

Linguistic Models Of Retrospective Interior Monologue In The Novels Of Abdulla Qodiriy And Abdulhamid Cho'Lpon

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Abstract: The article distinguishes two models by which retrospective interior monologue is constructed in the first Uzbek novels. In the first the introductory predicate stands outside the quoted thought and the fragment is closed by an evaluative clause belonging to the narrator; in the second the reporting clause is inserted into the middle of the quoted thought. The distribution of epistemic markers, the role of the archaic morphological layer and the delimitation of inner from spoken retrospection are examined.

Keywords: linguistic model, introductory predicate, inserted reporting clause, epistemic marker, evaluative lexis, archaic form, spoken retrospection, framing

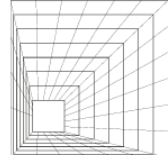
Abdulla Qodiriy Va Abdulhamid Cho'Lpon Romanlarida Retrospektiv Ichki Monologning Lisoniy Modellari

Annotatsiya: Maqolada dastlabki o'zbek romanlarida retrospektiv ichki monologning qurilish modellari ajratiladi. Birinchi modelda kirituvchi predikat keltirilgan o'y tashqarisida turadi va parcha bayonchiga tegishli baholovchi jumla bilan yopiladi, ikkinchi modelda esa kirituvchi qurilma keltirilgan o'ying o'rtasiga kiritiladi. Ehtimollik ko'rsatkichlarining taqsimoti, eskirgan morfologik qatlamning o'rnini hamda ichki nutqning og'zaki retrospeksiya bilan chegaralanishi ko'rib chiqiladi.

Kalit so'zlar: lisoniy model, kirituvchi predikat, kiritma ramka, ehtimollik ko'rsatkichi, baholovchi leksika, eskirgan shakl, og'zaki retrospeksiya, ramkalilik

Языковые Модели Ретроспективного Внутреннего Монолог В Романах Абдуллы Кадыри И Абдулхамида Чулпана

Аннотация: В статье выделяются две модели построения ретроспективного внутреннего монолога в первых узбекских романах. В первой вводящий предикат находится вне приводимой мысли, а фрагмент закрывается оценочным предложением, принадлежащим повествователю; во второй вводящая конструкция помещается внутри приводимой мысли. Рассматриваются распределение показателей эпистемической



модальности, роль архаического морфологического слоя и отграничение внутренней речи от устной ретроспекции.

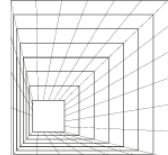
Ключевые слова: языковая модель, вводящий предикат, вставная рамка, показатель эпистемической модальности, оценочная лексика, архаическая форма, устная ретроспекция, рамочность

Introduction: The two novels stand at the beginning of the Uzbek novelistic tradition and were written within little more than a decade of each other. Both give a considerable place to the inner life of their characters, and in both the past is repeatedly brought back into the present of the narrative. The means by which this is done, however, are not the same, and the difference is regular enough to be described as a difference of model. The notion of a model is used here in a narrow sense. It covers the position of the reporting clause with respect to the quoted thought, the way in which the fragment is closed, and the class of modal markers that accompany it. All three parameters are formal and can be established without appeal to the content of the passage. The aim of the article is to establish the models on which retrospective interior monologue is built in the two novels and to determine what separates inner retrospection from the spoken recollection that occurs in dialogue. The relevance of the study lies in the fact that the prose of the two writers has been described chiefly in literary terms, while the constructions that carry inner speech have not been set out as a system.

Literature review: In the study of free indirect discourse on French novelistic material the position of the reporting clause is treated as the decisive formal criterion, and the various positions are arranged according to the degree to which the narrator's voice remains audible [1]. The strength of the approach lies in the fact that the criterion is positional and therefore verifiable. Its limitation is that in languages with a rich system of verbal suffixes the reporting function may be carried by a bound form, and the positional criterion then loses part of its force.

Work on the interpretation of the literary text sets out the signals by which a passage is attributed to a character and shows that these signals operate cumulatively [2]. A monographic study of Cho'lpon's prose describes the composition of the novel and the construction of its characters, and notes the frequency of passages in which the narrator's account and the character's inner speech cannot be separated [3]. The observation is valuable, but it is made in literary terms and is not converted into a formal criterion. Uzbek theoretical grammar describes the structure of the sentence with reported and inserted components and establishes the terminology used below [4]. The semantic syntax of the language, in turn, treats the predicate as the organising centre of the utterance and describes the means by which the speaker's attitude is expressed [5]. Within the sources examined, no work was encountered in which the constructions of inner speech in the two novels are compared as systems.

Research methodology: The study employs descriptive, contextual and comparative analysis. The material consists of fragments of retrospective interior monologue drawn from A.Qodiriy's "O'tkan kunlar" and Cho'lpon's "Kecha va kunduz". For every fragment the position of the reporting clause, the means by which the fragment is closed and the modal markers occurring within it were recorded. Passages of dialogue in which a character recalls the past aloud were recorded separately and used as a control group, since they share the temporal orientation of



the fragments under study while differing from them in communicative status. Uzbek examples are given in the original and accompanied by a translation.

Analysis and results: In Qodiriy's novel the reporting predicate regularly stands outside the quoted thought and precedes it. In the third chapter the deliberation of the old servant is introduced by a predicate of inner speech and the quoted material takes the form of a question: «chindan oshiqmi?» degan savolni ko'nglidan kechirdi» [6] – “he turned over in his mind the question whether the young man was truly in love” (Translation by the author). The question is presented as an object governed by the predicate, so that grammatically it is subordinated to the narrator's clause while remaining the character's own words.

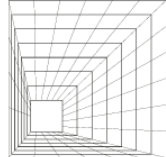
The fragment is then closed by an evaluative clause which belongs to the narrator and states the result of the deliberation: “masalaga bu jihat bilan qarab bekning ishqig'a ishongusi kelmas edi” [6] – “looking at the matter from this side, he was not inclined to believe in the young man's love” (Translation by the author). The closing clause uses the same tense form as the surrounding narrative, and the transition back to the narrator's voice is therefore accomplished without any additional marker. The model may be described as fully framed, since both edges of the fragment are held by the narrator.

The same model appears where the remembered material is a sentence heard earlier. In the twelfth chapter the news that has reached a character is reproduced as a phrase repeating itself in his ear: “quloqlari tegida «...qizig'a uylandi» jumlasini takrorlanib turg'andek bo'lar edi” [6] – “the phrase saying that he had married the daughter seemed to keep repeating itself in his ears” (Translation by the author). The remembered element is a quoted fragment of somebody else's speech, and the predicate that introduces it belongs to the class of perception rather than of thought. Even here the reporting element stands outside the quotation.

Cho'lpon's novel makes regular use of a second model, in which the reporting clause is inserted into the middle of the quoted thought. In the chapters devoted to the journey to the city the reflection of an episodic character is given in this form: «Bu odam ham, – deb o'yladi xotin, – boshqalar kabi cho'ntagina kuchi bilan meni olayotir» [7] – «This man too», the woman thought, «is taking me by the power of his purse, like the others» (Translation by the author). The quotation opens, is interrupted by the reporting clause, and then continues. The construction places the narrator inside the fragment rather than at its edges, and the effect is that the two voices are heard simultaneously instead of in succession.

The two models differ in the modal markers that accompany them. In the Qodiriy material the dominant markers belong to the epistemic class and express doubt or supposition, which is consistent with the interrogative form of the quoted material. In the Cho'lpon material the dominant markers are evaluative and express an attitude towards a person or a situation, as in the passage quoted above, where the judgement is delivered without any hedging. The distribution is stable enough to be treated as a feature of the model rather than of the individual passage.

The morphological layer of the two texts reinforces the difference. Qodiriy's inner-speech fragments retain forms that were already archaic at the time of writing, and these forms are shared with the surrounding narrative, so that the fragment is not set off from it by any difference of register. Cho'lpon's fragments use the colloquial forms of the spoken language,



including particles which do not occur in his narrative passages. The register difference therefore does part of the work that the reporting clause does in the other novel.

Spoken recollection provides the necessary control. In the first chapter of Cho‘lpon’s novel an old man refuses to discuss the past with his brother: “Eski gaplarni qo‘zib nima qilasiz? Bo‘lar ish bo‘lib o‘tdi” [7] – “What is the use of stirring up old matters? What was to happen has happened” (Translation by the author). The utterance is retrospective, it is emotionally charged, and it is syntactically close to the fragments described above. It is nevertheless addressed to a hearer and produces an effect on him, and for that reason it is excluded. The criterion that separates the two groups is thus communicative rather than formal, which is precisely why the formal models described here have to be applied together with it.

Taken together, the observations give the following picture. The selected Qodiriy material is organised on a fully framed model in which the narrator holds both edges of the fragment and the quoted material tends towards the interrogative. The selected Cho‘lpon material makes use in addition of an inserted-frame model in which the narrator is placed inside the fragment and the quoted material tends towards evaluation. The difference cannot be attributed to the language alone, since both authors wrote in the same language within a short period, and it is therefore likely to be connected with the factor of the individual author and of the particular work.

Conclusion: Two models of construction were established in the material examined. In the fully framed model the reporting predicate precedes the quoted thought and an evaluative clause belonging to the narrator closes the fragment. In the inserted-frame model the reporting clause is placed in the middle of the quotation, so that the narrator is heard inside the fragment rather than at its edges.

The models differ systematically in their modal accompaniment, the first attracting markers of supposition and the second markers of evaluation. The archaic morphological layer in one text and the colloquial layer in the other take over part of the function of delimitation. Spoken recollection, which shares the temporal orientation of the fragments but differs in communicative status, remains outside both models and can be separated from them only by a communicative criterion. Since the two novels are written in one language and belong to one period, the difference between the models may be connected with the author and the work rather than with the language as such.

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