



A LINGUOCOGNITIVE AND LINGUOCULTUROLOGICAL STUDY OF RELIGIOUS APPROPRIATION IN ENGLISH AND UZBEK

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ABSTRACT

This study examines religious appropriation in English and Uzbek languages through a linguocognitive and linguoculturological lens. By analyzing textual and contextual data, the study highlights how religious terms and concepts are adapted to secular, cultural, and ideological frameworks in both linguistic systems. Results reveal distinctive cognitive mappings and cultural paradigms that influence language use in these two contexts.

KEYWORDS

Introduction

Religious discourse serves as a rich source of linguistic and cultural expression across societies. When appropriated into secular or cultural domains, religious language often undergoes cognitive and cultural recontextualization.

Objective: To explore how religious expressions in English and Uzbek evolve when applied in non-religious contexts, reflecting cultural and cognitive factors.

Significance: Understanding such appropriations provides insights into the interplay between language, cognition, and culture in two distinct linguistic traditions.

Cognitology originated in 1956 and is the result of a combination of fields such as linguistics, psychology, sociology, and cultural studies. Cognitology is the science of the human cognitive process. Cognitive linguistics has also emerged as a field that studies language as a means of reflecting human consciousness, takes on a unique twist in linguistics, and identifies national characteristics within it. Cognitive linguistics is the cornerstone of cognition, and the word cognitive means "cognitive-connected with thinking or conscious mental processes» in English, meaning to perceive the world, events through thinking, and to know them through human mental ability. In order for us to express a situation around us in our speech, we first embody that situation in our minds, and then, using the knowledge we have, we receive, collect, process, organize, and convey information to the listener. It is these stages, that is, the stages of thinking that receive, collect, process, and organize information about a state or reality, which are the cognitive stages of cognitive linguistics. The use of euphemism varies with the gender, age, social status and occupation. There are number of things that triggered euphemisms to appear: social culture, including social conventions, traditional morality, religion, social

values and politics and etc. If we look at the history human beings have already planted the seed for the use of euphemisms. It is written in Muslims' religion book "Koran" that when Adam and Eve ate prohibited fruit of paradise they became naked and began to use "fig leaves" to cover up certain parts of their bodies. That is why some linguists call euphemisms "linguistic fig leaves". From the linguists' point of view euphemisms are: A euphemism is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. In real life, when people meet with some unpleasant things or behaviors, they usually choose some vague expressions to avoid making bold or hurting other's feeling, thus they choose to use euphemism. It softens the effect of what they really wish to communicate, avoiding, as much as possible, offence and conflict. Euphemisms are mild, agreeable, or roundabout words used in place of coarse, painful, or offensive ones. Euphemism is a mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing. In Uzbek linguistics this term is placed in 1963-1964 by N. Ismatullayev's dissertation called "Euphemisms in modern Uzbek language". He was the first to collect data about the phenomenon of taboo and euphemism, elucidated the phenomenon of taboo and euphemism by scientific and practical aspect. A. Omonturdiyev investigated euphemistic bases in Uzbek speech. He wrote that euphemism is one of the themes that must be deeply studied as a research theme. According to A. Omonturdiyev's point of view "A Euphemism is like a "curtain", paraphrased with pleasant words which are restricted to tell directly or considered to be unpleasant, bad-mannered, or makes scare in imagination and cannot be pronounced openly.

Euphemism has been the most essential parts of human speech. There are certain arguments about euphemism based on linguistic point of view because it is too close to synonyms and metaphors. However the main point is that it helps to soften impolite, unpleasant or restricted words namely euphemism plays a role of a mask to hide exact meaning. When people want to talk about some sensitive, offensive or taboo topics and want to be polite at the same time, they would probably use euphemisms. The use of euphemism varies with the gender, age, social status and occupation. There are number of definitions about euphemism. Some linguists contrast it as a deodorant but the others say that it is like a curtain of bad, unpleasant words. If we pay attention to the history, human being has already planted the seed for the use of euphemisms. It is written in Muslims' religion book "Koran" that when Adam and Eve ate prohibited fruit of paradise they became naked and began to use "fig leaves" to cover up intimate parts of their bodies. That is why some linguists call euphemisms "linguistic fig leaves". In Uzbek language the root of euphemism is closely connected with religion.

2. Methods

Corpus selection: Data collected from literary works, media, and colloquial expressions in English and Uzbek, focusing on religious terminology in secular contexts.

Analysis framework:

- **Linguocognitive approach:** Examining conceptual metaphors and semantic shifts.
- **Linguoculturological perspective:** Investigating cultural connotations and ideological influences.

Data coding: Terms were categorized based on their origin, meaning, and cultural context.

Examples of key terms:

English: *Gospel truth, crusade, heavenly.*

Uzbek: *Halol mehnat, taqdir, imanli inson.*

3. Results

Cognitive transformations:

- In English, terms like crusade have evolved to denote secular campaigns (e.g., "a crusade against corruption").
- In Uzbek, taqdir (fate) retains religious undertones but is used in secular contexts to emphasize destiny.

Cultural influences:

- English: Secularization and individualism lead to broader metaphorical uses of religious terms.
- Uzbek: Religious concepts are deeply tied to collectivism and moral values, preserving their cultural resonance.

Semantic shifts:

- English: Gospel truth now often implies undisputed facts rather than religious authority.
- Uzbek: Halol has expanded to describe ethical practices in business and everyday life.

4. Discussion

Comparison of English and Uzbek contexts:

English demonstrates more pronounced secularization due to historical processes like the Enlightenment and modernity. In contrast, Uzbek appropriations reflect the enduring integration of Islamic principles into daily life, influenced by cultural traditions.

Linguocognitive implications:

The study highlights the role of metaphor in bridging religious and secular meanings, such as how *heavenly* in English conveys excellence beyond its original spiritual context.

Linguoculturological insights:

In Uzbek, religious terms often reinforce cultural identity and moral frameworks, showing a tighter link between language and societal values.

5. Conclusion

The study reveals that religious appropriation in English and Uzbek reflects distinct linguistic, cognitive, and cultural dynamics. While English appropriates religious language more freely for secular purposes, Uzbek retains stronger ties to its religious heritage.

Future research: Expanding the study to include other languages and exploring the impact of globalization on religious appropriation.

In conclusion, since language is seen as the most important means of interpersonal communication, we must use it appropriately and wisely. The language tool that defines and limits the culture in a society is euphemism. Many of the euphemisms in speech are words and

phrases that are used instead of words that are found to be morally and culturally inconvenient to pronounce, and their effective use requires skill. By focusing on some of the structures of cognition and cognitive analysis, a new field that is seen as a new paradigm in linguistics, we have given just one example of how reality is perceived in our minds. But both thought and language are broad ocean-the more studied, the more it becomes clear.

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