

SCTCMG 2021
International Scientific Conference «Social and Cultural Transformations in the Context of
Modern Globalism»

REFLECTION OF NATIONAL CONSCIOUSNESS IN THE
EMOTIOLOGY OF KABARDINO-CIRCASSIAN LANGUAGE

Madina Khasanbievna Tokmakova (a)*, Boris Chamalovich Bizhoev (b)
*Corresponding author

(a) Institute of Humanities – branch of the Federal National Center Kabardino-Balkarian Scientific Center of the Russian Academy of Sciences, 18, Pushkin Str., Nalchik, Russia, tokmak_madina_h@mail.ru,

(b) Institute of Humanities – branch of the Federal National Center Kabardino-Balkarian Scientific Center of the Russian Academy of Sciences, 18, Pushkin Str., Nalchik, Russia, bizhoev1952@mail.ru

Abstract

Today, one of the relevant topics in linguistics is the interaction of language and consciousness, which reflects the specifics of the culture of a particular people. In our opinion, emotives, while expressing different emotions characteristic of all peoples, tend to reflect the national identity to a larger extent. This paper attempts to study the emotions of the Kabardino-Circassian language in the national-cultural aspect. In this regard, we analyze phraseological units with proper name associated with specific historical events, mythology, life of the Adyghe people, demonstrating the peculiarity of the world perception, Adyghe mentality. It was found that some phraseological units associated with long-standing historical events are of little use in the modern Kabardino-Circassian language. At the same time, it was noted that the bulk of the studied emotive units reflecting the identity of the Adyghe people successfully function in the Kabardino-Circassian language. It was revealed that the emotions of interest are mostly curses. In contrast to them and as a carrier of usually weakly expressed positive emotions, the paper includes wishful thinking, which in certain cases become affects, receiving the highest degree of emotional expression. There are also cases when curses, losing their emotional aggression, take on a ritual character. It is noted that phraseological units with the word *zy* 'heart', which in the Adyghe consciousness is an integral part of many concepts related to feelings, thoughts, memory occupies a special place among emotives. One way of expressing emotions in the Kabardino-Circassian language is interjection characterized by gender markedness.

2357-1330 © 2021 Published by European Publisher.

Keywords: Emotive vocabulary, national identity, phraseological units, curses, wishful thinking, interjection



1. Introduction

Anthropocentric trends in language learning popular in recent decades have attracted increasing attention of researchers to national cultures. This is caused by the understanding of a language as a bearer of cultural information, reflecting the national consciousness, character of the people. It was anthropocentrism, according to Surkhaeva (2013), that allowed considering a language as a special cultural code of the nation. Culture as a complex human experience “is reflected not only in traditions, customs, beliefs, ideas and values of society, but also in language, speech, a special style of communication” (Wang, 2012, p. 12). It is culture that ultimately “acts as the communicative basis on which any language practices are built” (Medvedev, 2018, p. 68). The studies of linguistic phenomena in the context of national identity reveal not only the features of lexico-semantic phenomena of a particular language, but also contribute to the facilitation of communicative function when communicating with speakers of other cultures and languages.

2. Problem Statement

The object of the study is the emotiology of the Kabardino-Circassian language – a relatively young section of linguistics exploring various ways and forms of expressing emotional states. Emotive vocabulary, which became popular in the last decades of the twentieth century in world and Russian linguistics (Charleston, 1960; Kryk-Kastovsky, 1997; Lakoff & Johnson, 1980; Osmond, 1997; Shakhovsky, 1987; Sinelnikova, 2013, etc.), has not yet been studied enough in the Kabardino-Circassian language. Reflecting various aspects of human life, emotives actively participate in semantic, derivational, syntactic and other processes, thereby occupying a certain place in the language system. Despite the seeming commonality of feelings, the emotional vocabulary of any language is nationally conditioned as it reflects the cultural specifics of its people; the representatives of different nationalities react differently to certain manifestations of human relations (Chertykova, 2020).

3. Research Questions

In our opinion, the most striking bearer of national identity among the available emotive vocabulary of the Kabardino-Circassian language is phraseological units. According to Sinelnikova (2013), phraseology refers to those areas of the language that “occupying a certain place in the language worldview is intensively involved in creating its national-specific color” (p. 62). It is in phraseological units that the main cultural codes are recorded (Suleymanova, 2019). The paper considers emotive phraseological units reflecting culturally marked realities, which include facts of material, social life, history, etc., as well as curses and interjections.

4. Purpose of the Study

The purpose of the study is to consider the emotive vocabulary of the Kabardino-Circassian language through the prism of national identity, where emotion is one of the expressions of the cultural component of language units.

5. Research Methods

The study of given emotives of the Kabardino-Circassian language requires a set of methods. In general, the following linguistic methods were used in the study: descriptive – to collect and systematize materials on the research topic; analysis – selection and study of those words, phraseological units, interjections that denote the emotional state of a person reflecting national consciousness.

6. Findings

First of all, in our opinion, culturally marked phraseoemotives may include phraseoemotives with proper names: *ХьэфIьцIэ и кыдыру гъэлээн* “give a dressing down” (literally, “to chase like Khafitsa his mule”). *Къуажэдэсыр зэхэехуэн ицIащи (къадым), къытэцIэхуэр ХьэфIьцIэ и кыдыру егъэлэей*. “Efendi keeps the villagers in fear, those that come across are given a dressing down” (Keshokov, 2006); *Гуацэхужь и Iэлэхумэр къегъэбжын* “to knock the hell out of” (literally, “to make someone read an alahuma (prayer) Guashahuzh”). *Плъагъуниц абрэдэжхэм я къэзэуатыр нобэ ямыухмэ, – гушыIэрт Бэлацэ, – Гуацэхужь и Iэлэхумэр кърамыгъэбжмэ, си Iухуц нобэ* (Keshokov, 1984). “You will see, today it will be over with the holy war of the abreks”, Balyatsa joked, “I swear, they will knock the hell out of them”. Such phraseological units are the result of some specific, once known cases, apparently remembered by the characteristic of emotions, as a result of which they were fixed in these meanings in the minds of people. Subsequently, having spread and used in entrenched emotional meanings, personal names have become common names, although they may be written with a capital letter.

In the Kabardino-Circassian language there are few stable expressions related to historical events that took place many centuries ago. Let us give some examples: *Парипых уихуэ* “so that you end up at Paripikh” (the place of beating the Turguts who attacked Kabarda); *Тамтаркъай и махуэр къыпхукIуэ* “may you suffer the fate of Tmutarakani” (legend of the terrible destruction and ruin of Tmutarakani). As we see, they belong to swear vocabulary and have the nature of a curse. The considered expressions should be attributed to obsolete phrases, since they are rarely used in colloquial speech, in fiction. They became peculiar linguistic monuments of certain historical events preserved in the minds of the Adyghe people (common name of the Kabardians, Circassians and Adygeans) through oral folk art enshrined in dictionaries. This may also include a stable expression with a negative emotive meaning – *Пхъурылхуур къыхъэмэ, псатхъэр магъ* “to bring someone in anxiety” (literally, “when the nephew appears in the house, the icon cries” (historically, a Muslim guest from Kabarda defeated the icon from Mozdok Kabardian Christians), as a reminder of those times when the Kabardians had a different faith and the associated “unpleasant” situation. Some stable expressions are associated with the mythology of the Adyghe people, when they paid homage to different gods, for example: *Лъэтиц и уадэр къытихуэ* “may the hammer of Tlepsha (the god of blacksmith craft) fall on him”. According to the emotional load, this expression also refers to the category of verbal vocabulary, to curses.

Emotives that differ in identity also include stable expressions that use words referring to objects, phenomena that are familiar to the life of the Adyghe people. For example, *Пастэ мыгъуэ ирегъэшх* “to be on back” (literally, “makes you eat miserable pasta (traditional Adyghe food – fresh cool millet

porridge)"); *хьэллэмэ гъэва* “the devil a bit” (literally, “boiled cake of corn or millet flour”); *кIэн махуэ кърихуац* “Lucky you!” (literally, “knocked out lucky Alshee (bones)”) – a game that boys used to play, etc.); *афэр зэв кьехьуэкIын* “to be scared” (literally, “to feel like in a tight chain mail”), *батыргъэн лъабжъэу гум телъын* “to weigh heavily on one’s mind” (literally, “like a root of a cow parsnip (plant) lie on the heart”), etc.

Speaking about the identity of phraseological units, one cannot but emphasize the role of some words (in their composition), which are important in the national consciousness of the Adyghe people (*гy* “heart”, *нсэ* “soul”, *нэ* “eye”, *цхьэ* “head”) (Tokmakova, 2017). A special place is occupied by stable expressions with the word *гy* “heart”, which in the Kabardian language is a capacious concept that includes the meanings of “soul”, “conscience”, “memory”. It is there, according to the Adyghe people, that the internal states and sensations of a person are localized. The maximum number of emotive phraseological units with different emotional semantics is formed using the word *гy*: *гyр кьэчэн* “get angry” (literally, “heart cracks”), *гyр лынциIын* “get angry” (literally, “heart is charred”), *гyр дзанэклэ Iыгъын* “be in anxiety, fear” (literally, “to hold the heart with teeth tips”), *гyм кьыцIитхьын* “to be sorry for something throw oneself body and soul” (literally, “to break away from under the heart”), etc.

Curses with wishes for misfortunes represent a special form of expressing a negative emotional state (*гъуэгy мыгъуэ ежъэн* “be damned” (literally, “to go on an unhappy road”), *банэ Iураулъэф* “curse that tongue of yours!” (literally, “let his mouth be stripped with barbs”), *шyd ухьy* “become a donkey”, etc.) or death (*ажалыр кьызыхуэкIуэн* “plague take you!” (literally, “death to whom will come”), *зи хьэдэр кьахьыжын* “may bring you dead home” (literally, “whose corpse will be brought”), *цIы цхьэфэ хьун* “would to God that you turn into ashes” (literally, “to become the Earth’s surface”), etc.). The curses often use the name of Allah, affecting believers especially strongly, since it is impossible to hide from his power and punishment: *Тхьэр зэуэн* “so that he (you) will be cursed by god” (literally, “whom God will hit”), *Алхьым и нейр кьытцыхуэ* “inflict evil” (literally, “so that a bad look of Allah reaches you”), *Алхьым и бэлхьыр зытрилхьэн* “to whom Allah punishes”, etc. Strong negative energy is typical for curses associated with the loss of a house, a family hearth, which are of great value to the Adyghe people: *цIанIэ* “homestead” – *зи цIанIэм нсы ирагъэжыхьыжын* “may the flow destroy his yard” (literally, “whose yard is washed with water”); *унагъуэ* “family” – *зи унагъуэбжэр IэцIыбкIэ хуэзыцIыжын* “find your death” (literally, “whose family door is closed with the back of your palm”); *лъансэ* “roots; estate with residential buildings ” – *зи лъансэр гьуцын* “completely destroy someone” (literally, “whose roots will dry”); *жьэгy* “hearth” – *зи жьэгy мафIэр ункIыфIын* “whose fire of the hearth is possible to put out”, etc.

In contrast to curses that are negative in nature, in the framework of emotional vocabulary, one can also consider wishful thinking, which, as noted by Mees (1985), is based on a “positive emotion of expectation”. It should be noted that most wishful thinking are clichés, and therefore characterized by a low degree of intensity of expression of expectation (Trofimova, 2008). However, in particular cases where the author invests all the strength of his feeling (for example, love), such wishes may reach a high degree of intensity. The Adyghe people have a significant role in the development of positive emotions played by wishful thinking, which are pronounced for various reasons. For example: *нсым хуэдэу уаульагъу* “let you be loved as water” is said in gratitude to the water-giver, *лъэдакьэ махуэ*

кыыфхуцинэ, лъапэ махуэ иригъэхъэ (literally, “let the happy heel lag you, let the happy sock carry to the groom’s house”) is usually told by the relatives of a bride, *уи нылэм и хъер ульагъу* (literally, “so that you see benefit from your hat”) is half-jokingly told by the elderly to a groom, etc. To express love, appreciation, usually when the elders address the younger, the expression *къурмэн сынхъухъу* is used as a “sacrifice to you I will be” (Kurman is a holiday in Muslim religion when there is a ritual sacrifice of an animal in the name of Allah), which in the context can be translated as a conversion “my beloved”, “my dear”, for example: *Дэфэрэдж и гур кыызэфлэна нэтрэ, и къуэм зыкърымгыцацлэу, гуапагъэ, лэфлыгъэ хэлъу кытыцац:* – *Нмлэ, къурмэн сызыхуацлыжын, сызрашэклыжын, си къарум хэцл флэкла хэхуэркъым, жьы соху* (Keshokov, 2006). “Although Dafaraj was very upset, but without showing this to her son, she continued cordially and affectionately: “Yes, my dear, my strength is only decreasing, I am getting old”. The example shows that the second part of the expression represented by a verb may vary.

A feature of the Adyghe culture is the combination of wishful thinking with curses (the latter are aimed at the ill-wishers of the addressee) in toast. It should be noted that in such cases curses become ritual and the degree of emotional expression is significantly reduced due to the insensitivity of curses aimed at imaginary, alleged opponents of health. The author of the abuse does not experience proper negative emotions, on the contrary, “he performs the ritual in a high-festive, good mood, with the desire to convey this mood to the public, laugh, cheer it up” (Bgazhnokov, 2010, p. 72). Thus, the curses receive the opposite emotional load. Let us give an example of the second part of the toast containing curses: *Ар ифлэмыфлу зи жагъуэм: И гъунэгъуитлыр и бийуэ, И фызыр и бийрэ мыпсалъэу, Шыгуль зыгъэбатэм ехуапсэу, Псэуклэ мыцлэу, Иухыр флэмацлэрэ Ицлэр флэжуэду, Кхъуей клэдацхъэ тезычым И шытс ар енэцлу, Я сабийхэр нацлэлуцлэрэ Лъакъуэ флыцлэ ныбэкъыу, Къэрэкъурэр я бжэлулэрэ Шацлэр я бжэ лъэмбу, Я вакъэжь лъэмбылурэ, Былуэбышэу уэрам дэту, Ялыхъ къэгъанэ!* – “And those who did not like what was said”, – So that the enemies are their neighbors on the right and on the left, so that the wives will be at odds with them and not talk, so that those with the land will give birth, they will be jealous. So that they themselves do not know how to live, so that it seems to them, that too little they eat and work too hard. So that having seen how to open the frame with cheese, they thought with lust that they would try at least serums. So that their children be insatiable, that they be black-legged and paunchy. So that their door latches are of dry grass stems, so that the doorstep is of latuk grass. So that they wobble along the streets walk like cuttlefish in worn down shoes. Oh Allah, leave (make) them like this!” (Bgazhnokov, 2010). As we see, the author of these curses listed those cases that, in his opinion, as a representative of the Adyghe society, would become a punishment for the enemy, making certain difficulties.

Emotive interjections are also a vivid expression of the Adyghe national identity. Interjection refers to conventional linguistic means, their use requires knowledge of the national-cultural specifics of this language (Afaunova (Tokova), 2020). Emotive interjections and interjection words, along with affectionate and swearing vocabulary, Shakhovskiy (1987) refers to affections. The peculiarity of emotive interjections of the Kabardino-Circassian language is that they may be divided by gender into female and male, thereby reflecting the national specifics of the Kabardino-Circassian language (Bizhiov & Tokmakova, 2018).

7. Conclusion

Having analyzed the emotive vocabulary of the Kabardino-Circassian language from the point of view of the “cultural component”, we identified: phraseological units with their proper name, which, according to emotional semantics, are mainly negative and relate to verbal vocabulary; curses, as wishes of evil, a threat; opposing them in emotional semantics of wishful thinking (with an initially weak degree of emotion); combinations of wishful thinking with curses, sometimes used in Kabardino-Circassian feasts as a combination of opposing verbal forms of attitude expression. It was revealed that in routine wishful thinking, it is possible to increase the emotional background in specific situations, as well as in toast curses they lose their aggression, anger, etc., due to their ritual character. Wishful thinking and curses in such cases “gain power”, i.e. they move from everyday etiquette phrases to the category of emotive, when they become affections, receiving the highest degree of emotional expression from the authors.

The presented phraseological units, wishful thinking, curses, interjections reflect the identity of the Adyghe people (Circassians), in some of them there are elements of past times related to specific personalities, using household objects typical of their time of action, mindset, etc. Despite the fact that the mentioned facts of Adyghe life have mostly become historicisms, the expressions containing them still function to some extent in the language.

References

- Afaunova (Tokova), A. A. (2020). Variability and difficulties in translating interjections (based on Russian and Kabardino-Circassian languages). *Scientific dialogue*, 3, 24–37.
- Bgazhnokov, B. K. (2010). *Denial of evil in Adyghe toast*. Publishing Department of KBIHS.
- Bizhoev, B. C., & Tokmakova, M. H. (2018). Gender specifics of the expression of emotions by Adyghe women. *Issues of cognitive linguistics*, 2, 126–131.
- Charleston, B. M. (1960). *Studies on the Emotional and Affective Means of Expression in Modern English*. Francke.
- Chertykova, M. D. (2020). The concept of resentment in the Khakass language as a fragment of the emotional worldview. *Siberian Philological Journal*, 1, 216–228.
- Keshokov, A. P. (1984). *A wonderful moment. Collected works in 4 volumes* (Vol. 1). Elbrus (in Kabardino-Circassian).
- Keshokov, A. P. (2006). *Roots. Collected works in 6 volumes* (Vol. 5). Elbrus (in Kabardino-Circassian).
- Kryk-Kastovsky, B. (1997). Surprise, surprise: The iconicity-conventionality scale of emotions. In *The Language of Emotions. Conceptualization, Expression and Theoretical foundation* (pp. 155–172). AJohn Benjamins Publishing Company.
- Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. The University of Chicago Press.
- Medvedev, N. V. (2018). The problem of the relationship between language and the world: approach of the late L. Wittgenstein. *Issues of cognitive linguistics*, 2, 67–73.
- Mees, U. (1985). Was meinen wir, wenn wir von Gefühlen reden? Zur psychologischen Textur von Emotionswörtern. *Sprache und Kognition*, 4/1, 34–48.
- Osmond, M. (1997). The prepositions we use in the construal of emotions: Why do we say fed up with but sick and tired of? In *The Language of Emotions. Conceptualization, Expression and Theoretical foundation* (pp. 111–134). John Benjamins Publishing Company.
- Shakhovskiy, V. I. (1987). *Categorization of emotions in the lexico-semantic system of a language*. Publishing house of Voronezh University.

- Sinelnikova, I. I. (2013). *Emotive phraseological units of the French language in the field aspect*. Publishing House “Belgo-rod” of BelSU.
- Suleymanova, R. A. (2019). Expression of culture through phraseological units (using the example of the Bashkir language). *Language and culture*, 48, 196–215.
- Surkhaeva, Z. S. (2013). Linguistic realities and the national language worldview in the works of C. Dickens. *Language. Literature. Culture*, 4-5, 70–81.
- Tokmakova, M. H. (2017). *Emotive vocabulary of the Kabardino-Circassian language*. Publishing house of M. and V. Kotlyarovs.
- Trofimova, N. A. (2008). *Expressive speech acts in dialogical discourse. Semantic, pragmatic, grammatical analysis*. VVM Publishing House.
- Wang, H. (2012). Study of national-cultural connotative vocabulary in Russian and Chinese. *Bulletin of Tomsk State University*, 356, 11–14.