

## **PRAGMALINGUISTIC FEATURES OF THE TYPES OF FATIK COMMUNICATION AND ABOUT COMPLIMENTS**

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### **ANNOTATION**

Language is a social phenomenon. The most important common feature of any language is that it fulfills its social function - to serve as a means of communication to members of society. This article deals with the problems of interpersonal verbal communication, any form of speech activity of language speakers and their communicative and pragmatic features, the study and importance of fatic communication in dialogic discourse, sociolinguistic and pragmalinguistic approaches to the study of compliments.

**Key words:** verbal communication, phatic, phatic communication, politeness, language functions.

In world studies, attention is paid to the practical use of language capabilities, the re-use of linguistic units, that is, their application in speech and coverage of their meaning-functions. This process is explained by the fact that due to the development of technology in the world, the human factor plays a special role, hence the culture of speech, the effectiveness of communication, one of the sources that elevates our spirituality to the language.

Today, the anthropocentricity of the directions of language research, new Komplex approaches to the problems of compliment, as well as the concept of "phatic communication", the definition of the basics of phatic communication, the disclosure of the relationship of compliment as a type of phatic speech with similar – concomitant phenomena, the classification of thematic groups of compliment according to the characteristics of the genre Speech communication in Uzbek linguistics, discursive and its manifestations, pragmatic features of the text Sh.Safarov, S.Mo'minov, S.Muhamedova, D.Yerboeva, S.Boymirzaeva. It was studied by such scientists as However, in Uzbek linguistics, including its appearance, was not a separate research object.

Language as a means of communication is a strong, inseparable link with the people, nation, who speak the same language, express opinions. The development of language is associated with the development of the people.

In connection with the change of the conditions in the social life of the people, the main socio-economic, socio-political, cultural and scientific functions of the language in the spheres of life of the society take place. Areas of language use are the manifestations of human social activity in society.

The level of language development is inextricably linked with the overabundance of the functions it performs, that is, social development. Society includes many sectors, many spheres and the use of language in social life in them as the main means of communication, and at the same time, as all changes in society are reflected in it, the development of society, its improvement, its capacity kengay leads to the development of social functions of the language.

The functions of language, on the one hand, reflect the vital requirements of society, on the other hand, have a significant impact on the structure of the language and determine its direction of development. The social function

of language is the role it performs in a particular area of social life. The impact of society on the understanding and development of social functions of languages in terms of social importance is significant.

The function of language as a weapon of communication in society constitutes its communicative function. The fact that the language expresses a certain message, a comb, and influences it is its expressive function. An expressive task includes an informative task such as expressing a particular message and delivering it to the listener, as well as an emotional task such as expressing emotions, emotions (emosiya). The language also performs the function of expressing any desire, desire-a volitional function.

Expression of the message, intuition, emotion, desire of the language and "give" them to the audience, convey-together these are the expressiveness of the language makes up the aspect-function. At the same time, language is also a means of communication of the nation, a means of storing experience and knowledge and bringing it to generations, and these processes are the accumulative function of the language. This function of the language, at the same time, is also referred to as its gnoseological (cognition process) function.

From the point of view of substantialism (dialectics), not only is manbanig himself, but every t o m o n i of him is also vivid. Therefore, if the language itself is multifaceted, then the function of the language, which is one of its edges, is also multifaceted, that is, the language is multifaceted (polyphonic). We did not dwell on language functions in vain, because the subject analyzed in the article - fatika is one of the multifaceted functions of the multifaceted language.

The term fatika, derived from the English word fatika, means that it is positively evaluated on an emotional level, regardless of its meaning. Fatika-this means maintaining communication. Fatik communication combines decompositions, intimate family conversations, as well as Round-the-clock conversations on home, social, moral and other topics can be an example of the Fatik. As an example, this can be attributed to conversations about the weather, conversations during the celebration of birthdays.

Fatika, the term Fatika was first introduced into linguistics by the Polish English scientist, Branislav Malinovsky (1884-1942), the founder of the direction of functional Anthropology in ethnography, in 1928-th year. Fatika is derived from the Latin word fatuus – "absurd, aimless". And the term phatic function of the language is associated with the work of Roman Jakobson related to linguistics. The main basis for the separation of fatika is communication between communicators-the importance of conversation for them, the expression and influence of a certain necessary information for their activities – the motivation/inability to motivate them to a certain type of activity. Branislav Malinovsky names the colloquial process between the terms fatika and the term Fatika and The Communicators of the verb function, which serves a purposeless conversation, which does not have a certain significance, does not bear any responsibility to them to provide and conduct the necessary information/information. Such a section is usually necessary for maintaining communication among communicators.

B.Malinovsky interprets such a part with the phrase small talk. From this point of view, the value-significance, expressed in the words of the Uzbek guru, hangoma, with the meaning and essence of fatika, is equal. Separation of fatika in speech communication, T.Vinokur fitting points out, the robot is either informative (providing information) or focused on keeping it.

One of the main goals of the general essence of Fatik communication is the formation of a conversation among interlocutors → storage → serving closing tasks, not directly related to the purpose of communication, and one of the main goals is the speaker's personality (his gender, culture, level, lineage, mood...) organizes a dialogue that provides information about. The essence of his type of introduction to communication is the preparation of communicators to mediadiscurs:

- *Айланай, Энахон. Шошилиб турибман. Сизда икки оғиз гапим бориди;*

*Озода: (Азизанинг пайдо бўлганига ажабланиб, ҳамон ўз ҳислари аросатида). Салом, келинойи!*

*Азиза: Салом, Озодахон!*

*Озода: Қаранг, табиат қандай чиройли!*

*Азиза: (аввалги гамгин кайфиятда, аммо табиатниг гўзаллигига қойил бўлмасдан иложсиз) Ҳа, ўзига маҳлиё қилади.*

*Озода: Ҳозиргина мен кўнглимда ҳар бир ўқинчимизнинг мана шундай ёруғ бўлишини тиладим.*

**when we say complete communication, we understand the Communication Speech associated with the processes of ending communication.**

*– Ҳайр, яхши бор, Диана. Мендан ранжимагин, илтимос.*

*Гўшак жимиб қолди. Фарҳод яна бир лаҳза уни қулоғига тутиб турди-да, аста жойига босди.*

Fatik communication is a special strategy of linguistic politeness, aimed at minimizing the damage caused to the person of the interlocutor. Its essence is also suitable for compliments.

Compliment (compliment) is a simple but powerful tool that helps to build good relationships with people. If you talk a little exaggeration about the work that a person is doing, then hearing about it will please him, of course. Compliments are spoken for a variety of reasons, but they all create a pleasant, pleasant situation and increase the respect for yourself. A timely compliment can slow down the situation, dramatically change the situation and even affect the personal life and career of a person. For example, praising the interlocutor, showing him respect, urinating sincerely or with artificial applause, that is, disclosure of courtesy is more a culture

characteristic of the Uzbek people. In the process of Speech Communication, people show respect and sympathy for each other, regardless of their liking and dislike for each other. For example, "Let Me Be Your victim! Let your sacrifice be! Let's die for you! Let's rub your step in our eyes. It uses such combinations of adjectives as "I'm ready for your service", "if the services are accessible (say)". The Uzbek people are hospitable people. In the process of speech communication between the guest and the mezbob, it is also possible to observe units of moderation. For example, "Please", "I was bored himself. You will come and say that you are happy to see the guest with such combinations as" you will go after eating pilaf", "my heart is enlightened " and will show in his speech that the offer is sincere. Mezbob while "yes it's Okay, let's look" "while you're a tablespoon of land in your hands?"self-recognition uses conversational units that indicate that the relationship is close.

We were talking about the fact that in the speech of representatives of each nationality their own mentality is reflected. A. We also encounter the most unique examples of compliments in the novel "the past days". The work reflects unequal morality, Uzbek manners and culture. Initially, the analysis of the image of Yusufbek Hacı and Otabek. A strong image of the power of salutation and contemplation in Yusufbek Hacı, conscience and bravery in Otabek shows the mental intelligence and mindfulness of his heroes. Uzbek willingly returns home Zaynab. As if the father was not aware of this, but felt a melancholy. The story of the novel about this is called:

"...Hacı gently opened the word after the literal beat:

- Son, have you heard yet, haytovur, we have done a job on you...

As far as I know, scallops knew of course their "sheep or going to do things". Even so he did not know:

- The works of those who do over the Sons of reason are definitely unacceptable, - he said.»

The logical power in the child's answer and humility in relation to the parent were so strong that the father would be more strongly affected. Although Hacı knows a little bit of the defect in my month, he does not put as much of the blame on him as a full-blown, "We" shows. Now there is a strict principle that will solve this difficult issue without interruption. This, too, is a sense of loyalty to the word, which is characteristic of this family member. In the same passage, unique Uzbek values-the fact that the child does not sharply oppose the parental choice, the hormone of the father, the care of the child, the lack of transparency in the honor of the wife of his family, especially the virtue of loyalty to the word are skillfully revealed.

The stereotype that otameros are otameros, the etiquette of conversation, little and meaningful speech, the only important sentence for the mouth-opening character is also worth always a lesson for the upbringing of boys and girls.

We can divide the compliment into two depending on the situation of the owner of the speech: a sincere compliment and a purposeful compliment. A sincere compliment is a compliment based on the principle of self-esteem, that is, not pressure. And in a purposeful compliment is aimed at approval, it is understood that the interlocutor seeks to leave a good imagination, a compliment with a desire to approve:

**Камтарин.** Табиат гўзал, тонг гўзал, гуллар ундан ҳам гўзал. Мана, сиз келиб гузаримизнинг гўзаллиги ўн чандон ошди.

**Гўзалхон.** Шоир бўлиб кетинг-е!. Раҳмат

Thus, compliment is an integral part of speech etiquette, which determines the correct form and meaning of actions in the process of communication. This speech act not only serves to establish communication between the speaker and the listener, but also can change the direction of the relationship between them on the positive side.

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