

Phatic Communication In Margilonka And Its Manifestation Methods

Hasanova Dilrabokhon Mamirovna,
Independent student of Fergana State University

Abstract: Phatic communication has a psycholinguistic nature, including the addresser, the addressee, and the factors affecting both of them. The speech of the persons entering into communication fully reflects their spirit, consciousness, and psyche. The communicator, of course, has an inner influence on the communicant, and this influence is clearly felt in the language (speech) units of communication.

Keywords: phatic communication, addresser, addressee, psycholinguistics, communicator, income, term, grace.

The concept of communication has a wide scope, and phatic communication is divided into such types as dialogic-monological, individual-general, remote-non-distance, direct-indirect [1, 353]. Any communication is carried out by individuals orally or in writing. If freedom, economy of words and expressiveness of tone are felt in oral communication, the possibility of broad expression of thoughts, accurate and detailed coverage in written communication will be wider. Verbal communication occurs in real speech activity. Written communication can be organized only by the addresser and the addressee may not participate in the speech situation. But speech influence and psycholinguistics of communication are considered important and leading in both. Age, gender, nationality, interest, social origin, position, speech situation, situation and time of individuals are the main influencing factors for the psycholinguistics of communication.

It is known that every person has an abstract, imaginary addressee in his psyche and thinking, and the communication takes place in an internal, monologic way. Communication of the communicator with the person, subjectivized object, imagination also takes place in the psycholinguistic aspect. In any phatic dialogue, there is a person, and the consciousness-thinking, psyche-psychology of this person is manifested in his speech. In his research, S. Mominov draws attention to the functional difference between the activities of the addresser and the addressee and differentiates them compositionally:

1. Stages of the addressee's activity (greeting, appeal, acquaintance, income, term, conclusion-farewell).
2. Stages of addressee activity (listening, reacting) [2, 51].

Phatic communication is an important subject of both linguistics and psychology. Discovering the diversity of the human psyche through language is the same goal for both fields. Through human communication, not only consciousness, experiences and feelings are understood, but also impressions about the world, environment and society in which he lives are awakened. Phatic communication is a psycholinguistic process, and attitude and affect are important aspects of it.

In the Uzbek language, takalluf, a compliment to the valley, is specially recognized. Because the people who live in these regions speak gracefully, it differs from the speech of the people of other regions of Uzbekistan in that it is much "softer".

As we read literary scholar Nabijon Soliyev's popular scientific work "Margilan's famous people" and the essay titled "Margilon's bouquet", we are convinced of the validity of the opinions presented in the above chapter. However, this current topic, including the influence of the natural and social ecology of Margilan on the style of artists from Margilan and the reflection of Margilan's breath in his writings, is still waiting for its researcher. Here we quote an excerpt from the preface written by Professor Umarali Normatov, a scientist of the Republic of Uzbekistan, to the book "Famous People of Margilan": "If a traveler crosses the Fergana Valley vertically from east to west, from north to south If he wanted to, his path must have crossed at one point, and this crossing point would have been the city of Margilan. The fact that such a middle place coincided with the fate of the city of Margilon fills one with thoughts. I really think that this city has an undiscovered, indescribable quality similar to the center of the valley..." [3, 3].

The influence of natural and social ecology on the communication behavior of the people of Margilon is more clearly stated in the following sentences quoted by U. Normatov in the preface: language and culture have entered..." [3, 4]. Naturally, as a result of this, the people of Margilan paid special attention not only to

the process of interaction, but also to the value of words, to the topic of speech and its role in human activity. In this regard, we refer to reliable evidence.

In one of the ghazals of Margilan's original son Mominjon Hashimov's collection "Margilan's Bouquet", the following verses are found:

So‘zlasa qulfi dilingni yayratib, shaydo etib,

Bahramand aylab o‘zidan ko‘zlamas elga zarar [4, 80].

(When he speaks, he opens your heart and makes you laugh.

A person who is enjoying himself will not be harmed)

The topic of being considerate and sweet-talking towards the people around you is mentioned a lot in the poems of Margilan's well-known poets Abdukarim Jumabayev, Ismail Mahmud Margilaniy, and Ma'murjon Umarchayev (Nigohi).:

Yaxshilarga e‘tibor qil, e‘tiboring borida,

To‘g‘ri yo‘lni ixtiyor qil, ixtiyoring borida [4, 113].

(Abdulkarim Jumaboyev)

(Pay attention to the good, in your attention,

Choose the right path, it's up to you)

Bo‘lsa nodon suhbatin, ey o‘g‘il, tark aylabon,

Yaxshilarning davrasida tun-u kun navbat toping [4, 97].

(Ismoil Mahmud Marg‘iloniy)

(If so, leave your stupid talk, son,

Find a turn day and night in the circle of the good)

Shoir-u she‘rga makon, Marg‘ilonim, Marg‘ilon,

Qo‘shig‘u kuylarga kon, Marg‘ilonim, Marg‘ilon.

Mehmondo‘st va mehribon, doim uyida mehmon,

Go‘yo ochildasturxon, Marg‘ilonim, Marg‘ilon...[4, 151].

(Ma‘murjon Umarchayev – Nigohiy)

(A place for poets and poems, Margilonim, Margilon,

Mine for songs and melodies, Margilonim, Margilon.

Hospitable and kind, always a guest in his home,

It's as if achildasturkhan, Margilanim, Margilan...)

Although he himself was not born and raised in Margilon, Yoldosh Sulayman wrote in his ode "Margilonnoma" due to his infinite love for this auspicious place, which is the land of scholars, sages and sweet talkers. He did not write down the following lines for nothing:

Odamiylik zari bo‘lgan Marg‘ilon,

Go‘zallar go‘zali bo‘lgan Marg‘ilon...[5, 4].

(Margilan, the jewel of humanity,

Margilan, who is the most beautiful...)

During the ode, the poet writes the following about the happiness of a person who has sweet conversations with the people of Margali, and the opening of his heart.:

Aka-uka so‘zladi,

Goh kuldi, goh bo‘zladi.

Ochdi tarix qatini,

Men ularga botinib,

Qator savol tashladim,

Tinglab ko‘zni yoshladim.

A‘zamxon To‘ra oddiy,

Tug‘shganimday xuddi –

Dili yaqin dilimga,

Mehrim ko‘chib tilimga

So‘zim bilan siyladim,

Istiqboldan so‘zladim,

O‘tmishdanu bugundan,

Yechilmagan tugundan

So‘z ochishib miriqdik...[5, 21].

*The brothers spoke,
Sometimes he laughed, sometimes he scolded.
Opened a layer of history,
I drowned in them,
I asked a series of questions,
I cried while listening.
Azam Khan Tora is simple,
Just like I was born -
My heart is close to mine,
Mercy moved to my tongue
I pee with my words,
I spoke from the perspective,
From the past and from today
From an unsolved knot
We started talking...*

When it comes to Margilan's communication behavior and its image in the literary text, each of us remembers the famous novel "Gone Days". Because in this work, the lifestyle of Margilan about 150 years ago, the behavior of its people, spirituality and culture are very vividly depicted as a unique example of the art of words. Here are some excerpts from the work:

"...They (Rakhmat, the son of one of the rich people of Margilan, Shahichi Ziya, and Hamid, his nephew) came to the room, and Otabek greeted the visitors with praise.

"Forgive us, brother," Rahmat apologized, "we disturbed you by coming without time."

As Otabek shows them a high place, in a pleasant situation:

"You didn't disturb, you made me happy," he said. [6, 8].

The syntagms highlighted in the text are examples of phatic communication, grace, and grace. In this example, the tendency of the participants of the speech to win the hearts of the interlocutors during the communication process is expressed (Even in the distant past and today). In this place, phatic communication, such as respect, attention, compliments, courtesy to the interlocutor characteristic of our national personality, is manifested. This form of communication - phatic communication also shows methodological, territorial and social features. For example:

Stylistic feature: the stylistic compatibility of the expressions, although they belong to the addressee and the addressee.

Regional feature: characteristic of the speech of the Margalians.

Social characteristic: the fact that men communicate.

Mirzakarim Kutidar vividly describes the characteristics of communication behavior in the description of the events of one of the heroes of the play - the Ziya shahichi from Marghilyan who went to Kumush's house to seek a suitor:

"... Shahichi Ziya added a few more words and finished the speech. Kutidor was very uncomfortable. Not only the groomsmen, but also the suitors were embarrassed. Both of them understood the delicacy of the matter, and that's why they fell into a deep silence when they formed an alliance.

Although it was as clear as day, for some reason, Kutidar asked:

"Whose daughter is she?" [6, 43].

The example of Margilan's phatic communication is particularly vividly manifested in the speech of Kumush, the main character of the work. This is expressed not only in his live, face and eye contact, but also in his letter to Otabek: "Your name is Zulaiho, who is unstable in Yusuf's trade, and you are Laili, who cries in love of Majnun - I greet you as much as the hairs on my head. From me - an incalculable sin, from you - forgiveness..." [6, 299].

In this place, A. Qadiri places special emphasis on the greeting, which is the most important and initial stage of the habit of communication, and conveys Kumush's endless and longing greeting after a long separation in the form of "I greet you as much as the hairs on my head." The fact that these greetings are said in the

name of the famous women - Zulayho and Layli, whose names are mentioned in works on love - "Zulayho, who is unstable in Yusuf's trade, Layli, who weeps in the love of Madnun" is called, is the modesty characteristic of Uzbek women, even their spouses. It can be an example of them giving grace without mentioning their names in the communication with i. The sentences in Kumush's letter, "From me - an incalculable sin, from you - forgiveness" are a clear evidence of how high the value of the Uzbek woman's husband in the family was in the past, as well as the phatic communication of women.

References:

1. Отакулова А.О. Psixolingvistikada muloqotning ahamiyati. (Shuhratning "Oltin zanglamas" romani qahramonlari muloqotining psixolingvistik tahlili misolida) // Educational Research in Universal Sciences, 2023. ISSN: 2181-3515. VOLUME 2 . ISSUE 10.
2. Мўминов С. Ўзбек мулоқот хулқининг ижтимоий-лисоний хусусиятлари: Филол. фан. д-ри ...дисс. – Тошкент, 2000.
3. Солиев Н. Марғилоннинг машхур кишилари. – Фарғона: Фарғона, 2007.
4. Hoshimov M. Марғилон гулдастаси. – Тошкент: Мухаррир, 2022.
5. Сулаймон Й. Марғилоннома. – Фарғона: Фарғона, 1993.
6. Қодирий А. Ўткан кунлар. – Тошкент: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1994.