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ROLE OF THE “NOHCHALLA” CONCEPT OF THE NATIONAL
OUTLOOK OF THE CHECHENS

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Abstract

Based on the material of fiction and journalistic texts, the article provides a brief analysis of the role of the nokhchalla concept in the formation of the national outlook of the Chechens. It is indicated that in the process of forming a nation, the fundamental factor the presence of a common idea, a certain cultural concept that unites societies around a common spiritual value thanks to which each person feels himself to be the bearer of this spiritual value and concept. The significance of the nohchalla concept in the spiritual organization of the people is indicated. It is stated that the concept embraces in itself a disproportionately larger category of concepts that are the basis of the spiritual and moral principle of human existence both in society and by oneself, as well as with the surrounding reality, whether it is attitude to other living creatures or to nature in general. The correlative relations of the concept with other lexemes are indicated. The word that became the basis for the emergence of the concept of nokhchalla in Chechen culture was the self-name of the Chechens – nokhcho (plural nokhchiy) – since it was in the word nokhcho that accumulated semantic concepts that laid the moral and ethical basis of the concept of nokhchalla. It is pointed out that the concept of nohchalla has an exceptionally wide semantic field in which concepts are verbalized, which are the basis of moral categories and spiritual education of a person as a whole.

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Keywords: Concept, nokhchalla, nation, ethnos, culture, world view



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1. Introduction

The term “concept” has been widely researched in cognitive linguistics. Accordingly, there are many interpretations of it in scientific discourse. In particular, “a concept (Konzept) is a term that serves to explain the units of mental or psychic resources of our consciousness and the information structure that reflects the knowledge and experience of a person.” Regarding the nature of the emergence of the concept, it is assumed that “for the formation of a conceptual system, it is necessary to assume the existence of some initial, or primary concepts” (Kubryakova et al., 1996, p. 163).

2. Problem Statement

Sergeeva (2007) believes that “a concept is the basic unit of mentality, which has a linguistic form of verblivity, national specifics and a structure that contains conceptual features that are functionally significant for the corresponding culture” (p. 98).

It is generally accepted that the main attribute of a people or ethnos is a common language and a stereotype of behavior (Albekov et al., 2018; Albekov & Jerebilo, 2019; Gumilev, 1989). At the same time, we believe that in the process of forming a nation, the fundamental factor is the factor of the presence of a common idea, a certain cultural concept that unites societies around a common spiritual value, thanks to which each person feels like a bearer of this spiritual value and concept. The origin of such an idea can be cultural, military or economic, historical, etc. factors that give society the basis for a new understanding of its role and significance in the surrounding space.

3. Research Questions

In the context of the above, it should be noted that the emergence of the concept of *nokhchalla* in Chechen culture was preceded by many events that span millennia in diachrony. This means that the concept appears on the basis of some phenomenon, concept, situation, which precedes the emergence of a generalizing concept. At the same time, the important thing here is the presence of a certain word in the language, which becomes the basis for the emergence of a new concept, i.e. “the concept arises as a result of mastering the word” (Pesina & Mukhina, 2014, p. 398).

The word on the basis of which the concept of *nokhchalla* arose in Chechen culture is the self-name of the Chechens – *nokhcho* (plural *nokhchi*) – since it was the word *nokhcho* that accumulated semantic concepts which laid the moral and ethical basis of the concept of *nokhchalla*. This can be traced in Chechen folklore, where the concept of *nokhcho* is certainly associated with a certain stereotype of behavior. According to Shavlaeva's (2017) hypothesis, the ethnonym *nokhcho* emerged as a result of synergetic processes of the *nakhchdalar* in a certain ethnic massif in the historical past, long before our era. The very term *nakhchdalar* in the production practice of Shavlaeva (2018) represents as the process of producing a pure product from raw materials by removing the useful mass or the most valuable product from the original raw materials. Therefore, according to Shavlaeva (2017), “at a certain stage of historical development in a diverse – but already formed as a society under the influence of external factors –

human environment, a completely natural process began, “*nakhchdalar*”, as a result of which a single qualitatively new ethnic unit emerged from this ethnic mass – the *nakhchoi*” (p. 92).

Taking into account the archaic nature of the *nakhch* component, which is confirmed by the most ancient records, it can be assumed that the beginning of the *nakhchdalar* process in a certain anthropomass could hypothetically have occurred in the 2nd-3rd millennium BC (Albekov & Israilova, 2020; Bakaev, 2018; Gumba, 2016; Pospelov, 1998; Tesaev, 2019; Volkova, 1973). Accordingly, the historical, ethnological and linguistic analysis allows saying that the process of the formation of the modern Chechen ethnos is based on three principles, which have a single verbal root basis of the *nakhch*.

- **Nakhchdalar** as “a process as a result of which, a single, qualitatively new ethnic unit, the *nakhchoy*, emerged from a motley ethnic massif”.
- **Nakhchi** is an ethnos, as a product of the “*nakhchdalar*” process.
- **Nokhchalla** (dialect *nakhchalla*) is a concept as the ideological basis of the *nokhchi* ethnos.

While the meanings of the first two terms *nakhchdalar* and *nakhchi* do not cause obvious problems in understanding, since there are enough works in the scientific literature (Albekov & Israilova, 2020; Bakaev, 2018; Shavlaeva, 2018; Tesaev, 2019) that describe in detail the functional and social essence of these terms, then the meaning of the third term, i.e. the “*nokhchalla*” concept requires more extensive information demonstrating its functional and synergetic significance in the process of formation and life of the *nakhchi* ethnos, as well as the linguistic and cultural significance of this concept.

To our deep regret, the “*nokhchalla*” concept, like many other cultural concepts of the Chechens, did not become the subject of detailed scientific research. At the same time, in the publications of Chechen researchers there are several works devoted to the topic of “*nokhchalla*”. In particular, the works of Nunuev (2017), in which the author, on the basis of cultural perceptions, gives his interpretation to the concept of “*nokhchalla*”. Of course, this work is significant for a researcher who, I hope, in the future will conduct a more detailed scientific study of this concept both from the standpoint of cultural studies and from the standpoint of linguistics.

4. Purpose of the Study

Proceeding from the fact that the main theme and idea of our work lies precisely in the disclosure of a certain conceptual series of the *nokhchalla* concept, and its meaning in the process of the formation of the *nokhchi* ethnos, we will only touch upon only some culturological and linguocultural aspects of this concept associated with the main idea of our work.

So, the concept “*nokhchalla*” is a noun. The formation of this concept is based on the self-designation of the ethnos “*nokhchi*” (the archaic form is “*nakhchi*”), i.e. the morphology of this lexeme is the root *nakhch* + suffix *-alla*, as in the nouns *stag* – *stogalla*, *adam* – *admalla*, *do* – *donalla*, etc.

It should be noted that almost all researchers emphasize that the content of the concept is broader than the meaning, since the concepts retain their structure, do not lose the features included in this structure throughout the history of the people (Albekov & Jerebilo, 2020; Pesina & Mukhina, 2014).

Accordingly, the semantic content of the *nokhchalla* concept is too extensive to convey it in a dictionary entry or in one definition, and therefore we will not give our own interpretation of the *nokhchalla* concept but turn to some literary works which partly (due to the small number of literary

works, taken as an example) reflect an associative series of concepts that reflect the semantic component of the content of this concept.

However, before we begin to identify the characteristic qualities inherent in the concept of *nokhchalla*, let us say that, in terms of its ideological content, this concept embraces a disproportionately larger category of concepts that are the basis of the spiritual and moral principle of human existence both in society and by oneself, and also with the surrounding reality, whether it be related to other living creatures or to nature in general. The only concept that, with its spiritual content, can be compared with the concept of *nokhchalla*, and is also identical to it in many positions, is the concept of *admalla* (*adam* means *man* + *alla* is suffix) humanity. However, in contrast to the concept of *admalla*, which absorbs universal human qualities, the concept of *nokhchalla* has an element of ethnic certainty, which to some extent denotes cultural identity and radicalizes, i.e. makes the obligation to abide by the principles of the concept stricter.

In the process of studying the concept of *nokhchalla*, we analyzed fiction and journalistic literature in the Chechen language in order to determine the meaning of this concept in certain speech situations. As a result, we have selected more than 600 texts in which the concept of *nokhchalla* is used. In each of these texts, the concept of *nokhchalla* demonstrates a value scale, guided by which a person performs his act or coexists with nature and society in the surrounding reality. A certain fundamental idea is traced, on the basis of which the Chechen ethnos, *nokhchi*, was formed and should exist.

We will not give here the entire list of examples of the concept of *nokhchalla* due to their large number, but will limit ourselves to only a few of them in order to give at least some idea of the functioning of this concept in the language, using the method of statistical and comparative analysis:

1. *Xlopa das shen dozalho nokhchallin gurashkakh khiavakh, vayh vayn mekhkan give hirdu, vaina yukara hartsonash nilha yovlush, dIaevr y. Inerkaev Y. "Khekarhochun balkhakh a, nokhchiin mattah a, ozdangallah a oilanash."* (If each parent brings up their child within the framework of *nokhchalla*, we will become the masters of our land, all injustices will disappear from our environment).

The phrase “*nokhchallin gurashkakh*” shows a certain moral and physical limitation of the individual within the concept of *nokhchalla*. Moreover, it points to the need to bring the younger generation into this framework, which in turn will allow society not only to become full-fledged masters in its own land, but will also lead to peace and justice in society itself. The *nokhchalla* concept is associated with justice, peace in society and full governance of one's homeland.

2. *Vain nokhchallin sha-taipa baram bu-kha nokhchiin mott. Ovkhadov Musa. "Nokhchiin mott: khiamash a, hyalha latta dekarsh a.* (Our language is a kind of measure of our *nokhchalla*).

In this example, the sacred meaning of *nokhchiin mott* (in the Chechen language) is pointed out, compared with the concept of *nokhchalla*, since the concept of *nokhchalla* itself can be interpreted only by means of *nokhchiin mott*. Accordingly, *nokhchiin mott* is one of the main attributes of the *nokhchalla* concept.

3. ***Nokhallah*** *vokhnachu stagah vuzzina busalba hir vats, Tska nokhchi a hilla, nokhallah vohar a hila tam bu, tska dinekh a hilla, dinah vohar sanna, ka. Dala larvoila nokhchalla dainachu busalballah.* Abdullaev L. “*Nokhchiyn mott. khyazhkan burtig a, kokani a*”

(A person who abandoned *nokhchalla* will never become a true Muslim. To be one day a *nokhchi* and abandon *nokhchalla* is perhaps the same sin as retreating from Islam. God forbid us, from Islam that lost *nokhchalla*, (i.e. from the Muslim Chechens who have lost *nokhchalla*. Added by myself).

The presented example has a very pronounced reference to the presence of a very deep spiritual content in the concept of *nokhchalla*. The very comparison of the concept of *nokhchalla* with the religion of Islam has more appeal not to the attributes of religion, in which the religion of Islam is, of course, beyond any comparison, but to the spiritual and moral core of a person who must strictly adhere to certain norms of behavior. That is why the author believes that once one has violated the norms of *nokhchalla*, he will certainly not be able to adhere to the norms of Islam. The *nokhchalla* concept here is associated with loyalty.

4. *Nokhchalla yara shuna, nokhchalla yu shuna, Bukh korgaoila, niysonets tarvalar. L. Ibragimov. Glattaman libretto. (O people, there was nokhchalla, nokhchalla still is, a deep foundation of thought, to be in harmony (or equal) with justice).*

This example shows that one of the principles of the *nokhchalla* concept is the ability of a person to *think deeply and be fair*. Here it is necessary to pay attention to the combination of the ability to *think deeply and be fair*, for *nokhcho*, who is not able to think deeply and distinguish not justice from justice, cannot a priori observe the principles of *nokhchalla*. This means that the *nokhcho* must first of all learn to think in accordance with the principles of the *nokhchalla* concept, which is the basis for deliberate actions and correct behavior.

5. *Tsa buzush, mohk kisnaberzorash, Nokhchalla yohorash. Khasbulatov Yalimkhan (Insatiable, pocketing their homeland, Destroying nokhchalla)*

The key concept that “destroys *nokhchalla*” in this example is not “gluttony” itself, but the gluttony while “pocketing” the homeland. If a person is insatiable, greedy, stingy, etc., then these qualities, although they do not correspond to the principles of the *nokhchalla* concept, find tolerance, taking into account the weakness of the person. However, for *nokhchalla* the insatiability of “pocketing” the homeland is categorically unacceptable. This is justified by many factors, the main of which is the lack of patriotism in such a person. A person who insatiably enriches himself to the detriment of his homeland and his people has nothing to do with the *nokhchalla* concept.

6. *Shen tslytsa nokhchalla dolcho diyр dats ehуe khuma. Petrova PetIamat "Shirahabarsh". A person who has nokhchalla in his blood will not commit a shameful act.*

It should be noted that the expression *shen tslytsa nokhchalla dolcho* is used in the Chechen communicative culture as a censure of some unworthy act committed by a Chechen. With this expression, the speaker allegorically casts doubt on the origin of the Chechen who acted unworthily. This is the same as accusing a Chechen of illegitimacy, i.e. his blood is not pure.

7. *Myralla a, sobar a nokhchalla y. Akhmed Khasiev. Nokhchalla. Courage and resilience are nokhchalla.*

Very often, people who have a false interpretation of the concept of *myrall* (courage) interpret it with the absence of any reasonable boundaries in front of danger. When assessing the danger, such people usually do not take into account the threat to others, which is completely unacceptable for a *nokhchalla*.

The concept of *myrall* in the concept of *nohchalla* always manifests itself only in cases of the need to protect honor, dignity and freedom, and, moreover, not only one's own. In other cases, the concept of *nohchalla* is guided by the concept of *sobar* (resilience). *Sobar* in the *nohchalla* concept is translated not as patience, but resilience. The concept of *sobar* in the context of *nokhchalla* demonstrates the self-confidence of a person who resorts to battles only in extreme cases, i.e. when the opposite side does not have a proper reaction to the masculine word. Therefore, *sobar* is one of the key qualities of the *nohchalla* concept.

8. *K'amnashtsa uyr esar a – nohchalla yu. Khasiev Lomin Ahmad.*

The wish for good ties with the peoples is nohchalla.

I would like to pay special attention to this principle of the *nokhchalla* concept. No *nokhcho* who follows the *nohchalla* principles will ever show arrogance towards a person, no matter what nationality, faith, race or social status he belongs to. A respectful attitude towards the individual, good-neighborly relations with peoples are the basis of tolerant coexistence of the Chechen society. The proof of this is the assimilation of representatives of many peoples in the Chechen environment. Another proof of the good-neighborly intentions of the Chechen society is the factor of the absence in the history of the Chechen people of aggressive military actions in relation to their small-numbered neighbors. Accordingly, a respectable attitude towards peoples, towards individuals is one of the key principles of the *nohchalla* concept.

5. Research Methods

To determine the intensity or passivity of the functioning of the concept, we applied the method of quantitative analysis, which helped to establish a general picture of the intensity of the functioning of the concept.

6. Findings

Thus, even a small number of examples from fiction and journalistic literature, cited by us above, shows the presence of an extensive semantic field in the concept of *nohchalla*. Based on only 8 of the more than 600 examples we have found in various texts, we can draw the following conclusions.

7. Conclusion

The concept of *nokhchalla* is based on the self-name of the Chechens – *nokhcho*, which functioned in the language, in particular in folklore, as an archetype of the concept of *nokhchalla* before its appearance in the Chechen linguistic culture.

The concept of *nohchalla* has an exceptionally wide semantic field, in which such concepts as *good breeding, native language, loyalty, justice, honesty, courage, perseverance, good neighborliness* and many other concepts are verbalized, which are the basis of moral categories and spiritual education of a person in general.

The only concept that, with its spiritual content, can be compared with the concept of *nokhchalla* in the Chechen culture, and is also identical to it in many positions, is the concept of *admalla* (*adam* is man + *alla* is suffix) humanity. However, unlike the concept of *admalla*, which absorbs universal human qualities, the concept of *nokhchalla* has an element of ethnic certainty.

Within the framework of the above examples, the concept of *nokhchalla* is correlated with such phrases as *nokhchallin gurashkakh* (within the framework of *nokhchalla*), *nokhchallin baram nohchiin mott* (*merilo nokhchalla* means Chechen language), *nokhchallah vokhnarg busalba hir vaz* (those who retreated from *nochhallah* cannot be a muslim), *nochhallah – buh klorgaoila* (*nokhchalla* is a deep thought), *mohk kisnaberzorash – nokhchalla yohorash* (pocketing the homeland is violating *nokhchalla*), *myralla a, sobar a – nohchalla yu* (courage and firmness are *nokhchalla*), *k'amnashtsa uyr esar a – nohchalla yu* (good ties with peoples are *nohchalla*).

The *nokhchalla* concept became the ideological basis for the emergence property of the Chechen ethnic system.

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