

The Lexical And Grammatical Expression Of The Semantics Of Memory In Retrospective Interior Monologue

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Abstract: The article examines the means by which the act of remembering is named within fragments of retrospective interior monologue in English and Uzbek literary prose. It is shown that the two languages differ less in the inventory of memory predicates than in the way these predicates distribute their participants, the experiencer occupying the subject position in one language and a case-marked position in the other. The absolute use of the predicate, its combination with markers of ability and of obligation, and the status of memory nouns are analysed.

Keywords: memory predicate, experiencer, participant structure, absolute use, ability, obligation, memory noun, phraseological predicate

Retrospektiv Ichki Monologda Xotira Semantikasining Leksik-Grammatik Ifodalanishi

Annotatsiya: Maqolada ingliz va o'zbek badiiy nasridagi retrospektiv ichki monolog parchalarida eslash harakatining atalish vositalari tekshiriladi. Ikki til xotira predikatlarning ro'yxatidan ko'ra ularning ishtirokchilarni taqsimlash usuli bilan farqlanishi ko'rsatiladi, ya'ni bir tilda eslovchi shaxs ega o'rnida, ikkinchisida esa kelishik shaklidagi bo'lak o'rnida keladi. Predikatning to'ldiruvchisiz qo'llanishi, imkoniyat va zarurat ko'rsatkichlari bilan birikishi hamda xotira otlarining maqomi tahlil qilinadi.

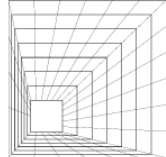
Kalit so'zlar: xotira predikati, eslovchi shaxs, ishtirokchilar tuzilishi, to'ldiruvchisiz qo'llanish, imkoniyat, zarurat, xotira oti, frazeologik kesim

Лексико-Грамматическое Выражение Семантики Памяти В Ретроспективном Внутреннем Монологе

Аннотация: В статье рассматриваются средства наименования акта припоминания во фрагментах ретроспективного внутреннего монолога английской и узбекской художественной прозы. Показано, что два языка различаются не столько составом предикатов памяти, сколько способом распределения их участников: в одном языке экспериенцер занимает позицию подлежащего, в другом – позицию падежно оформленного члена. Анализируются абсолютное употребление предиката, его сочетание с показателями возможности и долженствования, а также статус имён памяти.

Ключевые слова: предикат памяти, экспериенцер, структура участников, абсолютное употребление, возможность, долженствование, имя памяти, фразеологический предикат

Introduction: A retrospective fragment does not always name the act that produces it. In many passages the past simply appears, and the reader infers that it has been remembered from the tense forms alone. Where the act is named, however, the choice of predicate carries information that the tense forms do not, since it states who is held to be responsible for the recollection.



The question is of interest for comparison because the languages under consideration organise this class of predicates differently. In one of them the person who remembers is regularly the grammatical subject; in the other a considerable part of the class is built on a construction in which the remembered content occupies the subject position. The difference is a difference of participant structure and not of vocabulary.

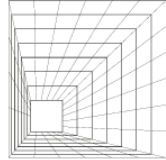
The aim of the article is to describe the lexical and grammatical means by which the semantics of memory is expressed inside retrospective fragments and to establish what follows from the difference in participant structure. The relevance of the study lies in the fact that memory predicates are usually treated in lexicographic terms, while their behaviour inside a particular text type has not been described.

Literature review: In psychological work on memory a distinction is drawn between the recollection of experienced events and the possession of general knowledge, and the two are shown to differ in the way the subject relates to the content [1]. The distinction is useful for textual analysis because the two types are named by different predicates in both languages under consideration. Its limitation is that it is formulated for the experimental study of individuals and does not by itself yield linguistic criteria. In semantic work devoted to universal elements of meaning it is argued that a small set of indefinable elements underlies the vocabulary of every language and that predicates of mental activity are to be defined through them [2]. Lexicographic description of the vocabulary of inner life, in turn, sets out the participants of such predicates and their obligatory and optional expression [3]. Work on the language of human experience treats evaluation and memory as connected domains and shows that the past is regularly presented as acting upon the subject rather than as being acted upon [4]. In Uzbek linguistics the systemic description of the lexicon groups predicates of mental activity into a single field and sets out the relations within it [5]. The works listed describe the class of memory predicates as a part of the vocabulary. Their behaviour inside fragments of inner speech, where the experiencer is at once the speaker and the subject of the narrative, was not encountered as a separate object within the sources examined.

Research methodology: The study employs componential, contextual and comparative analysis. The material consists of fragments of retrospective interior monologue drawn from V.Woolf's "The Waves", A.Qodiriy's "O'tkan kunlar" and Cho'lpon's "Kecha va kunduz". Every predicate naming an act of memory was recorded together with the syntactic position of the person who remembers, the form in which the remembered content is expressed, and any modal marker attached to the predicate. Nouns belonging to the same semantic field were recorded separately, since their status differs from that of the predicates. Uzbek examples are given in the original and accompanied by a translation.

Analysis and results: In the English material the person who remembers occupies the subject position, and the predicate may be used without any object at all. Bernard interrupts a chain of general reflections in this way: "But, as I put down my glass I remember; I am engaged to be married" [6]. The predicate stands alone, and the content of the recollection is supplied by the clauses that follow, each of them grammatically independent. The construction presents remembering as an act complete in itself, and the remembered facts are attached to it as a separate list.

The predicate readily combines with markers of obligation, and in such combinations the act of remembering is presented as a duty imposed on the speaker: "My destiny has been that I remember and must weave together, must plait into one cable the many threads" [6]. Remembering is coordinated here with two further predicates of action, so that it is placed in the same class as them. The experiencer is not merely the site of the recollection but the agent responsible for its shaping.



A third use is the joint one, in which the predicate takes a clause as its complement and requires a second participant: “I want someone with whom to laugh, with whom to yawn, with whom to remember how he scratched his head” [6]. The remembered detail is expressed by a subordinate clause introduced by an interrogative word, and the construction is identical with that of the two preceding predicates of shared activity. Memory in this use is presented as something performed together rather than undergone alone.

In the Uzbek material a considerable part of the class is built on a different participant structure. In the eighteenth chapter of Cho‘lpon’s novel a character interrupts his meal with a recollection expressed in this way: “Netayxon aylanay yodimga tushdi-e” [8] – “my dear Netayxon has come into my memory” (Translation by the author). The person remembered occupies the subject position, the predicate belongs to the class of motion, and the experiencer is expressed by a possessive form attached to the noun of memory. The recollection is thus presented as an event that happens to the character.

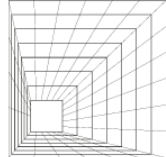
The class is not uniform, and Uzbek also possesses predicates in which the experiencer is the subject. In the fifth chapter of Qodiriy’s novel two such forms occur within a single exchange: “Meni eslay olasizmi, bek?” and “Taassufki, eslay olmayman” [7] – “Can you remember me, bek?” and “Unfortunately I cannot remember” (Translation by the author). Both forms carry a marker of ability, and in the second the predicate is used without an object, as in the English example quoted above. The presence of the ability marker is characteristic, since it presents remembering as a capacity that may fail rather than as an act that is simply performed.

The two constructions divide the semantic field between them. Where the recollection is unexpected and is not sought by the character, the construction with the remembered content as subject is used. Where the recollection is attempted and its success is at issue, the construction with the experiencer as subject appears, regularly accompanied by a marker of ability. The English material does not make this division grammatically, and the corresponding distinction is expressed there by the choice between different predicates or by adverbial modification.

Negation behaves asymmetrically in the two constructions. When the experiencer is the subject, negation attaches to the predicate and denies the act, as in the second of the forms quoted above. When the remembered content is the subject, negation denies the arrival of that content and therefore says nothing about the effort of the character, so that the fragment can report a failure of memory without assigning responsibility for it. The English material has no grammatical counterpart to the second type, and the corresponding meaning is conveyed lexically, by predicates such as the one denoting loss. The asymmetry is worth recording, because in retrospective fragments the failure of memory is as productive a motif as its success and the two languages register it at different levels of structure.

Nouns of the same semantic field behave differently in the two materials. In the English fragments such nouns refer independently and can serve as the head of a noun phrase with its own modifiers. In the Uzbek fragments they occur predominantly as the nominal component of a phraseological predicate, as in the example quoted above, where the noun of memory carries a case affix and a possessive affix and forms a single unit with the verb. The consequence is that the Uzbek fragments name the act of remembering as often as the English ones, but do so by means of a complex predicate rather than by means of an independent noun. The frequency of the predicates is therefore a poor basis for comparison, and the structure in which they occur is the more informative measure.

Conclusion: The two materials differ less in the inventory of memory predicates than in the way these predicates distribute their participants. In the selected English material the experiencer is regularly the subject, the predicate is used absolutely, it combines with markers of obligation and admits a second participant in the joint construction. Remembering is thereby



presented as an act for which the speaker is responsible. In the selected Uzbek material two constructions divide the field between them. Where the recollection arrives unsought, the remembered content occupies the subject position and the experiencer is expressed by a possessive form on the noun of memory. Where the recollection is attempted, the experiencer becomes the subject and the predicate takes a marker of ability. Nouns of the field function predominantly as components of complex predicates rather than as independent referring expressions, so that a comparison based on the frequency of predicates alone would be misleading. The observations hold for the works examined here and require verification on a wider sample.

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