

INTERNATIONAL JOURNAL OF
WORLD LANGUAGES

ДОБРЕДОЉОВТЕ WÉLLKOMM स्वागत छ
VÄLKOMMEN FÄILTE VÍTEJTE HERZLICH ΚΑΛΩΣ ΗΡΘΑΤΕ
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International Journal of World Languages

Volume 2, No. 3, May 2022

Internet address: <http://ejournals.id/index.php/IJWL/issue/archive>

E-mail: info@ejournals.id

Published by ejournals PVT LTD

Issued Bimonthly

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TABOO AND EUPHEMISM IN THE LINGUISTIC PICTURE OF THE UNIVERSE

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Abstract: The article deals with the study of taboo and euphemism in the linguistic picture of the universe. The picture of the universe is to understand the universe, to see it in its own way, and to recreate it in accordance with the logic of understanding. The linguistic picture of the universe is characterized by a variety of colors, in particular, figurative metaphorical words, taboos and euphemisms, parables, connotative words, stereotypes, symbols, and so on. Taboo and euphemism play a special role in creating a linguistic picture of the universe. The spirit of different nations is manifested in the emergence of euphemisms and dysphemisms in their language. In studying these phenomena of a particular language, it is necessary to take into account the psyche, worldview, customs, traditions, superstitions, beliefs of the people who speak that language.

Keywords: taboo, euphemism, linguistic picture, the universe, foreign language words, derivative meaning, culture, conceptual picture, linguistic picture, historical traditions, functional semantic component.

Every language has a separate view of the universe, and a linguist has to compose the content of expressions in accordance with that scenery. In this case, a person's unique perception of the world is reflected in the language. Language is an important factor in the formation and existence of human knowledge of the universe. As a person reflects the objective world in the process of activity, he verbally records the results of knowing the world. The linguistic picture of the universe complements the objective knowledge of existence. This set of knowledge, sealed in linguistic forms, is called the linguistic view of the universe.

In addition to functional semantic component analysis, quantitative analysis, observation and interpretation, comparative contextual analysis, written linguistic interview, and associative experimental methods were also used.

In the worldview, the mechanism of man's perception and imagination of the world finds its expression. The picture of the universe is to understand the universe, to see it in its own way, and to recreate it in accordance with the logic of understanding. Admittedly, however, as V.A.Maslova puts it, "a certain image of the universe can never be like its reflection in a mirror." This idea is also supported by E.V.Paducheva. According to him, "... it is impossible to describe the world as it is through natural language first gives its owners a certain view of the world, in which each language has its own worldview."

It is necessary to distinguish between conceptual and linguistic types of worldview. The conceptual view of the universe, in contrast to the linguistic picture of the universe, is constantly evolving, reflecting the results of cognitive and social activities. However, some parts of the linguistic view of the world retain people's ancient, old ideas about the world for a long time. The conceptual picture of the universe is richer than the linguistic view of the universe, so that different types of thinking are involved in its formation. Conceptual picture of the world may differ in various nations, for example, representatives of different periods, different social and age groups, different fields of knowledge, and

so on. People who speak different languages can have conceptual views of the world that are close to each other under certain conditions, while people who speak the same language can have different conceptual views of the world. In the conceptual picture of the world, there will be universal, national and personal interactions. Although the conceptual view of the universe and the linguistic view of the universe differ from each other, both views are interrelated. If language were not in touch with the conceptual picture of the universe, it would not be able to act as a means of communication.

Taboo and euphemism play a special role in creating a linguistic picture of the universe. It is no exaggeration to say that they are "a mirror of people's lives". The nature of euphemisms is closely linked to the knowledge, life experience and cultural and historical traditions of the people who speak the language.

In the analysis of the linguistic view of the world created in the taboo and euphemistic use of language, it is worth noting its anthropocentric feature. The anthropocentric view of the universe is characterized by the human orientation of the use of taboos and euphemisms.

The linguistic picture of the universe is characterized by a variety of colors, in particular, figurative metaphorical words, taboos and euphemisms, parables, connotative words, stereotypes, symbols, and so on. Each language embodies a system of national, distinctive features that determine the world view of the owner of the language and shape the worldview. For example, in Russia, pigs are a) unclean, b) ungrateful, d) rude; in the English, the pig represents "edacious", and in the Uzbeks, Kyrgyz, Kazakhs, and other Muslim peoples, the pig represents an extreme insult from a purely religious point of view; in Vietnam, the pig has become a symbol of stupidity. Hence, the word pig connotes different characters in different nations. This shows the unique, individual figurative thinking of these peoples in the formation of the worldview.

Thus, the issue of the study of the linguistic picture of the universe is closely related to the question of the conceptual view of man and his life, his interaction with the world, the conditions of his existence. The linguistic picture of the universe interprets the different world view of a man and reflects the general world scenery.

The spirit of different nations is manifested in the emergence of euphemisms and dysphemisms in their language. In studying these phenomena of a particular language, it is necessary to take into account the psyche, worldview, customs, traditions, superstitions, beliefs of the people who speak that language.

As long as an euphemistic meaning is loaded into an existing word, that meaning becomes the meaning of the word that is no longer used. That is, it belongs to the lexical level. It is mostly associated with taboo. Instead of a taboo word or phrase, a direct euphemism is used, i.e., the meaning of the taboo lexical unit is loaded on a particular word, which remains a euphemistic meaning.

Taboos are divided into two: ethnographic and linguistic taboos. The Uzbeks do not stand with a broom or an arrow, do not sweep someone's back, do not jump in the trash, do not leave a fire under their feet, do not pick up a supra, do not drop a loaf of bread, do not open scissors, do not hold a pepper, do not look at someone in English (especially in public). (excluding churches), not to throw anything (garbage or junk) on the ground, not to pollute water in Turkic and Iranian peoples, not to spit in water, not to take meat from a pot with a knife in the Mongols, not to pour water in a tent, not to cut a tree near a fire, not to lean on a whip in the Chinese it is an ethnographic taboo based on superstition, such as not putting a spoon in a bowl (only spoonfuls are put in a meal dedicated to the deceased).

Linguistic taboo is the prohibition of the use of a lexical unit in communication either from the point of view of the greatness of the people, or from the point of view of

arousing displeasure. For example, the word scorpion is not used in Uzbek linguistics. It is known that this insect is dangerous and its venom is extremely sharp. If he bites, it hurts a lot. That is why calling him by his name is forbidden in the Uzbek linguistic view. That is, not to mention the word scorpion is considered taboo ... It is also common in the linguistic view of other nations. For example, neither Germans, nor Russians, nor Tatars use the name of a bear in their own language.²

A euphemism is a reflection of a taboo word as a derivative meaning of a word with a more pleasant expression.

In conclusion, it can be said that the role of taboos and euphemisms in the linguistic view of the universe is also unique, in which the culture and mentality of the people are undoubtedly reflected. But it is natural that different languages have different methods and means of expressing taboos and euphemisms in the linguistic picture of the universe.

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