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ETHNOSPECIFIC BILINGUAL REALITIES IN THE TEXT: TYPES AND FUNCTION

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Abstract

The purpose of the work is determined by the increased interest in the study of linguistic consciousness of a bilingual author and the need to study semantics and pragmatics of ethno-specific inclusions, their potential and patterns. Bilingualism is of interest in terms of language theory and other sciences – linguophilosophy, sociolinguistics, psycholinguistics, linguoculturology, conflictology. Adyghe-Russian, Adyghe-Turkish, Adyghe-German, Adyghe-Arabic, Adyghe-English bilingualism requires studies in sociolinguistics, linguistic cognitive studies, psycholinguistics, translation theory, linguoculturology and intercultural communication. The authors of the Adyghe language space enriched the linguistic culture of the countries of residence. Bilingual phenomena functioning in the author's linguistic consciousness were not the subject of scientific understanding, since they are extraordinary and occupy an intermediate position between cultures and languages of different ethnic groups. Researchers of the author's linguistic consciousness are trying to stabilize the sociocultural and psycholinguistic reality of the Adyghe linguistic space, since the problems are caused by the need for a multivariate study of the typology and function of bilingual realities in foreign texts of the author – a speaker of Caucasian languages, solving problems that characterize bilingualism in the sociolinguistic and psycholinguistic aspects. The relevance of the article is due to the importance of studies on the bilingual activity of a linguistic personality in the intense socio-cultural conditions of language contacts. The empirical material of the work confirmed the possibility of positive interference of the Adyghe linguistic culture.

Keywords: Bilingualism, language code, intercultural communication, text, reality.

1. Introduction

Modern scientific schools use many classifications of bilingualism that study sociolinguistic and psycholinguistic aspects, consider the phenomenon from different perspectives, and develop a problem depending on the object and subject of the study. Bilingualism is linked with the problem of formation of linguistic consciousness of the author who speaks two languages and assimilates linguistic pictures of the world. Belyanin (2003) and Cox (2019) classified bilingualism according to the age at which the acquisition of a second language occurs, distinguish between early and late bilingualism. Burykin (2000) and Mok and Morris (2012) defined bilingualism as speaking languages conflicting with each other ... reflecting certain discrepancies. Among scholars, there is no consensus on the term *bilingualism*, and the mechanisms of coexistence of languages. The results of studies, which deal with interaction of language and culture in the conditions of bilingualism, are useful.

In language theory, there are several definitions of cultural phenomena. According to Tuxaitova (2007):

> National vocabulary can be defined as 1) vocabulary associated with national concepts that have no analogies in the life of other peoples; 2) vocabulary with a national component of meaning, which characterizes a national perspective of reality. The first group can be classified as nonequivalent; the second one is relatively non-equivalent vocabulary. (p. 9)

Khachak (2019) offers a working definition of the concept: in the author's bilingual speech structure there are words that transmit national background information – bilingual reality. The work pays attention to the bilingual reality of author's linguistic consciousness. In modern language theories, realities are "objects of material culture" that designate objects and phenomena related to the history, culture, and everyday life of the country of language being studied, differ from lexical concepts of another language, absent in another culture, not translated into another language. Thus, the research object is realities that transmit cultural information, and the author's linguistic consciousness creating a culture, using the language. The bilingual author's linguistic consciousness contributes to the transmission of information.

Based on the works by Vlakhov and Florin, the bilingual realities in the texts of Tracho (1992) are as follows: 1) art; 2) customs and traditions. We will present realities that reflect the specifics of the national worldview in the author's linguistic consciousness, performing intercultural communication. The Art includes bilingual realities represented by the names of Adyghe instruments, songs: *Circassian songs are divided into heroic – "nartoredxer", historical – "oredyzhvxer", ritual – "shybleored" and "ziushan", love-lyrical – "Scvutleghunygheoredxer"* and many others (Tracho, 1992). Historical songs include songs about "*Qochvas*" (Kochas) and "*Aidamyrqan*" (Aydamirkan), in which the heroism of two fighters for the independence and freedom of their homeland is praised; "*Hatxym yqo Myhamet*" *Qebertaime yachecstyeu* (Kabardian song) – *a song about the sudden attack of enemies on Kabardians in the 17th century*.

In Russian-language texts, the author reproduces the name of the song in Latin, and the name of the dance is accompanied by a comment: *Types of dances and dance songs – "uji" – a round dance with calm movement in a circle, "zefako" – a pair dance ...* (Tracho, 1992) – *The varieties or dances and dancing songs: «udji» – a singing dance with a quiet movement in a circle; «zefaqo» – a smooth dance*

for couples: «zygetlat» – a more lively and gay dance for couples; «kafe» – a dance for couples…
(Tracho, 1956). *National Circassian instruments – "Kamyl" – a kind of longitudinal flute with 3 or 4 finger holes, "Shychepschyn" – a two-stringed bow instrument with a narrow spindle-shaped body, etc. (Tracho, 1992) – The national instruments of the Circassians are "kamyl", a kind of long flute with three or four finger openings; a "shychepshchyn" a two stringed bow instrument with a narrow sprindle – shared body and others* (Tracho, 1956).

The author is not always able to find Adyghe realities in English and Russian, without finding direct nominations, without using additional comments: Kamyl (kamyl) – a kind of wind instrument used by the Circassians; reed or iron tube with three holes (Khatanov & Kerasheva, 1960); shychepschyn (shyk1epshchyn) – an Adyghe wedding bow instrument pyepschyn (Khatanov & Kerasheva, 1960).

A group characterizing realities "Customs and Traditions": *As an example, one can name the famous song "Shybleored" (Shyble-thunder) and the song "Ziushan" (Ziushan was a name for the Circassian nobles – R.T.) The first one reflects the cult of lightning and is performed around the place where lightning struck, following many ritual procedures during the special udj dance. The second one is connected with the cult of smallpox and propitious rites with which the population "protected" themselves from this "formidable ruler"* (Tracho, 1992). The real "*Shybleored*" was formed by adding two words of the Adyghe language shyble (thunder) + ored (song), it is a complex word (Khatanov & Kerasheva, 1960), in the text it is represented by Latin letters with comments in Russian. The author explains the word Ziushan in a footnote (Khatanov & Kerasheva 1960). *There is a certain ceremony and customs of matchmaking, pselejo (pselehyo) is always a test of the sense of humor and resourcefulness of young people* (Emtyl & Traho, 2013). – *Es gibt auch hierbei ein bestimmtes Zeremoniell und eine Brautwerbun pseleẍo, ist immer eine Frobe für den Witz und die Schlagfertigkeit der Jüngen Leute* (Tracho, 1956). *The bilingual reality of pselecho (pselehyo) in the German text is written using Latin letters – the bridegroom (lit .: soul seeker). Kaezischenaeu lehjörer ary* (Khatanov & Kerasheva, 1960). Psel'ykho is a complex word formed by two basic words of the Adyghe language *pse-soul*, *lykhyon-seek, search*. Examples show that realities pose difficulties in translating them into Russian, English, German, implicating a national identity, requiring additional comments. Compounding is one of the productive ways of word formation in the Adyghe language. The compound word pselhyo consists of the word pse and a part of the word lycho, the connecting vowel is absent. The author's texts indicate that productive models for the formation of complex words in the Adyghe language are: noun + verb, noun + noun, noun + adjective. "Stereotypes of behavior, traditions, customs" are influenced by "Gender Traits", represented by images of a mother, a girl: ... *In one of his works he writes about his Circassian mother* (Tracho, 1992). *The girl of Dahanago is a poetic embodiment of human happiness* (Tracho, 1992). Dakhanago is the girl's name which retains its Adyghe form, it is translated from Adyghe as a brown-eyed beauty: dahe is beautiful, nago is light-eyed (Khatanov & Kerasheva, 1960). Cherkesshenko is a female Adyghe (Vodozhodok, 1960).

It should be noted that the means of interpreting the language picture of the author's world is a language system that is hierarchically arranged, typologically distributed in the text, performing an intercommunicative function, and bilingual realities are intercultural translators of information. The texts

are characterized by different structural realities introduced by the author, which are partially represented by the Latin graph-morphemic basis of the Adyghe language.

2.   Problem Statement

The task is to identify types of ethnospecific bilingual realities represented in the text of the bilingual author. They perform an intercommunicative function.

3.   Research Questions

Articles studying speech mechanisms in the text are of interest. At the same time, the use of the author's native language is a way to understand the second and other languages. As a result, the bilingual author is in a better position being able to modify the text. The basis of the interaction of languages is contact and conflict of two pictures of the world, the transition from one language to another, causing destabilization in the author's linguistic consciousness. Researchers of bilingualism in terms of psycholinguistics talk about the mental vocabulary of bilingualism used as a tool for creating and storing new knowledge that provides communication. Leshchenko (2014), Ramirez-Esparza, Gosling, Benet-Martinez, Potter, and Pennebaker (2006), study the multidimensional hierarchical structure that integrates units of two or more well-known individual languages. We agree with Grishaeva and Tsurikova (2005) that "foreign" culture is always recognized and evaluated against the background of "own one", which hinders the perception of a "foreign" culture. This is a risk factor for successful adaptation of a person to a foreign culture environment. As soon as the author finds himself in the "alien" communicative space, his signal system gives an impulse, and the mechanism of reflection starts. Sharafutdinova (2006) suggests taking into account the fact that "the language allows you to control the consciousness by comparing its speech model with a simulated phenomenon of reality" (p. 37). According to Ter-Minasova (2000) and Fucuyama (2000) man, creates a system of ideas about the world, being between reality, language and thinking. Language does not reflect reality directly, but through two zigzags.

In linguistics, examining the consciousness of a bilingual that owns two linguocultural codes, we proceed from the provisions that communication is reflected in its communicative competence, but is not a guarantee of communication. The success factor of intercultural communication is the identity of the cognitive- cultural space and linguocultural codes (Scaltritti, Peressotti, & Miozzo, 2017). The communicative competence of monolingual and bilingual authors is diverse and cannot be equivalent in relation to the native code.

4.   Purpose of the Study

The purpose of the work is a comprehensive study of ethnospecific bilingual realities in the text of the bilingual author, identification of the impact of native linguistic culture in the sociocultural conditions of Adyghe-foreign-language bilingualism.

5. Research Methods

To solve the tasks, methods of linguistic analysis were used: descriptive, identification, contextual and semantic. To classify the types and functions of ethnospecific bilingual realities, linguocultural analysis was used.

6. Findings

The data obtained indicate that the object of the study is the linguistic consciousness of a bilingual author which made it possible to specify the hypothesis: how the interaction of two cultural systems affects the creative process. The article confirmed the possibility of positive interference of the Adyghe linguistic culture, which provides empirical material for research of Caucasian linguistics. The problem of "code switching" requires choosing language means, since the realities of the native language function in a foreign language text, and their description in the second language complicates the process of naming and bilingual variation of units mastered in different cultures. The bilingual is in a situation of "split personality", and the combination of two linguistic cultures in one creative consciousness and the "execution" of the bilingual text obtained as a result of this combination is a collision. Modern Adyghe linguistics faces the inevitability of a deep and voluminous study of the phenomenon of bilingualism in the Adyghe linguistic space.

7. Conclusion

The definitions of bilingualism agree on one thing: bilingualism is fluency in two languages, but the degree of language proficiency is not indicated. R. Tracho did not lose the native language and culture, bilingual realities are reproduced using the Latin and Russian alphabets. The author takes into account the syncretism of coding and decoding information, since there is a close interaction of two languages and cultures of two ethnic groups. The code accumulates and broadcasts culturally significant information, since the author has a high level of competence in his native and "foreign" languages. Intercultural communication is a process of direct interaction of cultures belonging to different ethnic groups, possession of codes is an effective verbal and non-verbal means of communication, their skillful use is reflected in the work enriched by knowledge of a new one, without losing one's own cultural identity. In the texts, the Adyghe linguistic personality represents Adyghe realities in Russian, German, English. The use of ethnospecific inclusions is a method of reflecting the culture of a people in another language. The analysis and description of the administrative-territorial structure, gender characteristics, art, customs and traditions, religion, social affiliation, labor activity is an indicator of the author's imaginative thinking, aesthetic and expressive perception of reality. The creative experience of national authors writing in other languages demonstrates the interaction and mutual influence of cultures, which contributes to mutual enrichment, improvement, and development. This process leads to the disclosure of opportunities inherent in each nation and brought them from national traditions. Intercultural creative communication is based on a balance between one's own and other linguistic cultures, requiring knowledge of the principles of creating a foreign cultural text. Having examined the text by R. Tracho, we can conclude that it is both natural (Adyghe-Russian) and artificial (Adyghe-German, Turkish-

Adyghe, Adyghe-English) bilingual. Learning other languages required the development of intelligence, which forms basic skills of reflecting reality by means of other languages and cultures, obeying the laws of other language systems, while maintaining the national Adyghe identity.

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