. Linguists have repeatedly pointed out the fact that the formation of new sociolects is a peculiar society's response to social breaks, a change in socio-political attitudes and economic conditions.

A relatively new sociolinguistic phenomenon in favor of parlache is the language of criminals and the lower social strata of the second largest Colombian city of Medellin. Formation of the parlache is associated with an acute economic crisis in Colombia in the 1980s – it was when Medellin acquired its evil fame as the capital of the world drug business. Systematically, the argotic vocabulary lost its secret limited nature and becomes a means of emotional expression, imaginative, euphemistic usage in the speech of urban masses [16].

In the 1990s, lexemes of this social dialect began to be actively involved in media and advertising texts, films and books appeared in the life of young people of poor areas, the main bearers of a sociolect. In order to give greater expressiveness, some politicians use the vocabulary of parlache in their speech. At the same time, linguists from the University of Antioquia began collecting material in order to develop the Dictionary of Parlache. The first version of this lexicographical fund was published in 2001 and represents the collection of texts and a glossary containing about 1500 lexemes. The Royal Spanish Academy designated the term *parlache* [17]. Despite the relative scrutiny of parlache, it

still performs the functions of a "secret language" and confuses not only foreigners, but also people from other parts of the country.

In connection with the issue, our attention is drawn to the similarity of parlache and lunfardo in the processes of formation and functioning. One of the most vivid ways of word building is the syllabic inversion – permutation of syllables: *grone – negro, misaca – camisa, lleca – calle*. The same attitude towards the destruction of a given social system by "undermining" the language system works, e.g. the provincial youth who came to Medellin in search of job. They feel restlessness and vulnerability and cannot find any other income than the illegal one.

Nevertheless, the specificity of the parlache consists in the phenomenal speed and scale of its distribution, which provoked the creation of the dictionary "Youth Jargon of Medellin". As a result, various informants were involved. It was decided to give a name to this sociolinguistic phenomenon, *Dictionary of Parlache*. An interesting source of lexicographic research was a corpus composed of essays on a free topic given to university students.

However, according to opinion polls, representatives of the middle and upper-class resort to slang terms as a language game, considering the regular use of parlache to be vulgar. Today, the researchers state that the popularity of this sociolect is no longer limited by one city: residents of nearby areas actively use parlache, and its lexicon is used outside of Colombia. The scope of this sociolect also refers to the so-called "phenomenon of provocation" which has such ontological features as an expression of communicative intention, reliance on a specific situation, polyaddressing, intentional (in-)tolerance [18].

It is well known, jargon differs from a literary language in specific vocabulary and phraseology, expressiveness of speech figures and special use of word-building means, while it does not have its own phonetic and grammatical system. Slang vocabulary is built based on a literary language by changing its meaning and form, metaphorization, as well as the active mastering the morphemes of foreign words.

Let us single out the most illustrative examples in the study of A. Kutkova who analyzes word formations of parlache in lexicographical fixations, both in structural and functional, as well as in statistical aspect. She showed the following mechanisms for the occurrences of new words:

- Affixation: fierro, fierrito, superfierro, enfierrado, fierrazo, superenfierrado.

- Truncation of word: compe – from 'compacero'; salada – from 'puñalada'; fa instead of favor.

- Extension of word: robo (lit. 'robbery') is replaced by roberto, instead of mal (lit. 'evil, bad') – maletas.

- Double words (evidently onomatopoeia): rinrín – talker, babbler; chucuchucu – outdated music; runrun – gossip, rumor.

- Abbreviation (as formation of compound words): abusive drogoberto = droga + Roberto, iguanodonte = iguana + mastodonte.

- Word composition: cometrapos – strong hunger, starvation, carroloco – a person acting impulsively.

- Resemantization (known words are assigned a new value based on metaphor or metonymy): mula (lit. 'donkey') – drug courier, nave (lit. 'ship') – car, hundido (lit. 'sinking') – addicted.

- Lexicalization of phrases, i.e. phraseological units with varying degrees of stability, since the parlache is in the process of development and change. The idioms are focused on irony, the game effect and they are expressive, important components in parlache.

The hybrid formations are of particular interest being based on foreign, mostly English, and Spanish words: ***open del parche*** – 'run away'; *claro que **yes*** – expressing the agreement 'sure, of course' instead of the Spanish *claro que sí*. There are some examples from Portuguese. Borrowings from other languages are few [19].

Another object of our consideration is the Costa Rican "secret language *malespín*", as a socially limited speech pattern in the framework of the modern national language variants in Latin America.

In Costa Rica, the alternative of lunfardo and parlache is the sociolect *pachuco*. The nomination of the term itself has different definitions in the vocabulary of the Royal Spanish Academy depending on the country of the "Mexican region" in which the pachuco was "cultured" [20]. However, it was precisely in Costa Rica that this sociolect was rethought, since in the discourse of Costa Ricans, pachuco is used in relation to the appearance, lifestyle and conversations of the street hooligans. Also within this sociolect, a secret language, invented by the Colonel Francisco Malespin, emerged as a strategic tool during the war. Obviously, it was originally the military language. His popularity increased and decreased, and the stylistic content varied depending on the historical period and the specific country.

Here we see the generally accepted definition of "secret or codified languages" to which malespin belongs. These are conspiracy languages used by various social closed groups; they were signs of membership in a special corporation and a kind of collective game [21]. S. Nikiforova described the basic principles of coding in malespin:

1. Replacing the sounds: *a>e; e>a; i>o; o>i; b>t; t>b; f>g; g>f; m>p; p>m; c>s; s>c*. Applying the formulae, she determined that *malespín* would sound like a *pelasmón*.

2. Metathesis: *primo>mopri, fiesta>tafies, macho>chamo*.

3. The combination of the first and second principles: *as tinobi = es bonito*.

The survey carried out by her showed that some Costa Rican people aged 60–70 had noticed how their grandparents spoke malespin, and in the questionnaire responses of the older generation, in the 1920s–30s of the 20th century the malespin spread out in daily communication. In the 80s of the 20th century, the interest in malespin resumed in Costa Rica, aided by the civil war in Nicaragua and the emigration of Nicaraguans to Costa Rica. In Nicaragua, guerrilla warfare intensified using the secret codes for practical purposes [22]. Some examples of lexicographic fixations from malespin,

currently in the pachuco sociolect, reflect the social reality and penetrate into the Costa Rican general language:

arpene / curpeni (arpeni) – hermano – brother;

bimbolli – tontillo – silly;

breteji (brete) – trabajo – work;

cedania (cedane) – cadena – chain;

cetolli – caballo – horse;

frendi (frenda) – grande – large;

men – pan – bread;

mlebe – plata – money;

nicha (niche) – noche – night;

percedi / percebi (percedi) – mercado – market.

The review of language material shows that certain variants of these lexemes occurred due to the principle of borrowing from malespin, but are no longer perceived as definite coded rules and are actively used in colloquial speech by the Costa Ricans in order to impart an emotional or axiological meaning to the statement. On the other hand, at present the conscious usage of the malespin function realizes in Nicaragua, El Salvador, Honduras and Costa Rica. For instance, such groups include students who encrypt their prompts; married couples using malespin as an interpersonal communication language; slang speech of various subcultures – children of rich parents, urban "lower caste classes," street gangs. Thus, the borrowings from the malespin sociolect is becoming an important element of speech dominants, reflecting the national outlook and worldview of the Costa Ricans.

IV. CONCLUSION

The importance of sociolinguistic factors associated with mass immigration from neighboring Spanish-speaking countries has to be evaluated. The parallel with the language culture suggests that the new migrants' contribution to the picture of the world of the Latino-American society depends on how cultural manifestations of their folk traditions implement themselves in the largest South American megalopolises. Traditions are embodied in a rich dance culture that can be clearly seen in such events and festivals as carnivals. This culture also includes a verbal component although here lyrics is secondary to music.

Argument 1.
The origin of sociolects is associated with mass immigration and, as a result, the development of illegal business. The purpose of using secret languages by various social groups is striving to be different from the majority and not to be understood by everybody.

Argument 2.
The typology of the three represented sociolects reveals their common traits: the rich lunfardo and the variable parlache retain trends in the sphere of their usage while initially secret malespin becomes philistine. Sociolects have certain features of similarity that make it possible to speak about the types of human language in general, and about the types of sociolects in each individual ethnic language, particularly.

Argument 3.
The creation of dictionaries and explanatory entries actualize the necessity in lexicographical fixations of the sociolectic lexicon. Renewable and updated dictionaries, literary and poetic texts contain abundant material for studying the emotive-affective function of using the ethnically colored vocabulary of everyday communication.

Argument 4.
The principles of word-formation of the sociolects examined by us reflect both the similarities and the differences between lunfardo, parlache and malespin in Costa Rican pachuco. Some specific features of each one are vivid examples.

Further, we assume that the sociolects of Hispanic migrants are a kind of *coine* where at the lexical level the variable names of certain phenomena and objects belonging to the life sphere are neutralized. The exceptions are nominations reflecting the national customs of immigrants, non-equivalent vocabulary, i.e. American Indian folklore dances – *cumbia, mambo, macumba, candombe* and designations of national dishes [23].

Generalized sociolects have their own norm, the nature of which is of probabilistic character. They differ from each other mainly not by the presence/absence of some words, but by the frequency of them in idiolects and in the common speech. Therefore, sociolects can be considered some kind of spreading the language units depending on social factors [3].

Applying the socio-verbal, vulgar, as well as general vocabulary to convey the realities of everyday life for the purpose of emotional impact, often negative, is reflected in the use of sociolects. As linguists note, an affront in a native dialect has a special meaning both for the offending and for the insulted, provided that they share the speech culture. In conditions where the oppositions are the speakers of different Spanish dialects, the same psychological mechanism operates: either the abuser uses limited vocabulary in his version of the language, or chooses non-standard means from the lexical stock of the enemy. In the poetic literary works, or fiction, one can see simulating the real sociolinguistic situations including some new selected words. It is confirmed by using the lexical-semantic neologisms in the texts. The probability that they are slang words, is considered, although they often represent individual authors' occasionalisms as well as idiolects.

Thus, all reviewed issues allow sociolects to exist, to enrich themselves, supplementing their lexical composition with new vocabulary fixations and explanatory articles, to function actively. Within the framework of the given paper, it is hard to represent a complete overview of this vast sociolinguistic field. Along with extinctive languages, the reverse processes of emergence and cultivation, adaptation, revival of sociolects in subcultures and in small social groups occur. Their development and distribution of influence sphere are connected both with the reality of the internal order in the country or specific areal, and in the scale of international relations which suggests this case study to be considered prospective.

REFERENCES

[1] M.I. Solnyshkina, Ch.R. Ziganshina, and L.M. Garaeva, "Social dialectology: modern state and problems," in Science Journal of

Volgograd State University. Linguistics, no. 4(23), pp. 125-134, 2014. DOI: http://dx.doi.org/10.15688/jvolsu2.2014.4.14.

[2] V.D. Bondaletov, "Social Linguistics," Moscow: Prosveshchenie Publ. [Enlightenment], 1987. (in Russian)

[3] E.V. Erofeeva, "Differentiation and integration of sociolects: to the problem of social factors interaction," in Vestnik of Perm University, Russian and foreign philology, no. 5(11), pp. 39-47, 2010. (in Russian)

[4] V.M. Mokienko, "Sociolects in the mirror of lexicography," in Issues on Lexicography, no. 2(4), pp. 76-93, 2013. (in Russian)

[5] A.M. Sinitsyna, "Lexical peculiarities of the Columbian national variant of Spanish in the *coffee axis* region," in Philology. Questions of theory and practice, no. 11-2(89), pp. 386-390, 2018. DOI: http://dx.doi.org/10.30853/filnauki.2018-11-2.34.

[6] E.V. Kharchenko, "Sociolect as a means of intercultural communication," in Philological notes, vol. 2, no. 15, pp. 124-135, 2017.

[7] E.H. Partridge, "Slang Today and Yesterday," London: Routledge and Kegan Paul, 1979.

[8] N.I. Formanovskaya, "Communicative contact," M.: IKAR Publishing House, 2012, p. 200. (in Russian)

[9] L.G. Vikulova, and E.F. Serebrennikova, "Structure and methods of designing a social reality in the media discourse (subject area of "immigration")," in Bulletin of Nizhnevartovsk State University, no. 4, pp. 10-16, 2014. (in Russian)

[10] "The Latino-American Dictionary, try to understand us: Slang and Regionalisms." URL: https://www.asihablamos.com/ (in Spanish)

[11] T.I. Erofeyeva, "Sociolect as a tool for describing the language situation of the region," in Vestnik of Perm University, vol. 1(7), pp. 21-25, 2010. (in Russian)

[12] N.M. Firsova, "The Modern Spanish in Spain and Latin America," M.: AST: East-West, 2007. (in Spanish)

[13] E.E. Rawson, "Gardelianos Studies." URL: http://www.todotango.com/?cul=es (date of access: 05.05.2019).

[14] "The Basic Dictionary of Lunfardo." URL: http://odnapl1yazyk.narod.ru/2lunfardo1.htm (date of access: 05.05.2019).

[15] N.Kh. Khadzhaeva, "Linguoculturological aspect of sociolectic vocabulary occurrence in the language," in Lingua mobilis, no. 6(32), pp.66-70, 2011.

[16] N. Vila Rubio, "Towards a Dictionary of Parlache." URL: http://amsacta.cib.unibo.it/2722/1/Neus_Vila.pdf (date of access: 05.05.2019).

[17] "Dictionary of the Royal Spanish Academy." URL: http://www.rae.es/obras-academicas/diccionarios/diccionario-de-la-lengua-espanola (date of access: 05.05.2019).

[18] V.N. Stepanov, "Provoking in social and mass communication," St. Petersburg: Rose of the World, 2008, p. 268. (in Russian)

[19] A.V. Kutkova, "Parlache Jargon as a Sociolinguistic Phenomenon of Colombian Spanish," in Old and New Romania, St.-Petersburg, vol. 13, no. 1 (13), pp. 243-253, 2014. (in Russian)

[20] O.S. Chesnokova, "Spanish language of Mexico: language picture of the world," Moscow: Peoples' Friendship University of Russia, 2006, p. 238. (in Russian)

[21] "The Secret Languages," Linguistic Encyclopedic Dictionary, ed. V.N. Yartseva. URL: http://www.tapemark.narod.ru/les/502d.html (date of access: 05.05.2019).

[22] S.A. Nikiforova, "The Costa-Rican secret language "*malespin*": origin, evolution, emotional and expressive potential," in Philological Sciences. Questions of theory and practice, no. 7-3(73), pp. 154-160, 2017.

[23] Yu.A. Larikova, "The world of Cumbia, or some peculiarities of new immigrants' sociolect in Buenos Aires," in Actual problems of Philology in the Spanish-Russian scientific space: a virtual conference. URL: http://archive.espcentr.sfedu.ru/index.php/es/recursos-en-la-internet/virtualconf/item/535-mir-kumbii-ili-osobennosti-sociolekta-novyh-immigrantov-v-buenos-airese (date of access: 05.05.2019).