

Stylistic Analysis of the Concept "Dottag1" in the Chechen Poetic Discourse

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Abstract: The article examines the concept of a friend in the spheres of its metaphorical transferences in the Chechen poetic discourse. The central thesis is the objectification of the sensory-emotional and spiritual side of friendly relations. We have identified and classified stylistic methods: 10 metaphors: of them anthropomorphic, having a heart in the composition of somatism "dog"- 2; metaphors "reification" - 26: 1 zoomorphic, 2 phytomorphic, 4 abstract concepts, 2 material objects; 1 metaphorical sentence; 2 comparisons; 1 phraseological unit. The metaphorical embodiment of the concept friend, as a way of reflecting the national linguistic consciousness and mentality of the Chechen people, has not yet been considered. The interrelation of lexical-semantic processes and individual perception of the linguistic picture of the world organizes the abstract conceptual thinking of a person and, therefore, can help in understanding the differences in the ways of thinking and understanding the concept by representatives of different peoples.

1 INTRODUCTION

Friendship, as a type of interpersonal relationship, is always relevant for research. In the minds of representatives of different peoples, the values and images of friendly relations may differ. In this research, we will consider the metaphorical embodiments of the concept *dottag1* "friend" in the Chechen poetic discourse.

The relevance of the research of the metaphorization of the concept friend in the Chechen language is the "high metaphorical nature of the nominative sphere of the Chechen language" (Abueva, 2011). The metaphorical embodiment of the concept friend, as a way of reflecting the national linguistic consciousness and mentality of the Chechen people, has not yet been considered.

Metaphors are a way of processing information by the collective consciousness and a means of reproducing it in language, a kind of mechanism that allows you to think abstractly (Khashimov, 2020).

Metaphor, as a result of individual perception of reality, is born through the interaction of culture, language and thinking (Skovorodnikov, 2014).


According to J. Lakoff and M. Johnson, "metaphors permeate our entire life, not only in language, but also in thinking and in action" (Budaev, 2007).


Working on the analyzed material, the following methods and techniques were used: identification, classification, contextual, quantitative and cognitive-discursive analysis.

The material for the research was the poetic works of Chechen authors. For a deeper understanding of the image of a friend in the Chechen language culture, metaphorical expressions presented by various stylistic devices were considered.

2 MAIN SECTION

In the Chechen language, as in many others, somatism "heart" occupies a special place in the linguistic picture of the world. The heart, being the central organ of a person, acts as the embodiment of the spiritual life of a person, is an object of the inner world of a person. But it also symbolizes various deep human feelings and emotions.

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The most numerous are phraseological units and metaphorical embodiments of the concept under consideration, which have somatism "heart" in their composition. Let's consider them below.

In the work of Satuev Khusain "Dottagashka", dog "heart" is personified by means of the verb khere hilla, literally "he who has gone mad". Somatism dog here describes a strong emotional feeling of sadness, sorrow using the metaphorized verb khere hilla.

Separation from a friend is seen as a grieving event that brings excruciating suffering. To demonstrate the expressiveness of expressing feelings from parting, an artistic trope is used - personification, (as a subspecies of metaphor):

Table 1: Example from a poem "Dottagashka".

Vaj da'lla nekkh sanna, Dog kh'ere khilla. – Dottaglekh` k`a`stina, Dla mukha glur vu? (Satuev, 2019)	Like an agitated hive Heart is mad, Breaking up with a friend How can you leave?
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Let's consider the heart somatism as a container metaphor. Isa Mahmudov in the poetic work "Dottag1" represents the heart overflowing with enthusiasm and joy from the realization of the presence of a faithful, wise, caring friend. The heart is conceptualized here as a vessel containing human feelings, such as enthusiasm, joy.

Table 2: Example from a poem "Dottag1".

Czu`nan kh`ekhar khu`lu ma`lanakh du`zna, Czunakh a vokkkhavesb, san dog du`zna (Makhmudov, 2013).	His advice is full of wisdom, My heart is filled with pride for him.
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In Zura Autieva's poem "Dottag1" the author sensually experiences the absence of a friend and compares himself in the image of a friend with an arzu "eagle". The author relates himself to arzu temakh kha`dcha – "the eagle that lost its wing". Just as an eagle, exhausted without a wing, loses its habitual physical ability to soar in the sky, so a friend, without a comrade, is deprived of a full life, the opportunity to share joy and feel all the colors of life. Here we see the personification of the human condition.

The reason for using comparison with a zoomorph is the symbolic properties attributed to its prototype. Most often, an important aspect of the use of animalistic metaphors is the evaluative nature of the traits of behavior, intellect, fortitude of the prototype.

The eagle symbolizes positive and exalted qualities, such as freedom, strength, power, superiority.

Table 3: Example from a poem "Dottag1".

Arzu tlemah hadcha tlomah Dukkha hedala jish yac Ishtta so a dottagl vocush Deglekh glora dolush yac (Autieva).	The eagle lost its wing It won't last long in flight... So I am without a friend Exhausted.
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In the poetic work of Gatsaev S.A. "Hyo, san degan dottagla!..." the spiritual closeness of friends is represented by the unity of the oak with its roots, which represents friendship as something indivisible and reliable. The basis of metaphorical transfer here are: integrity, close connection, the basis of life.

Table 4: Example from a poem "Hyo, san degan dottagla!..."

So, nazh sanna oramca, Kh`o`cza vara ojlanca (Gatsaev, 2014).	Like an oak tree with roots I was mentally connected with you.
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In the same work, the author uses an antithesis in which he contrasts the significance of the roots for the oak with the insignificance of the foliage for it. The metaphor "friend - foliage" objectifies such properties as: flowering, wilting, periodic renewal.

Table 5. Example from a poem "Hyo, san degan dottagla!..."

Larve akh` kh`aj dottagla, Dacz i kh`una dittan gla, Kh`o`cza merza kkhi`nelakh`, Kh`o`ga merza kkhijdenekh` (Gatsaev, 2014).	Take care of your friend It's not a leaf from a tree If you grew up together If you were friendly
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The author points out the need to protect a true friend, time-tested, emphasizing that a friend is not a foliage that is renewed every year, not of vital importance for an oak, but something valuable that stems from the closest connection, like a trunk is connected to roots, without which the life of an oak tree would be impossible.

This opposition is expressed by phytomorphs, whose verbal representatives are the lexemes nazh - oak, gla - leaf (foliage).

Here we observe a comparison of a friend and his qualities with inanimate objects, where we see an unexpected similarity in features with an absolute absence of a visual representation of the image. In this context, the reception of reification is used in a positive connotation in a non-stereotypical presentation, in contrast to the generally accepted cases, where this trope is used for the purpose of its negative character.

As you know, one of the key conceptual signs of friendship is the reliability and loyalty of a friend who can always be relied upon. So, in Isa Makhmudov's poem "Dottag1", reification is carried out through the lexeme *glortor* - a support, as the embodiment of reliability, support, help. The author emphasizes that having no friend feels vulnerable, lives in sorrow:

Table 6: Example from a poem "Dottag1".

Dottag1 shen voczurig vu glortor joczush, Dottag1 a voczuchokh', singattam kkhi'na (Makhmudov,2013).	He who is without a friend is without support, Where there is no friend, sadness grows.
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In the same work, a friend is associated with *dog1a* "the key", implying complete trust, where friends know all the secrets of each other, where a friend is the keeper of everything secret:

Table 7: Example from a poem "Dottag1".

Du iza san masso a k'ajlenan dog1a (Makhmudov, 2013).	He (friend) is the key to all my secrets.
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In poetic works, there are examples of metaphorization of the concept "friend" not by directly correlating the lexeme with a specific part of speech, but by presenting it as a sentence. So, Saiev I.M. "Dottag1e" actualization of the value of a friend is realized through comparison with phraseological units:

Table 8: Example from a poem "Dottag1e".

Dottag1a vu kh'una du'nenan mekha (Saiev, 2010)	A friend is valuable to the world...
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Artistic translation: A friend at the price of the world, where the stable phrase *dunen fur* letters: "world value", transfer: "priceless" is used to reflect the feelings of the author, the brightness and emotionality of perception in the evaluative interpretation.

Askhabov I-I. in the work "Dottag1a" very vividly describes a friend as an object of reliability, fidelity, trust and happiness, focusing on the lexemes denoting these abstract concepts and emphasizing their importance and necessity in friendship.

Table 9: Example from a poem "Dottag1a".

Dottag1a kh'an sinan tesham bu Dottag1a kh'an degajovkho yu Dottag1a kh'an marzo, chlag1o yu Dottag1a vajn Delan sovg1at du (Askhabov).	A friend is the trust of your soul A friend is hope This is the delight of life, support. A friend is a gift from God
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Tesham - "trust", as an indicator of the reliability of true friendships, actualizes closeness, sincerity, complete trust between friends. The author uses the figure of speech of *sinan tesham* - literally: "soul trust", emphasizing that a friend is a participant in spiritual unity, showing empathy.

Further, the author associates a friend with the abstract concept of *degayovho* - a sense of hope. Hope is used by the author in the same way as in the above example, as a sign of reliability, the personification of help at any time.

The following example uses the identification of a friend with *chlag1o* - a promise. In this context, a promise implies a promise of fidelity, that is, a friend is again presented as a representative of reliability.

A friend is also called *marzo* - sweetness, meaning the delight of life, which objectifies such emotions as joy, fun, happiness, joy.

3 CONCLUSIONS

We have reviewed more than 30 poetic works dedicated to friendship. It is revealed 12 artistic tropes, of which: 10 metaphors: of them anthropomorphic, containing somatism *dog* "heart" - 2; metaphors "reification" 6: 1 zoomorphic, 2 phytomorphic, 4 abstract concepts, 2 material objects; 1 metaphorical sentence; 2 comparisons; 1 phraseological unit.

The identified stylistic devices serve to convey a sensual-emotional relationship to a friend, bringing the spiritual side of friendly relations to the fore with a less pronounced functional one. In the Chechen linguistic consciousness a friend is presented as an integral part of a spiritually fulfilling life.

The relationship of lexico-semantic processes and individual perception of the language picture of the world organizes the abstract conceptual thinking of a

person and, therefore, can help in understanding the differences in the ways of thinking and understanding the concept of each other by representatives of different peoples.

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