



NATIONAL MENTAL AND SOCIAL FACTORS IN LYRICAL DISCOURSE

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Abstract

It is known that dialogic discourse can also be part of monologic speech. There are several types of it. Monological discourse is stylistically neutral and is directed from the third person to the second person. Sometimes in monologic discourse, the third person refers to himself and the second person. In addition, dialogic discourse is also found in monologic discourse. In this case, monologic discourse and dialogic discourse are given in relation to each other. In a conversational monologue, the speech is directed from the first person to the second person, drawing the addressee's attention to the speech process.

Key words: Dialogic speech, modern linguistics, composition, monologic discourse, worldview, folklore, emotionality of thought.

In our science, it has become customary to keep the concept of discourse closer to the term dialogue. But this similarity does not allow them to evaluate the two as one phenomenon. In modern linguistics, the term discourse is an existing high-volume phrase in colloquial speech, therefore, it is related to existing phrases. On the contrary, as a result of discursive analysis, new specific linguistic aspects of the sentence, which is a linguistic unit, are revealed. ¹Regarding this issue, English linguists note that "discourse appears first of all in the text and is considered its integral component." It seems that the dialogic discourse, which occupies an extremely important place in the structure of the artistic work ², is distinguished by its construction and the wideness and diversity of the range of tasks. In terms of its structure and its place in the structure of the artistic work, the dialogic discourse often determines the compositional and stylistic system of the author's statement.

It is known that dialogical discourse in socio-speech communication is one of the most widely used forms of communication. Monological discourse is a complex form of speech, not a form of expression used by a group, but a speech composed by an individual. L. Raupova, a linguist, said that the object of dialogic speech analysis is not the analysis of individual sentences, but the analysis of the text and its internal and external factors ³. "A dialogic text is a speech unit consisting of a set of statements of two persons that form a thematic and logical

¹ Dubois J., Giacomo M. et al. Dictionaries of Linguistics. - Paris: Larousse, 1973. - 516 p.

² Nikolaeva T.M. Kratkiy slovar terminov lingvistiki teksta // Novoe v zarubezhnoy lingvistike. -M., 1978. Vyp. VIII. -S.

³ Raupova L. Manifestation of national mental factors in dialogic discourse, Bulletin of Qorakalpog State University named after Berdaq. 2010. T.3-4 S 107-110

unity, one of which complements, defines and explains the other." ⁴Dialogic in the form of speech, it is aimed to convey information to the addressee quickly, accurately, simply and effectively. That is why ellipsis and various gestures are widely used in conversation. According to experts, "in communication, a word, a phrase, a sentence, and in some cases even texts can be ellipsised or replaced by non-verbal means. The analysis of dialogic texts shows that communicators use non-verbal means in the process of communication-intervention for the purposes of explaining, completing, emphasizing, clarifying, compensating (using instead of a linguistic unit) the linguistic means ⁵. Monologue speech is the speech of the characters of a work of art addressed to themselves or to others. It is used in both poetic and prose works. Letters in works of art are mainly in the form of monologic written speech, for example (Kumush's letter to Otabek or Otabek's letter to Kumush in the novel "O'tkan kunlar"). This topic has been a source of special research in Uzbek linguistics.⁶

In poetic texts, monologic speech is used to fully describe the experiences of the lyrical hero. Internal monologic speech is an internal expression of the communicator's self-talk, thinking, thoughts and feelings. In internal monologic discourse, the communicator reveals his secret, hidden thoughts, therefore, through internal monologic discourse, the communicator "opens" himself to the reader. That is why nothing remains mysterious or incomprehensible in his personality. Internal monologic discourse conversation from the speech his own open and transparency with separate stands for:⁷

Both dialogic speech and monologic speech can take three forms: internal speech, external speech, and parallel speech. In Cholpon's novel "Night and Day", Miryakub's conversation with "I" is in the character of dialogic speech, but the expression is given in the form of internal speech. "Parallel speech is simultaneous manifestation of internal and external speech of the communicant. This form of speech is often a dialogue process between communicants. Scientists such as N.Yu. Shvedova, ML Mikhlina, TG Vinokur have studied dialogic discourse in Russian and its syntactic features, and it is noted that inner speech expresses the attitude of the addressee ⁸.

Dialogic discourse is one of the most widely used forms in socio-speech communication. Monological discourse is a complex form of speech, not a form of expression used by the whole community, but a form of speech composed by an individual.

Tilunos L. Raupova notes that expressiveness, expressiveness, ellipticity forms are visible in the dialogic discourse, they are considered socio-speech characteristics in revealing the communicant's world and character, in creating an individual image, and in determining

⁴Saidkhanov M. Communicative analysis of dialogic speech //Uzbek language and literature, 2004. - #2. -B. 71.

⁵See: Saidkhanov M. In that place.

⁶Chorieva Z. Lexical-semantic and stylistic characteristics of the letters in Abdulla Qadiri's novel "Past Days": Philol. sciences. candidate ... diss. -Tashkent, 2003. - 172 p.

⁷Shodiev R. Artist of the soul. - T.: Science, 1997. - B.6.

⁸Rahimov Z. The author's speech and its manifestations // Uzbek language and literature. - Tashkent, 2000. - No. 3. - B.16-20.

their social behavior ⁹¹⁰. Intonation changes frequently in dialogic discourse. In this case, the syncretic nature of speech is a result of functional communication, such as social context and context. In addition, the hearing ability of the addressee plays an important role in dialogic discourse. It is known that the communicator expresses different meanings in his speech, including emotionality. These shades are fully determined only by means of verbal, intonation and other non-verbal means. Opinion of any subjective nature reflects emotionality. The emotional side of the thought has great meaning.

There are structural, formal, discursive differences between monologic discourse and dialogue. Monological discourse is a methodologically formed socio-speech form. In this, social, cultural, speech communication is manifested in a complex form. The features of monologic discourse are hardly studied in Uzbek linguistics.

It is known that dialogic discourse can also be part of monologic speech. There are several types of it. Monological discourse is stylistically neutral and is directed from the third person to the second person. Sometimes in monologic discourse, the third person refers to himself and the second person. In addition, dialogic discourse is also found in monologic discourse. In this case, monologic discourse and dialogic discourse are given in relation to each other. In a conversational monologue, the speech is directed from the first person to the second person, drawing the addressee's attention to the speech process.

Dramatic monologic discourse is similar to dialogic discourse with reduced lines ¹¹. Monological discourse has compositional complexity and the participation of communicators in it will not be, the speech is often directed not to the addressee, but to the addressee himself. Monological discourse is broader and richer in terms of topics than dialogic discourse. In monologic discourse in conversational speech, the speech is directed directly to the addressee. With this feature, on the one hand, is close to dialogic discourse, but differs in structure. Dialogic discourse is a simple speech act, while monologic discourse is a complex speech act. The specified features of dialogic discourse and monologic discourse play an important role in determining their communicative characteristics.

Material conditions of people's life, spiritual way of life, ideology, worldview, faith, spirituality, history and religion, literature and art, legends and myths, unique customs and values of the people, moral beliefs, wise words are understood to be reflected in proverbs, Uzbek manners and speech of communicants.

In recent years, while a number of researches dedicated to the complete coverage of various branches of Uzbek linguistics have been carried out, it is felt that there are not a few areas that need to be studied more deeply. It includes the analysis of language features of various genres of sources related to Uzbek folklore, in particular, the socio-mental description

⁹ Raupova L. Dialogic in discourse of national mental factors manifestation to be _ Қ orak , alpok , state named Berdak , of the university Newsletter . 2010. T.3-4 S 107-110

¹¹ Matveeva TV Linguistic of terms complete _ dictionary . - R- or - D . : Phoenix , 2010. - 562 p.

of the characters involved in them from the aspect of speech realization. Each of the folklore sources is linguistically very different from one another. The language of epics differs from fairy tales, the language of proverbs and proverbs from the language of riddles, and the language of folk songs differs from the language features of other genres. Special research has been conducted in linguistics about the language features of folk proverbs ^{12,13}

Look at the people of Nazar .

Example: "One or a thousand patients" they say (Lutfiy).

This verse reveals the meaning of "people see your cheek like a pomegranate and confess that one pomegranate is a cure for a thousand patients" which is used among the people. Also, the writer used proverbs in his verses and referred to the art of traditional parables in fiction. For example: My son, your behavior yesterday made me very angry. Mashshayiks did not say in vain: " The behavior of the good is excessive, and the collar of the bad is torn . " Take a bite out of it (Sh. Kholmirezayev). Similar proverbs condemn the behavior and behavior of bad, corrupt, greedy, greedy, and violent people. Such proverbs used in the process of communication were used as admonitions to children and to encourage them to be good and honest. There are also variants of such proverbs. For example, "Evil comes to salt - comes to a girl", "A bad girl's hair is cut, a boy will not let her near", "The power of the evil has reached the palm", "There will be no bad land, there will be a bad husband" and so on . In all the examples, there is a call for extreme caution in communicating with such people, the intention is for children to stay away from black people. Let's turn to some more examples: 1. Zarbuvi couldn't come to her senses while she was sitting there, her mind was exhausted, she started to wander around, and she gave it to the devil again, saying: "The bridegroom was cursed by the prophets" (Q. Rahimova). 2 . He looked at his daughter's red eyes, and his mouth remained closed: he remembered the words of his grateful mother, which she often repeats: "It is better to eat the son's fist than to eat the groom's tail" (S. Qahhor.)

The proverbs listed above are mainly used in conversational and artistic discourses. The meaning of the proverb is that it is necessary to respect the groom, and it is indicated that the bonds of marriage can be strengthened by this. The origin of the proverb in the first example is related to the religious narrative ¹⁴. It is said in the narration that our Prophet honored his son-in-law Hazrat Ali. We refer to another example similar to the same proverb: We are sitting face to face, happy about our work today. The teacher muttered: Suleiman is dead, the giants have escaped, don't be too embarrassed. Among us, the constant companion of hunters

¹²Kiseleva S.N. K voprosu ob ispolzovanii edinits phraseologii i aphoristiki v uchebnom protsesse na podgotovitel'nom fakultete // Russkiy yazyk dlya studentov-inostrantsev, 1984. - No. 23. -S..72 ; Khlebtsova O.A. Russkiy yazyk v poslovitsakh, krylatykh slovakh, aphorismakh. - M., 1999. -S.2 ; Averyanova G. Nashi poslovitsy // Aurora, 1996. - #11. - S. 56-59.

¹³Abdurakhmanov Kh. Observations on the syntactic features of the works of Uzbek folklore.-T.: Fan, 1976; Shoabdurahmanov Sh. Lexical norms of the Uzbek literary language//Issues related to speech culture. - Tashkent, 1973; Abdurakhmanov Kh. About some features of non-conjunctive clauses in proverbs. Scientific works. Book 1. Linguistic issues.-B.419-439.

¹⁴Abdurakhmanov Kh. Observations on the syntactic features of the works of Uzbek folklore.-T.: Fan, 1976; Shoabdurahmanov Sh. Lexical norms of the Uzbek literary language//Issues related to speech culture. - Tashkent, 1973; Abdurakhmanov Kh. About some features of non-conjunctive clauses in proverbs. Scientific works. Book 1. Linguistics issues.- B.419-439.

and travelers is the bonfire (Sh. Kholmirezayev). The mentioned proverb is based on a religious legend. It is said that Prophet Suleiman forced giants to build the Holy Temple. The giants are working because they are afraid of the prophet and they don't even notice the prophet Solomon who died leaning on the staff. Finally, when the corpse falls, the giants flee in all directions.¹⁵ The content of the above proverb is related to this myth that has been living in the mental world of the people. The details of this legend are also recorded in the work of writer Rabguzi "Qissai Rabguzi".

In general, all the above examples are used in a figurative sense, and in them lies the issue of man and his destiny. The meaning of the verse "Don't be born as a flower and live as a stinking grass" is that a human child is born pure, but some people do things unworthy of human dignity during their lives, and this is called bad. They leave the world. This is said in the form of advice to guide such people to the right path.

Ellar hey madun mountain,
Don't leave the fog,
Suspicious
Do not doubt. (Makhtumquli)

The meaning of these verses is that suspicion separates from faith, that is, because of suspicion, a person loses faith in his brothers and relatives, and this causes him to distance himself from them.

A flower without a thorn, a tree without a pearl, a craft without hard work,
You can't reach your destination until you find mathematics. (Mashrab)

Mashrab emphasizes through the above verses that every good thing has a bad side, that there is no pleasure without hard work. Oh, after all, it was not said in vain: "Go my plate, come my plate, if you are empty on the way back, eat my plate in the middle of the road." (S. Ahmad. "Brides' Revolt") The meaning of the proverb used in this dialogic discourse fragment: according to custom, since ancient times, the bridegrooms spoil each other with delicious food, sarpou, and gifts. In this proverb, it is said that both sides are peeing on each other, and if one of them is not adequately answered, the relationship may cool down.

Look at Ovsinjan, your eyes will be happy, they say: "See the bride when she arrives, see her when she spreads her dowry." (O'. Hoshimov. The story of "World Affairs") The proverb used in this discourse is not to brag about the work that has not yet been done, when a married bride comes from her father's house, she is happy with the dowry she brought, along with her beauty. It is said about the gods.

It is known that among the examples of folk art, proverbs are distinguished by their linguistic and discursive structure. In particular, folk proverbs are in poetic and prose form. But prose proverbs are also expressed in a similar way to poetic verses. They express a firm judgment about life events. This judgment can be positive or negative. In addition, proverbs summarize private situations in a person's life. That is probably why the person of the sentence or sentence expressed by the proverb appears in the form of a generalized sentence.

¹⁵Shoabdurahmanov Sh. Lexical norms of the Uzbek literary language. - Tashkent, 1973.

It seems that folk proverbs have their own characteristics and functions as a lexical, grammatical and discursive unit. Their linguistic value and capabilities, features related to the speech process can be a source of special research.

Proverbs and sayings in the speech of communicants entering into communication in literary literature, unique figurative ways of expressing thoughts such as sarcasm and sarcasm give their speech a social spirit ¹⁶. For example, Gulbahor and Jamila's speeches in the drama "Boy ila Servant" are close to folk songs with their poetic warmth. While expressing her attitude to Ghafir, Jamila does not speak, but sings. All grace of the communicant, the depth of his feelings and experiences, the purity of his romantic ideals about love are revealed in his words: "Jamil a. Let's go! Even if we live in a cave, I will sing my love to you. If a thorn gets into your palm, take it out with an eyelash! If dirt spills on your seat, I will sweep it with my hair, and if dust comes out, sprinkle water with my tears, I will fight!"

Naturally, this speech of Jamila, the creator of all beauty and wealth, who grew up in an ordinary working family environment, is combined with a song woven by thousands of disenfranchised Jamilas like her:

Walking streets
With my long hair
Sprinkle water when dusty
With tears in my eyes

This song shows not only the feelings of the young Uzbek women, but also their way of expressing their thoughts, words, dreams, and sorrows. Already, not only Jamilagina, but her sister who was born five centuries ago: her sisters Shirin, Laylilar. It is not surprising if he also expressed his feelings and experiences with the same expressions ¹⁷. For example, Shirin's words to Farhad, "When a thorn comes in, you wear a scarf,

If I pull out, the eyelash needle.
Rest your feet and be sad,
If I were to die, lie in my bosom.
Korob is in a special place, Nihoni
My hair could be brushed together.
I know you have sadness in your heart,
I wish I could sprinkle water over the earth ¹⁸. "

Such a situation in the interaction of lovers as social types can be seen in the following lines from the language of Rana, the hero of A. Qadiri's novel Mehrobdan Chayan:

If he swears, Layli is right about the madness of Kais.
What a blessing, Rana, your buyer, the mirza of the demand people.

It was impossible for Laili, Shirin, Jamila and Rana to express the same situation, feelings and thoughts in a different way. The nationalism of these images, the nationality of their social character is the same.

¹⁶ Akhatova BA Political speech and linguistic consciousness. - Almaty: Economy, 2006. - 300 p.

¹⁷ Raupova L. Dialogic in discourse of national mental factors manifestation to be, Berdaq, named K'orak, alpok, state of the university Newsletter. 2010. T.3-4 S 107-110

¹⁸ Navoi A. Excellent works _ collection. 20 volumes. - T.: Science, 2000. - B.

So, in folk proverbs, no matter what topic, what sphere of life is discussed, the chosen problem is comprehensively covered. In them, we witness wise words created taking into account various pragmatic situations. All this is what the Uzbek people have been for centuries proves that a wise and intelligent creator has children