

THE CONCEPTUAL SEMANTICS OF INTENSITY IN LANGUAGES: THE REPRESENTATION OF OBJECTIVE REALITY

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Abstract: This article discusses different types of worldviews, including mythological, religious, and scientific worldviews. It examines three fundamental concepts in mythology, highlights the differences among them, and provides relevant examples. The study also illustrates, through examples, how different peoples and cultures perceive and interpret the world in diverse ways.

Keywords: mythological worldview, religious worldview, scientific worldview, totem, fetish, anima, philosophical worldview

TILLARDA INTENSIVLIKNING KONSEPTUAL SEMANTIKASI: OBYEKTIV VOQELIKNING IFODALANISHI

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Annotatsiya: Ushbu maqolada dunyoqarashning mifologik, diniy va ilmiy turlari yoritilgan. Mifologiyadagi uch asosiy tushuncha tahlil qilinib, ularning o'zaro farqlari hamda tegishli misollar keltirilgan. Shuningdek, turli xalqlar va madaniyatlarning olamni idrok etishi hamda talqin qilishidagi farqlar misollar asosida ko'rsatib berilgan.

Kalit so'zlar: mifologik dunyoqarash, diniy dunyoqarash, ilmiy dunyoqarash, totem, fetish, anima, falsafiy dunyoqarash

КОНЦЕПТУАЛЬНАЯ СЕМАНТИКА ИНТЕНСИВНОСТИ В ЯЗЫКАХ: РЕПРЕЗЕНТАЦИЯ ОБЪЕКТИВНОЙ РЕАЛЬНОСТИ

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Аннотация: В статье рассматриваются различные типы мировоззрения, включая мифологическое, религиозное и научное мировоззрение. Анализируются три фундаментальных понятия мифологии, раскрываются различия между ними и приводятся соответствующие примеры. Также на основе примеров показано, как разные народы и культуры по-разному воспринимают и интерпретируют мир.

Ключевые слова: мифологическое мировоззрение, религиозное мировоззрение, научное мировоззрение, тотем, фетиш, анима, философское мировоззрение

INTRODUCTION

A historical perspective reveals that even the most developed societies were once dominated by particular worldviews characteristic of their respective eras. From this standpoint, three major types of worldviews can be distinguished. First, the mythological worldview, which prevailed during the earliest stages of human society. Second, the religious worldview, which was particularly dominant in European culture throughout the Middle Ages. Third, the scientific worldview, which gradually replaced the religious worldview and, beginning with the

Renaissance, has become the prevailing framework for understanding reality in many countries up to the present day. The following section briefly discusses these types of worldviews.

LITERATURE REVIEW

The linguistic worldview of the world reflects the national worldview of a given people. Interest in the problem of the linguistic worldview can already be observed in the works of W. Humboldt. The founder of its modern interpretation is considered to be the German scholar J. Herder. In Russian linguistics, this issue was first addressed in the works of Yu. N. Karaulov. By the end of the 20th century, a number of studies on this problem had emerged, including works by S. A. Vasileva, G. V. Kolshansky, N. I. Sukalenko, M. Black, and D. Hymes. Today, research on this issue continues to be conducted by scholars such as N. D. Arutyunova, Yu. D. Apresyan, A. Wierzbicka, Yu. S. Stepanov, and V. N. Telia.

Within the mythological worldview, humans and all other entities are perceived as living beings endowed with a soul or spirit. Even inanimate objects, such as stones, are believed to possess a soul; therefore, they must be treated with care and respect so as not to provoke their anger. Such entities are thought to be governed by their own distinct rules and principles. For example, before crossing a river, one must first ask its permission. Similarly, for a stone thrown by a hunter to reach its target, the hunter is believed to have to establish an agreement with the stone or bring it under his will; otherwise, it is thought that the stone would never strike the intended target. Rivers, stones, mountains, clouds, and similar natural phenomena are regarded as living entities, and therefore they must be approached in much the same way as living beings—through requests, persuasion, and attempts to gain their favor. M. Ergashova states that “a person reflects the surrounding world in different ways through various methods, and as a result, different conceptual images of the world emerge in social consciousness.” She further identifies several types of these worldviews, including the religious worldview, mythological worldview, artistic worldview, scientific worldview, and linguistic worldview.

In ancient times, our ancestors did not fully understand the causes of the natural phenomena and events occurring around them. For instance, they hypothesized that earthquakes occurred because the Earth was supported on the horn of a giant ox, and when the animal became tired and shifted the Earth to its other horn, the ground would tremble. They were also unaware that the Earth is spherical. As time passed, accumulated life experience enabled people to classify various phenomena and to distinguish between those considered beneficial and those regarded as harmful. Consequently, notions of what was favorable and unfavorable gradually emerged in popular consciousness. For example, it was believed that if a traveler encountered a caravan with a white camel on the journey, it was a sign that the purpose of the trip would be successfully fulfilled. Conversely, if a traveler saw a wolf in the distance, it was interpreted as an omen of positive changes in life, whereas encountering a fox was often viewed as a sign of unfavorable developments. In traditional belief systems, dreaming of a saddled white horse was considered a sign that one's endeavors would be successful. Similarly, when a swallow built its nest in a household, it was regarded as an omen of prosperity and recovery for the family. Conversely, if the swallow's nest was destroyed for any reason, the household was believed to suffer hardship or decline.

Such beliefs were reinforced through repeated observations and experiences over many generations. Although some of these expectations did not always produce the anticipated outcomes, they nevertheless became firmly rooted in collective consciousness. Over time, distinctive judgments and value systems emerged within popular culture. As these beliefs

accumulated, they gradually formed the foundation of various customs, traditions, and ritual practices. Cultural prescriptions and prohibitions such as “Do not spit into water,” “Do not destroy a swallow’s nest,” and “Two people should not dry their hands on the same towel simultaneously” developed through this process and became established in the minds of people over centuries.

ANALYSIS AND RESULTS

Professor M. E. Umarxo’jaev describes the religious worldview of the universe as follows: the world (olam) refers to the world, the cosmos, and the universe. The existence of numerous worlds created by Allah the Almighty is acknowledged. In explaining the religious conception of the world, he lists several types, including: olami shuhud, olami akbar, olami amr, olami arvoh, olami asbob, olami sag’ir, olami g’ayb, olami jabarut, olami zuhur, olami kavni fasod, olami lohud, olami malakut, olami mulk, olami barzakh, and olami nasut, among others.

While reflecting the world, language does not represent it exactly as it is; rather, it naturally adds something of its own to it. As V. M. Shaklein notes, there are grounds for calling language “a mirror of the world,” but this mirror is not an ideal one, because it reflects the world not directly, but through the subjective cognition and perception of a human community.

According to Professor N. Mahmudov, if we consider the Uzbek name “chittak” for a certain bird, we can see that in Uzbek naming practices the basis is the bird’s movement or sound (“chit-chit”). In other words, Uzbeks initially perceived its characteristic sound and used it as the naming criterion. In contrast, Russian speakers primarily noticed its color and named it “sinitsa” on that basis, while English speakers also focused on its color and called it “blue tit.” Similarly, the sound produced by a chicken is perceived differently across languages. Uzbeks interpret it as “jip-jip,” and therefore call it “jo’ja.” Russians, hearing it as “tsip-tsip,” name it “tsiplyonok,” whereas English speakers perceive it as “chick-chick” and accordingly use the word “chicken.”

During the period in which Navoi lived, the color black was regarded as a symbol of greatness and nobility. This notion has still been preserved in some regions today. The use of names such as Qoravoy, Qorajon, and Qorabotir among Uzbeks also serves as evidence supporting this idea. Taken together, all the aforementioned views represent elements of the mythological worldview of the world. The formation of these symbolic meanings can be traced back and measured in terms of millennia.

In ancient times, questions such as how humans and nature came into existence, what causes changes in the natural world, why wind blows or rain falls, and why the earth shakes compelled our ancestors to reflect deeply. At that time, there were no written records or scientific explanations concerning concepts such as the Sun, the Earth, and the sky. As a result, our ancestors came to believe that the entire world might have been created by some form of divine forces. In their imagination, these divine forces were mainly divided into two categories. The first consisted of deities who bring goodness to people and provide assistance, while the second comprised gods perceived as harmful and destructive to humans. Thus, the mythological worldview concerning the origin of the world, humanity, and nature gradually took shape.

In mythology, three key concepts are considered important: 1) totem, 2) fetish, and 3) anima. By “totem,” we understand animals that various peoples of the world have regarded as their spiritual protectors up to the present day. For example, animals and birds such as the eagle, lion, tiger, wolf, snake, and dragon are venerated in many cultures. At the same time, encountering a wolf, an eagle, or a white camel while traveling has been regarded as a sign of good fortune. Even seeing these animals in dreams has been interpreted as an auspicious omen.

Different peoples living in various regions of the world, depending on their natural environment, have considered different objects, animals, and birds as their protectors. Even today, many nations incorporate their images as symbolic representations on their flags and coats of arms. It is enough to recall that on the flag of the Republic of Uzbekistan, the crescent moon and stars, and on its coat of arms the Huma bird, are preserved as such symbolic emblems.

In some traditional practices, a wolf would be killed and its muzzle cut open, after which a newborn child would be placed inside it, or a charm made from the wolf's teeth would be hung over the cradle where the infant slept. Through such rituals, it was believed that the wolf would become the child's protector. In this sense, the wolf was regarded as a guardian that would shield the child from various evil spirits and malevolent forces. Consequently, children were given names such as Bo'riboy, Bo'ritosh, and Bo'rixon, reflecting this belief. Fetish refers to objects or material things that are regarded with special attention and reverence by people. In many cultures, elements such as the sun, sky, earth, water, sword, and pen have been venerated. Mythological worldview has even preserved its influence in the practice of naming children. Among our people, there are reflections on names such as Fotima, Zuhra, Arofat, Ortiq, Mashrab, Tojiboy, and Tojixon being given to children at birth. Life experience also seems to support the observation that, over time, each person gradually develops a character that corresponds to their name. Therefore, a personal name has been valued as an initial marker that provides basic information about an individual.

Anima refers to the belief-based attitude of humans toward totems and fetishes. The practice of trusting dreams and attempting to form expectations about the future based on everyday events is associated with the influence of animism. In our historically formed customs and rituals, traces of totemism, fetishism, and animism can be clearly observed.

Over time, attempts to scientifically explain events reflected in myths gradually increased. In particular, changes in the seasons, solar and lunar eclipses, and earthquakes were later explained through scientific reasoning. Gradually, humans themselves began to intervene in natural phenomena, and science developed. In folk literature, positive heroic figures emerged who struggle against supernatural forces such as demons, spirits, and dragons.

Thus, the mythological worldview of the world refers to a system of beliefs that dominated approximately two to three thousand years ago.

Within this mythological worldview, gods also existed as the highest beings governing the universe. For example, Zeus was considered the king of all gods. Religions are, by their nature, divided into two categories: 1) monotheistic religions, and 2) polytheistic religions. Monotheistic religions include Judaism and Islam, while polytheistic religions include Zoroastrianism, Buddhism, and Hinduism.

Objective idealists believe that the universe was created by God. In contrast, subjective idealists argue that the world consists of human sensations and perceptions; they claim that reality exists only as it is perceived, and that the world exists in the form in which it is experienced and imagined by the individual.

The different ways in which various peoples perceive the world are primarily connected with historical nomination, and only through etymological research can its deeper meaning be fully understood. In this process, it is determined when a particular word emerged, in which language, according to which word-formation pattern, and on the basis of which linguistic material, as well as from what meaning it originated. When naming an object, the feature of that object chosen as the basis for nomination, as well as its significance in the life of a given people, is of great importance.

For example, if we consider the wolf, Turkic peoples named it with attention to its color; in Turkic languages, the word “bo‘ri” was associated with the meaning “gray.” In contrast, the English named it based on another characteristic, while Russians focused on its habit of dragging its prey and called it “волк.” The English also use expressions such as “to eat like a wolf” and “to be hungry as a wolf,” referring to its perceived greediness in eating.

As for the bear, English speakers have named it “brown one” based on its color, whereas Russians emphasized its love for honey, reflected in expressions such as “медоед” (honey-eater). In Uzbek, as in ancient Turkic, the bear has also been associated with clumsiness and heaviness. The related word “xirs” also conveys the idea of a rough or bulky human body.

The word “kapalak” (butterfly) in ancient Turkic originally meant “rise upward,” indicating that Turkic peoples named this insect according to its movement. English speakers, however, called it “butterfly” (“butter” + “fly”), possibly influenced by its appearance or its tendency to hover around butter or milk, or its pale, buttery wing color. In Russian, “бабочка” is formed by adding a diminutive-affectionate suffix “-ochka” to “baba,” where “baba” historically could refer to a witch or mysterious old woman, reflecting old beliefs that butterflies were mystical beings.

CONCLUSION

From the above, it becomes clear that the linguistic worldview of the world is closely connected with conceptual systems as well as language itself. A single language and a shared socio-historical experience form a unified worldview within a society, which makes it possible to speak of a national picture of the world.

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