Function Analysis of the First Sonnet of the Divan of Hafez based on Cognitive Metaphor Theory

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Abstract

This research, with cognitive approach and the method of describing verses and analyzing them based on cognitive metaphor based on the book "Metaphors that we live with" has investigated the conceptual metaphor "love is a journey" in the first sonnet of Divan Hafez.

The authors have come to the conclusion that the first ghazal of Hafez's Diwan was written based on the conceptual metaphor "love is a journey" and its entirety can be explained and interpreted based on this metaphor, and all its parts are in such a way that Hafez, by applying this schema, has more than one aspect. To highlight the hidden and other aspects of love for the readers.

In fact, he deliberately shows an aspect of the greatness of love that raises his dignity and dignity in pursuing the goal and the beloved, and if he could not achieve the goal somewhere, by showing the difficulties of the path of love, by evoking the emotions of the audience, he made him a justification for him, brought.

Also, in this sonnet, Hafez has written everything that he has encountered in his mystical journey in correspondence with the tools and accessories of the journey.

Keywords: *cognitive metaphor, Hafez, source domain, target domain, mapping.*

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Extended Abstract

1. Introduction

This research presents a new reading of the first ghazal of Hafez's divan, which can be used in other parts of the divan and in the poems of other poets, and new interpretations can be obtained from them. This new reading and approach to Hafez's poetry, with its various semantic fields, can open a new window for literary researchers in their approach to literary texts. For the authors, the reason for choosing the first sonnet is that the metaphor of "love is a journey" is current throughout this sonnet. Hamidian also says in "Sharh Shogh":"Hafiz has started his divan by talking about a bartender". (1392: 2/723) that is, the reason for the importance of the sonnet and its beginning is to talk about the bartender. Of course, there is a possibility, although the collectors of Khajah's sonnets were mostly in alphabetical order, but based on the order of the letters of the alphabet, the last sonnet should be the letter "A"; Because the letter before "A" is "E" which is one of the last letters of the alphabet. It can be assumed that this sonnet has more acceptance among the people and the collectors who put it at the beginning of Divan.

Research Question
1. The first ghazal of Hafez's Divan is based on which conceptual metaphor?
2. Does the metaphor that is the basis of the formation of the sonnet have a role in its semantic continuity?

2. Literature Review

Cognitive metaphor is a term that was first proposed by "Mark Johnson" and "George Lekoff" in the book "Metaphors We Live By". In this book, they challenged the traditional theories of metaphor and showed that metaphor is not only related to vocabulary and language level, but metaphor arises in everyday life and in the thoughts of its creators. . For example, many times about our relationship or others, we say phrases such as "he imposed his opinion on me", "I could not remain silent in front of his words", "we postponed the continuation of the conversation to another time" and. These expressions are normal conversations that occur in spoken language. We start an argument and continue to achieve one result: persuading the other. Likoff and Johnson call these phrases correspondences of the macro metaphor "debate is war".These correspondences or identifications interpret the debate as a war that has

its own conditions and characteristics. They called these propositions "schema" that each schema is made based on the body of the text and specific criteria. Metaphor in the cognitive approach is a domain of concepts. In metaphor, the realm is that range of words and meaning that "images" or "maps" a concept. There are two realms in every metaphor; For example, when we say "debate is war", debate is the "origin area" and war is the "destination area". "In metaphor, a concept from among the words or the semantic realm of the source, which are concrete concepts, is transferred to the abstract realm of the destination, so that a concrete concept is depicted for an abstract concept, a function that is called mapping" (Likoff and Johnson 2003: 27).

It can be said that schemas are mapped from the origin territory to the destination territory that are compatible with that metaphorical structure and have a deep structure in the minds of the people of the society. According to cognitive scientists, metaphor is not individual, but collective and shared, and after it was formed out of necessity in society, it is often expressed due to the speaker's need for this type of formality, and the purpose of its use is to create a special space in the mind. is a listener That aspect of metaphor that the speaker wants to show more and take the audience to that direction is called "highlighting" and that aspect that remains hidden under this boldness and highlighting and the speaker tries to wear it is called "concealing".

2.1.

First, analyze the first sonnet and obtain the constant pattern of love is a journey in the sonnet, and then express the results of the analysis in charts and tables to determine the correspondences of each verse.

2.1.1.

In the analysis of these verses, a concept is formed in our mind, and that is that Hafez wants to say that love is like a dangerous, unknown and difficult sea voyage, which Hafez was very afraid of and did not have a happy memory of it in his mind. In fact, Hafez has used a movement schema for an abstract-emotional concept like love, and by mentioning the difficulties of the road, he has shown the difficulties of love. Based on the metaphorical theory, these verses revolve around the metaphor of "love is a journey".

In this travel metaphor, the sub-realm of movement is a sub-realm of experience and love, a sub-realm of emotion. In fact, love in this metaphor, the meaning and realm of the destination and journey is a means to understand the concept of love and the realm of origin. In the diagram below, showing the signifiers in the sonnet, we can see that the

purpose of bringing these signifiers is to portray love as a way to navigate. These signs are the keys that guide the mind to "love is a journey". Here the discussion is no longer similarity; But it is beyond that. It is as if love is nothing but a journey and our understanding of the journey and the existence of signs has led to the understanding of love in the minds of the poet and the audience.

3. Methodology
This research has been done with the library method and description and analysis of the verses of the first sonnet based on the cognitive theory of Lakoff and Johnson's metaphor.

4. Results
The first ghazal of Hafez's divan was written based on the conceptual metaphor "love is a journey" and was used to conceptualize love from Hafez's point of view (first question). By using this scheme, Hafez aims to hide aspects of love for the readers and highlight other aspects. In fact, he deliberately shows an aspect of the greatness of love that raises his dignity in pursuing the purpose and the beloved, and if he fails to achieve the purpose somewhere, by showing the difficulties of the path of love, by evoking the emotions of the audience, he makes a justification for it.

In this scheme, the concept of love is expressed, which is from the emotional realm of the origin to the movement realm of the destination, which is the association of love with the concept of travel. Considering the fact that Hafez was not a traveler and avoided it, instead of basing this schema on experience, he based it on his surroundings and the words and hearsays of others. This schema has always been on people's lips and has been used in appropriate situations; By benefiting from the lexical accumulation of the language, the poet has been able to use this scheme to conceptualize love with his own creativity and write the sonnet based on it. A ghazal in which Hafez considered love to be a long road like the sea or the desert. . The entire poem can be described and interpreted from the beginning to the end based on this metaphor, and all its parts and elements are in the service of inducing this concept (second question); So, in this sonnet, Hafez has placed and mapped everything he encountered in his mystical journey in correspondence with the tools and accessories of the journey.

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