

LINGUISTIC PROJECTIONS OF THE MYTHOLOGICAL PICTURE OF THE WORLD

N.B.Rakhimova,
Independent researcher,
Bukhara State Pedagogical Institute,
Bukhara

Annotation. This article explores the relationship between language and mythology, focusing on how mythological worldviews are encoded and reflected in linguistic structures. The study examines the linguistic projections of the mythological picture of the world through the use of metaphor, symbol, archetype, and culturally specific lexical units. Special attention is given to the representation of mythological concepts in Uzbek and other world mythologies, where language serves as a semiotic system that preserves ancient cosmological beliefs.

Key words: mythology, linguistic projection, mythological worldview, language and culture, archetype, symbolism.

Annotatsiya. Ushbu maqola til va mifologiya o‘rtasidagi munosabatni o‘rganib, mifologik dunyoqarashlarning til tuzilmalarida qanday kodlanganligi va aks etishiga e’tibor qaratadi. Tadqiqotda dunyoning mifologik rasmining lingvistik proyeksiyalari metafora, ramz, arxetip va madaniyatga xos leksik birliklardan foydalanish orqali o‘rganiladi. O‘zbek va boshqa jahon mifologiyalarida mifologik tushunchalarning ifodalanishiga alohida e’tibor beriladi, bunda til qadimiy kosmologik e’tiqodlarni saqlagan semiotik tizim vazifasini bajaradi.

Kalit so‘zlar: mifologiya, lingvistik proyeksiya, mifologik dunyoqarash, til va madaniyat, arxetip, simvolizm.

Аннотация. В данной статье исследуется взаимосвязь языка и мифологии, особое внимание уделяется кодированию и отражению мифологических картин мира в языковых структурах. В исследовании рассматриваются языковые проекции мифологической картины мира посредством использования метафоры, символа, архетипа и культурно-специфических лексических единиц. Особое внимание уделяется репрезентации мифологических концептов в узбекской и других мировых мифологиях, где язык выступает в качестве семиотической системы, сохраняющей древние космологические представления.

Ключевые слова: мифология, языковая проекция, мифологическое мировоззрение, язык и культура, архетип, символизм

Introduction

The mythological picture of the world is one of the earliest forms of human conceptualization of reality. It reflects humanity’s attempt to explain natural and social phenomena through divine or supernatural narratives. Language, as a cultural code, plays a central role in transmitting these mythological concepts across generations. The study of the *linguistic projections* of the mythological picture of the world reveals how linguistic forms and semantic structures embody ancient worldviews, archetypes, and collective experiences.

1. Theoretical Foundations

The notion of the *mythological picture of the world* was first conceptualized in the works of cultural semioticians such as E. Cassirer (1946) and C. Lévi-Strauss (1963). According to them, myth is not merely a primitive narrative but a symbolic system structuring the human perception of the universe. In linguistic terms, this picture manifests through metaphorization, personification, and symbolic naming.

V. N. Toporov (1995) and Yu. S. Stepanov (2001) emphasized that the mythological worldview is embedded in linguistic forms, idioms, and phraseological units. For example, the binary oppositions “light–darkness,” “life–death,” “sky–earth,” recurrent in mythologies, are preserved in language through stable expressions and metaphors.

2. Linguistic Representation of Mythological Concepts

Language not only reflects but also constructs mythological knowledge. Mythological motifs become linguistic constants — fixed expressions or semantic fields representing key cultural codes.

- **Metaphorical projections:** In Indo-European and Turkic languages, metaphors such as *the sun as life*, *water as purification*, and *earth as mother* are examples of mythological conceptualization expressed linguistically.
- **Archetypal symbols:** The archetype of *the tree of life* (*hayot daraxti* in Uzbek mythology) appears in numerous expressions and rituals, representing the unity of heaven, earth, and the underworld.

3. Uzbek Mythological Worldview and Its Linguistic Expression

In Uzbek mythological tradition, the world is often perceived as a tripartite structure — *osmon* (*sky*), *yer* (*earth*), and *yerosti* (*underworld*) — similar to many Indo-European and Turkic myth systems. These cosmological elements find expression in language through idioms and proverbs:

- *Osmondan tushgan farishta* (“an angel descended from heaven”) conveys purity and divine origin.
- *Yer yutganday yo ‘qolmoq* (“to disappear as if swallowed by the earth”) reflects mythic notions of the earth as a living entity.

Such linguistic expressions preserve fragments of the ancient mythological worldview, demonstrating how language functions as a repository of cultural memory.

4. Linguistic Mechanisms of Mythological Projection

Linguistic projection occurs through several mechanisms:

1. Metaphorization – converting mythic ideas into linguistic metaphors (*dunyo ko ‘zi* – “eye of the world” for the sun).
2. Personification – attributing human qualities to natural phenomena (*shamol kuylaydi* – “the wind sings”).
3. Etymological preservation – ancient mythic roots embedded in words like *tong* (dawn) and *quyosh* (sun), symbolizing rebirth and divine power.
4. Phraseological imagery – fixed expressions carrying mythological meanings (*olov o ‘chmoq* – “the fire dies,” linked to sacred fire symbolism).



These linguistic processes illustrate how mythological thinking survives in modern consciousness through speech and expression.

Conclusion

The linguistic projections of the mythological picture of the world reveal the deep interconnection between language, thought, and culture. Mythology, as a semiotic system, continues to influence linguistic structures and cultural metaphors, ensuring the transmission of ancient wisdom and symbolic thinking into modern discourse. By analyzing the mythological elements in linguistic forms, scholars can better understand not only the origins of cultural identity but also the enduring power of myth in shaping human perception.

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