
Expression of a Non-Traditional Chronotop in Lyrics

Khursanov Dilshod

Samarkand State University

The image in the poetry of the artistic space in a symbolic sense expresses the psychological state of the lyrical hero. These images have their exact and inaccurate features, and also relate to spaces that are only in the poet's mind, not related to an external object. The types of time change depending on the action of space. Stopped art forms of time are created.

References

1. Hudoyberdiyeva H. A quiet candle. - Tashkent: Uzbekistan, 20172. Bakhtin M. M. forms of time and chronotope in the novel // questions of literature and aesthetics. - M., 1975.
2. Quronov D. Adabiyot nazariyasi asoslari. ---Toshkent: Akademnashr. 2018.
3. Kuronov D. Bases of the theory of literature. --- Tashkent: Academician. 2018.
4. Toporov V. Space and text. - From the works of the Moscow semiotic circle. - M., 1997.
5. Abu-Lughod, L. 1986. Veiled Sentiments: Honor and Poetry in a Beduin Society. Berkeley: University of California Press. [Google Scholar]
6. Adams, L. 2010. The Spectacular Culture and National Identity in Uzbekistan. Durham, N.C.: Duke University Press. [Crossref], [Google Scholar]
7. Akaev, A. 2003. Kyrgyz Statehood and the Popular Epic 'Manas'. Original in English. [Google Scholar]
8. Akiner, S. 1997. "Between Tradition and Modernity: The Dilemma Facing Contemporary Central Asian Women." In Post-Soviet Women: From the Baltic to Central Asia, edited by M. Buckley, 261-304. Cambridge: Cambridge University Press. [Crossref], [Google Scholar]
9. Appadurai, A. 1995. The Social Life of Things: Commodities in Cultural Perspective. Cambridge: Cambridge University Press. [Google Scholar]
10. Arendt, H. 1986. "Communicative Power." In Power, edited by S. Lukes, 59-74. New York: New York University Press. [Google Scholar]
11. Arendt, H. 1993 [1961]. Between Past and Future: Eight Exercises in Political Thought. London: Penguin Books. [Google Scholar]
12. Asad, T. 1983. "The Idea of an Anthropology of Islam." Occasional Papers. Washington DC: Center for Contemporary Arab Studies, Georgetown University. [Google Scholar]
13. Bailey, F. G. 1969. Stratagems and Spoils: A Social Anthropology of Politics. New York: Schocken. [Google Scholar]
14. Benda-Beckmann, F. von. 1979. Property in Social Continuity. Continuity and Change in the Maintenance of Property Relationships Through Time in Minangkabau, West Sumatra. The Hague: Martinus Nijhoff. [Google Scholar]
15. Berdymukhammedov, G. 2013. Adamnama. [Google Scholar]
16. Bergne, P. 2006. The Birth of Tajikistan: National Identity and the Origins of the Republic. London: I. B. Tauris. [Google Scholar]
17. Beyer, J. 2006. "Revitalisation, Invention and Continued Existence of the Kyrgyz Aksakal Courts: Listening to Pluralistic Accounts of History." Dynamics of Plural Legal Orders. Special Double Issue, Journal of Legal Pluralism and Unofficial Law 53-54 (2006), edited by F. von Benda-Beckmann and K. von Benda-Beckmann. , 141-76 Berlin: Lit. [Google Scholar]
18. Beyer, J. 2015. "Constitutional Faith: Law and Hope in Revolutionary Kyrgyzstan." Ethnos. Journal of Anthropology 80 (3): 320-345. [Taylor & Francis Online], [Web of Science ®], [Google Scholar]
19. Beyer, J. 2016. The Force of Custom: Law and the Ordering of Everyday Life in Kyrgyzstan.

- Pittsburgh: University of Pittsburgh Press. [Crossref], [Google Scholar]
20. Billaud, J. 2015. *Kabul Carnival: Gender Politics in Postwar Afghanistan*. Philadelphia: University of Pennsylvania Press. [Crossref], [Google Scholar]
 21. Blumer, H. 1969. *Symbolic Interaction: Perspective and Method*. Berkeley, CA: University of California Press. [Google Scholar]
 22. Briggs, C. 1996. "The Politics of Discursive Authority in Research on the 'Invention of Tradition'." *Cultural Anthropology* 11 (4): 435–469. doi: 10.1525/can.1996.11.4.02a00020 [Crossref], [Web of Science ®], [Google Scholar]
 23. Brubaker, R., M. Loveman, and P. Stamatov. 2004. "Ethnicity as Cognition." *Theory and Society* 33/1: 31–64. doi: 10.1023/B:RYSO.0000021405.18890.63 [Crossref], [Web of Science ®], [Google Scholar]
 24. Cleuziou, J., and L. Direnberger. (eds) 2016. "Gender and Nation in Post-Soviet Central Asia. From National Narratives to Women's Practices." *Nationalities Papers* 44 (2): 195–206. doi: 10.1080/00905992.2015.1082997 [Taylor & Francis Online], [Web of Science ®], [Google Scholar]
 25. Cocq, C. 2014. "Traditionalisation for Revitalisation: Tradition as a Concept and Practice in Contemporary Sámi Contexts." *Folklore* 57: 79–100. [Google Scholar]
 26. Collins, K. 2007. "Ideas, Networks, and Islamist Movements. Evidence From Central Asia and the Caucasus." *World Politics* 60 (1): 64–96. doi: 10.1353/wp.0.0002 [Crossref], [Web of Science ®], [Google Scholar]
 27. Comaroff, J., and J. Comaroff. 2009. *Ethnicity, Inc.* Chicago: University of Chicago Press. [Crossref], [Google Scholar]
 28. Commercio, M. 2015. "The Politics and Economics of 'Retraditionalization' in Kyrgyzstan and Tajikistan." *Post-Soviet Affairs* 31 (6): 529–556. doi: 10.1080/1060586X.2014.986870 [Taylor & Francis Online], [Web of Science ®], [Google Scholar]
 29. Dragadze, T. 1994. 'Islam in Azerbaijan and the Position of Women.' In *Muslim Women's Choices. Religious Belief and Social Reality*, Edited by C. Fawzi El-Solh and J. Mabro, 152–163. Oxford: Berg. [Google Scholar]
 30. Dubuisson, E. M. 2011. "Dialogic Authority: Kazakh Aitys Poets and Their Patrons." *Ethnographies of the State in Central Asia: Performing Politics*, edited by Madeleine Reeves, M. J. Rasanayagam and J. Beyer, 55–77. Bloomington: Indiana University Press. [Google Scholar]
 31. Dubuisson, E.M. 2017. *Living Language. The Dialogic Emergence of an Ancestral Worldview*. Pittsburgh: University of Pittsburgh Press. [Crossref], [Google Scholar]
 32. Dudoignon, S., and C. Noack, eds. 2014. *Allah's Kolkhozes: Migration, De-Stalinisation, Privatisation and the New Muslim Congregations in the Soviet Realm (1950s-2000s)*. Berlin: Klaus Schwarz. [Google Scholar]
 33. Eisenstadt, S. N. 1973. "Post-Traditional Societies and the Continuity and Reconstruction of Tradition." *Daedalus* 102 (1): 1–28. [Google Scholar]
 34. Eisenstadt, S.N. 2000. *Multiple Modernities*. *Daedalus* 129 (1): 1–29. [Web of Science ®], [Google Scholar]
 35. Ensminger, J. 1992. *Making a Market: The Institutional Transformation of an African Society. The Political Economy of Institutions and Decisions*. Cambridge, NY: Cambridge University Press. [Google Scholar]
 36. Eriksen, T. 2007. *Globalization: The Key Concepts*. Berg: Oxford and New York. [Google Scholar]
 37. Finke, P. 2004. *Nomaden im Transformationsprozess: Kasachen in der Post-Sozialistischen Mongolei*. Münster: Lit-Verlag. [Google Scholar]
 38. Finke, P. 2014. *Variations on Uzbek Identity: Strategic Choices, Cognitive Schemas and Political Constraints in Identification Processes*. Oxford, NY: Berghahn Books. [Google Scholar]
 39. Foucault, M. 1979. *Discipline and Punish: The Birth of the Prison*. New York: Vintage Books. [Google Scholar]
 40. Garfinkel, H. 1967. *Studies in Ethnomethodology*. Englewood Cliffs, NJ: Prentice-Hall. [Google Scholar]

-
41. Geertz, C. 2000 [1983]. "Local Knowledge: Fact and Law in Comparative Perspective." In *Local Knowledge: Further Essays in Interpretive Anthropology*, edited by C. Geertz, 167-234. New York: Basic Books. [Google Scholar]
 42. Girke, F. 2015. "The Uncertainty of Power and the Certainty of Irony: Encountering the State in Kara, Southern Ethiopia." In *Culture, Catastrophe, and Rhetoric: the Texture of Political Action*, edited by R. Hariman, and R. Cintron, 168-193. New York: Berghahn. [Google Scholar]
 43. Glassie, H. 1995. "Tradition." *The Journal of American Folklore* 108 (430): 395-412. doi: 10.2307/541653 [Crossref], [Web of Science ®], [Google Scholar]
 44. Harris, C. 2004. *Control and Subversion: Gender Relations in Tajikistan*. London: Pluto. [Google Scholar]
 45. Heathershaw, J. 2009. *Post-Conflict Tajikistan: The Politics of Peacebuilding and the Emergence of Legitimate Order*. London: Routledge. [Crossref], [Google Scholar]
 46. Herzfeld, M. 2014 [2005]. *Cultural Intimacy: Social Poetics in the Nation-State*. London: Routledge. [Crossref], [Google Scholar]