

## LEXICO-STYLISTIC ANALYSIS OF THE JOE HARJO'S POEM "SUN RISE"

### ДЖО ХАРДЖОНУН «АМЕРИКАН САНРАЙЗ» ЫРЫНЫН ЛЕКСИКАЛЫК СТИЛИСТИКАЛЫК ТАЛДООСУ

### ЛЕКСИКО-СТИЛИСТИЧЕСКИЙ АНАЛИЗ СТИХОТВОРЕНИЯ ДЖО ХАРДЖО «САН РАЙЗ»

**Abstract.** The article discusses the meaning of one of the poems of the most famous and outstanding contemporary American Indian poets Joe Harjo. The main purpose of the article is to interpret the topic of freedom, love to the traditions, and discontent with the present state of being of Native Americans through lexica-stylistic devices. It is indicated that many Indian American works are devoted to description of loss, and Joe Harjo's poems search for some resolution of the situation. Though the Native Americans suffered the loss of their rights and freedom, the author calls for revival, for continuation of the fight, for gaining what was lost. Alongside with the ideas in the poem some stylistic devices as repetition, enumeration, epithet, irony have been identified revealing the emotional influence on the readers.

**Key words:** oppression, emotional influence, loss, freedom, traditions, revival.

**Аннотация.** Макалада америкалык индейлердин атактуу жана көрүнүктүү замандаш акындарынын бири Джо Харджонун ырларынын биринин мааниси талкууланат. Макаланын негизги максаты эркиндик, салттарга болгон сүйүү жана жергиликтүү америкалыктардын азыркы абалына нааразычылык лексикалык стилистикалык шаймандар аркылуу чечмелөөдө. Көптөгөн индиялык америкалык чыгармалар жоготууну сүрөттөөгө арналган болсо, Джо Харджонун ырлары ошону менен бирге кырдаалды жөнгө салууну издеген. Түпкүлүктүү америкалыктар өз укуктарын жана эркиндигин жоготуп алышканына карабастан, автор кайра жаралууга, күрөштү улантууга, жоголгон нерсеге ээ болууга чакырат. Ырдын идеяларынан тышкары, окурмандарга эмоционалдык таасирин тийгизген кайталоо, тизмектөө, эпитет, ирония сыяктуу стилистикалык шаймандар аныкталган.

**Түйүндүү сөздөр:** эзүү, эмоционалдык таасир, жоготуу, эркиндик, каада-салт, кайра жаралуу.

**Аннотация.** В статье обсуждается значение стихотворения одного из самых известных и выдающихся поэтов современности американских индейцев Джо Харджо. Основная цель статьи - интерпретировать тему свободы, любви к традициям и недовольства нынешним состоянием жизни коренных американцев с помощью лексико-стилистических приемов. Отмечается, что многие индийско-американские работы посвящены описанию утраты; стихи Джо Харджо ищут какое-то разрешение ситуации. Хотя коренные американцы пострадали от потери своих прав и свобод, автор призывает к возрождению, продолжению борьбы, достижению того, что было потеряно.

Наряду с идейным содержанием в поэме были выявлены некоторые стилистические приемы, такие как: повторение, перечисление, эпитет, ирония, передающие эмоциональное воздействие на читателей.

**Ключевые слова:** угнетение, эмоциональное воздействие, потеря, свобода, традиция, возрождение.

The Indian American culture being one of the ancient ones has experienced lots of changes, influences, oppression, loss. All those things having been reflected in their literature and art. However, some of the authors try not only describe sufferings and wrong doings over them but also appeal to revival, to withstanding against loss of their selves, and Joe Harjo is one of such poets.

The feeling of being oppressed, losing their true rights have been experienced by Joe herself. Ever since her childhood, Harjo was confronted with the atrocities of the Indian Removal Act and what it induced in terms of the constant feelings of dislocation, physical and spiritual displacement and destruction. Hers is a poetry that always travels representing moments of separation and return [1].

The appearance of the poem is reasoned by the sorrow of the poet about forced moving of Indians to Oklahoma the lands of which were actually less favorable for the oppressors. The whole poem seems to be stressing that she is among those people, that she is suffering also, she is in the "continuation" of those events.

The name of the poem supposes that Indians are true American and they shouldn't quit the idea of taking back what they deserve and what was theirs. They should revive. In her line

"We were running out of breath, as we ran out to meet ourselves." [2]

the author emphasizes the great wish of the natives to find their roots, to find out what they had and be resolute to take it back. They were fighting throughout several centuries unsuccessfully, however, now they "ran out" to remind all who they are, what their rights are.

In the next line

"We were surfacing the edge of our ancestors' fights, and ready to strike." she emphasizes that natives never quit the idea of fight because they are always very close to it, they have it in their minds, and even ready to continue the fight.

This idea to fight and withstanding all the difficulties was always with them, it was hard to keep it and try to be open and straight. Rather easier was to pretend as if everything was ok and be among the crowd

"It was difficult to lose days in the Indian bar if you were straight. Easy if you played pool and drank to remember to forget."

However, at the same time Indians didn't lose their traditions, their "selves" So they made plans to be professional—and did. And some of us could sing so we drummed a fire-lit pathway up to those starry stars."

Epithet "fire-lit" shows the difficulty of the way to success and prove that Indians worth a lot. They will achieve much more than those who succeeded as stars being "starry stars".

There is irony in the following lines.

"Sin was invented by the Christians, as was the Devil, we sang."

Though religious basics are seldom criticized, Joe Harjo uses poem lines to say what is on her mind, without any limitations in words. She wants to say that Native Indians had a different religious basics which is about worshipping Nature, Sun, Loon, Sky, etc. Because "the

primitive religions and traditions of the Native Americans was based on the culture of animism based on the spiritual idea that the universe, and all natural objects within the universe, have souls or spirits." [3] the last words that they sang, refer to dislike by Indians that Christians made them adopt Christianity and they had to do what was in the new religion – singing songs praising God.

The line

"We were the heathens, but needed to be saved from them—thin chance." comprises irony that Natives were to be Christianized, but was it their true wish – there is no answer. And the next lines tell that natives have sorrow in their hearts which may be expressed verbally if they drink a little gin:

"We knew we were all related in this story, a little gin will clarify the dark and make us all feel like dancing."

The blues and jazz inventors were slaves, ex-slaves and the descendants of slaves—African-American sharecroppers who sang as they toiled in the cotton and vegetable fields. [4] The line

"We had something to do with the origins of blues and jazz" tell about sufferings of Native Americans and equal them to the Afro-Americans who were slaves brought to America but Native Americans became as slaves having come much more before the invaders and conquistadors - about 23,000 years ago, a single group splintered off from an East Asian population. [5].

Pueblo is a member of a group of Indian peoples living in pueblo villages in New Mexico and Arizona since prehistoric times [6]. So, in the next lines

"I argued with a Pueblo as I filled the jukebox with dimes in June, forty years later and we still want justice."

the author wants to emphasize that all the songs, melodies, poems to the Native people of America have to deal with justice, and never this topic will be left and indians forget their roots and all injustice towards them.

The repetitions in the following lines and also in the previous lines stress the solid resolution of the oppressed to continue to denote their true rights. The true America is America of Native Americans. The disappearing culture, the endangered languages- estimates point to roughly 150 indigenous languages spoken across the United States [7]. So, the data may vividly tell about the gradual demise of Native Indians, however, the author wants to say that even though it may be true, still, it is rumors – Native Indians will never quit their core, such mistaken thoughts will disappear and "die soon"

"We are still America. We know the rumors of our demise. We spit them out. They die soon."

#### Conclusion

An American Indian tragic fate having been reflected in many works is not a new topic for analysis, though the lines of the poems of Joe Harjo give a new light and interpretation of the topic of oppression and constant fight. The narrative way of the poem's layout gives opportunity to reveal all the thoughts and ideas of the poet who doesn't want to accept the failure of the native Americans to gain their positions. These lines appeal not only to American Indian but to other oppressed peoples' feelings.

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