THE ART OF USING WORDS IN SPEECH CULTURE

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Abstract
This article discusses some language tools, namely taboos and euphemisms, included in the linguistic and moral norms of society which play a key role in their emergence, the connections and differences between the two, the stages of the formation of euphemisms; reflection of researches conducted by English and Uzbek linguists in this regard. Moreover, some examples of euphemisms for "death" in English and Uzbek are provided, and the similarities between them are discussed.

Key words: "Taboo", "euphemism", linguistic taboo, sincerity and gentleness, "deputy", denote (figurative), deceased, departed, expire, eternal destruction.

Introduction
Along with the development of society, language develops too. It is during this gradual development that new words begin to appear. Taboo plays an essential role in the emergence of new words, and in changing the meaning of obsolete words.

The word "taboo" is derived from the Polynesian language (the language of the nomadic people living in the Pacific Islands), and personal and religious customs associated with the prohibition of some acts, including the hunting of certain animals or cutting down of plants.

It should be added here that taboo emerged as the oldest unwritten law of mankind through prohibitions. Once people say the words forbidden to be uttered, it is said punishment will be incurred. The term "taboo", first used by the English captain J. Cook in 1777, literally means "tapu" in the Polynesian language: "ta" - to mark; "Pu" means distracting.

Materials And Methods
Taboo occurs as a result of various conditions in the continuous developmental stage of humanity. The roots of this formation go back a long way.
According to J.J. Varbot, the word "taboo" is used in two ways in our time:

1) Defining the religious prohibitions of primitive people, that is to run away from the harmful consequences of the higher powers;

2) Prohibition of the use of designated words related to socio-political, historical-cultural, ethnic or influential arguments.

J.J. Varbot's classification of taboo clearly describes the extent to which it is used in society. A linguistic taboo arose with the prohibition of naming something or an action, as well as the application of this custom to a language. In Uzbek, the word “scorpion” is tabulated, and in its place the words беш бўғин (five joints), оти йўқ, benom (no name), эшак (donkey) are used.

Ethical norms are norms that must be followed in the process of a person’s speech activity. The use of words and phrases instead of the words that are morally or culturally forbidden or considered inconvenient is called "Euphemism".

Definitions of euphemism by linguists vary. Here are some examples:

- The word "Euphemism" is derived from the Greek words "eu" - good, "phemi" I am speaking, used in oral or written speech, the meaning of which is neutral, but emotional according to its function, and is used instead of rude or obscene words.
- A.A Reformatsky defines “euphemisms as words that are allowed to be used instead of forbidden (taboo) words”
- The Linguistic Encyclopedic Dictionary states that “Euphemism- words or expressions used instead of words and expressions that seem inappropriate, unpleasant, or rude to the speaker, they are emotionally neutral words that are synonymous with them”.

A. Khodzhiev's "Explanatory Dictionary of Linguistic Terms", republished in 2002, explains euphemism as follows: the use of a polite, friendly word, phrase instead of a rude, obscene word, phrase or a taboo.

Based on the definitions above, it should be noted that euphemisms play an important role in the language system as a linguistic tool that reflects the sincerity and gentleness in human communication, as well as the culture of the speaker.

Not all euphemisms are related to taboo; while some parts are “substitute” words that are considered acceptable instead of taboos, most euphemisms are words and phrases that are used instead of words that are considered morally and culturally uncomfortable to say.

In the Uzbek language instead of qizamiq (measles), the word “oynoma” is used, instead of chechak (smallpox) they say “gul” which means <flower>, instead of tuberkloz (tuberculosis) they say “uzun og’riq” which means < long pain> ; instead of kal (bald) they use “siyqabosh ” which means “bald head”.

In the English language: instead of cancer, people say “long illness”; instead of syphilis and AIDS the phrase “social disease” is used; instead of tuberculosis they use “lung trouble”

As noted above, the term euphemism refers to a word (phrase) used in place of words (phrases) that are rude, contrary to the culture of speech. The use of euphemistic expressions is not the result of prohibition, but the cause of “Expressive stylistic and social factors”. One of these factors is related to the emergence of euphemisms for ethics and politeness.

Euphemistic expressions have been of interest to scholars since ancient times. The book “Ancient
theories of linguistics and style” edited by O.M Freudenberg, states that the concept of «euphemism» was also mentioned by Democritus, Plato and Aristotle. So, this language unit has been known, used since ancient times. “Euphemisms first appeared in English in the twelfth and fifteenth centuries. In the fourteenth century, French culture became prominent which, supposedly, reflected the language.

Results And Discussion
While investigating the history of the English language, R. Burchfield, a writer, philosopher, and diplomat who lived and worked in England in the fourteenth century, studied the euphemistic units of poetry, acknowledging that euphemism was a very convenient methodological tool in poetry. R. Burchfield notes that Geoffrey Chaucer was the first to give a euphemistic form of intimacy in his works. Shakespeare, on the other hand, violated this direction, expressing his images with emotional units, using euphemisms only as a means of enhancing stylistic color. Also in English linguistics, George Blunt, H. Rawson, B. Warren, J. Williams highlighted in their works that euphemisms are a powerful linguistic style, that their role in human speech is indispensable. For instance, according to Rawson, euphemisms are powerful linguistic tools that “are embedded so deeply in our language that few of us, even those who pride themselves on being plainspoken, ever get through a day without using them” The need for euphemism is both social and emotional, as it allows discussion of taboo subjects (such as sex, personal appearances or religion) and acts as a pressure valve whilst maintaining the appearance of civility.

In Uzbek linguistics, the term began to be used in 1963-1964 through the dissertation of N. Ismatullaev "Euphemisms in the modern Uzbek language", in which the scientist expressed his views on euphemism in his scientific articles. Through his commentaries, he emphasizes that the emergence of euphemisms is inextricably linked with taboo.

In 1997, A. Omonturdiev extensively studied euphemism as an object of methodological research and scientifically studied the euphemistic basis of Uzbek speech. In the course of his research, the scientist focuses on the evolution of euphemistic meaning, its relation with phenomena, and the level of language. As a result of the scientist's research, it became possible to get more practical information about the euphemistic units of Uzbek speech.

A. Omonturdiev, in the framework of his research, states with concrete examples that each object serves as a basis for the formation of one or more euphemistic means –denotes (figurative). For example, 330 euphemisms for "death" (object), 250 for "sex", 31 for "love", 30 for "wife", 9 for "old man", 24 for "bury" and 11 for "toilet" are recorded. He emphasizes that these speech derivatives are an inexhaustible source for methodology. Below we look through the euphemistic means of "death" (object) in English and Uzbek:

In both languages, the term "death" is used to describe a situation in which the listener is saddened and depressed, and calls for sympathy. Here are some delicate ways to discuss death and dying:

A. In English:
1. Deceased. Dead - the dead person. This is probably the most popular way of avoiding saying "dead." It is also used frequently in lieu of
the dead person's name, e.g., "Don't you think the deceased would prefer the mahogany model?"

2. Departed. Dead as in the departed, the dear departed, and the departed one. "...Beth, who sat making a winding-sheet, while the dear-departed lay in state in the domino-box" (Louisa May Alcott, Little Women, 1871).

3. Expire. To die - the longer, softer, Latinate word (FOP Index of 2.3) lingers on the lips, delaying and evading the awful moment - its primary meaning, "to breathe out," has been extended to include the unstated thought that this breath is the last one. "Expire" is the formal, somewhat technical equivalent of PASS AWAY

We can give more examples for the term "death", "die": there are hundreds of euphemisms such as,

- fall/fallen
- ethnic cleansing
- negative patient outcome
- bought the farm
- wearing cement shoes
- bit the dust
- croaked
- put to sleep
- kick the bucket
- go west and etc.

But in daily communication, English people may use "to be gone", or "to be no more ".

**B.In Uzbek:**

As mentioned above, there are 330 euphemisms for "death" in the Uzbek language, some of which are as follows:

1. Абадий йўқ этмоқ. Мана энди лаънати ажал, номард ўлим ана шундай улуғ одамни йўқ этиб... (С.Зун., < Асарлар>, 93-бет)
   (direct translation: Eternal destruction
   - And now the accursed death, the immortal death, destroyed such a great man)

2. Ажралмоқ. Ахир болани онасидан ажратиб бўладими,... отасидан ажралганни ҳам этди-ку!( < Саодат > 1992,№3,41-бет)
   (direct translation: Departed. Is it possible to separate a child from his mother ... it is enough to separate him from his father!)

3. Џони узилмоқ. ...Билсам бояқишнинг жони узилган экан.( Ч.Айт., < Асрға татигулик кун>,14-б).
   (direct translation: To lose one's life. ... It turns out, the poor lost her life)

The list goes on and on:

- ажал майини ичмоқ (direct translation: to drink the wine of death)
- армон бўлиб колмоқ (direct translation: to remain as a wish)
- баҳор гули сўлмоқ (direct translation: withering of spring flowers)
- жони жаннатга кетмоқ (direct translation: went one’s soul to heaven)
- мангуликка дахлдор бўлмоқ (direct translation: to be involved in eternity)
- юлдузи ўчмоқ (direct translation: one’s star off)
- хаёти битмоқ (direct translation: end of one’s life) etc...

However, the most popular euphemisms for the word "die" in Uzbek spoken language are:

- дунёдан ўтмоқ (to pass away)
We can see that some of the euphemisms cited in both languages are proportional in meaning and content. For example, the English euphemisms "Departed", "Expire" and Uzbek "Ajralmoq" and "Joni uzilmoq" have the same scope and content. From these sentences we can see that in both languages, these chosen words try to help soften the atmosphere and not to hurt others or we can feel the ironic sense in the usage of the words in both languages. Euphemisms can be used in different purposes and they can vary from styles as well. In the speech, the styles can be comprehended by the speakers and listeners. Euphemism is the language reflection of social culture; therefore many changes can be observed in nation’s social life.

Conclusion
As a conclusion of this article, it should be noted that the role of euphemisms in raising the spirituality and culture of people in society is significant. It is necessary to increase constantly the richness of one's euphemistic vocabulary in order to improve one's speech culture and to treat others with respect and dignity. We hope that through our observational article we will help to increase the speech culture, euphemistic knowledge of our readers.

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