

## ABOUT THE "MOUNTAIN OF THE WORLD" MYTH

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**Abstract:** A mythologeme is a core plot of cosmogonic myths, and it is a widespread phenomenon in world cosmology. Primitive ideas about the parameters of the creation of the universe and the emergence of man go back to the problem of the relationship between man and nature and serve as the main factor in the creation of such myths. The same process is observed in early archaic myths about animals and nature. Over time, after human society began to become cultured, mythopoetic and cosmogonic concepts became more defined and perfected. At this time, new images about the construction model of the world gradually appeared. Such views led to the emergence of myths of various forms. In this way, different ideas about the creation of the world began to appear. In this place, the mythologem of imagining the universe into different cosmic vertical-horizontal levels is of primary importance. In addition, there are myths that everything was connected to the center of the world or the axis of the world (Axis Mundi) in the formation of the vision of the universe. At the center of the world, it is imagined that the "mountain of the world" shown in the heroic epics of the Turkic peoples such as "Gorogli" and "Kaan-Kes" stands as a pillar holding the world: "These mountains are "There was a time when it was pouring, it was a time when the water was dividing with Chomich, it was a time when the water was flowing, and the golden mountains began to grow, and the mountain of Duyo appeared."

A number of scientists have studied the mythologeme of "World Mountain" as part of their research. For example, L.P. Potapov about the mountain cult in the mythology of the Turkic peoples, U. Holmberg about the views of the pillar holding the universe in the Finno-Ugric peoples and Turkic peoples, V.N. Torporov, M. Eliade, Orta Myths of the Sakas who lived in Asia, in particular, the model of the world, were partially mentioned by scientists such as A. Akishev in their research. However, the role of mythologemes in the formation of cosmogonic myths and the semantic-functional features of mythological images did not occupy a central place in their work. We, while restoring the model of the three-tiered world in ancient Turkic mythology, paid attention to the role of these mythologemes in the process of creation of the world. In the mythology "Mountain of the World", the mountain is seen as the center of the universe, its roots are underground, and its peak reaches the sky. There was a belief that this mountain is the pillar that holds the world. This motif actually has a very ancient history. For this reason, the cult of consecration of mountains is often found in ancient written monuments. The cult of "mountain" in written monuments is a symbolic image of ancient Turkic myths. In ancient times, people considered themselves weak in front of high mountains and believed that Gods and spirits live on the peaks. That's why they went to the peaks to pray and perform

sacred acts and sacrifices. For example, folio XII of "Irq Bitik" written in runic script, one of the ancient Turkic written monuments, contains the following story: Original text: (XII) (e)r: (a)bqa: b(a)rmyš: tag: q(a)ml(a)myš t(e)ŋride: (e)rkl(i)g: tir: anča: biliŋl(e)r: j(a)b(y)z : ol Meaning: (XII) the man went hunting, he was surrounded in the mountains, the god is Erklig, he says: know from this that it is bad. In this story, it is said that a man went hunting and was surrounded in a mountain, that is, he was found. The man in the horoscope can be a Qam, that is, a shaman. Shamans who went to the high peaks to perform their prayers. According to shamanic mythopoeics, mountains served as the closest sacred space for spiritual connection with God. "Mountain of the World" is described not only in written monuments, but also in archeological findings of the Neolithic period in Ancient Asia, China, the Mediterranean Sea, Central Asia. Already, in world mythology, the mythologem "mountain of the world" has a typological character. The similarity in the first artistic thinking of mankind can be the basis for viewing the "mountain of the world" as a universal image. The mythologime "Mountain of the World" cannot be said to be a product of the artistic thinking of a particular nation. The reason is that this image is repeated in the examples of literary and visual arts belonging to different eras of civilization that are far from each other in terms of territory. Therefore, analogues of these images can be found in folklore samples of many nations.

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