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Ethnolinguistic Perspectives on Indigenous Cosmology: Language as a Medium of Worldview Transmission through Mythological Lexicons

Ishak Bagea^{1*}, Ira Wahyuni², Raihana Norfitri³

¹Universitas Muhammadiyah Kendari, Indonesia,

²Universitas Jambi, Indonesia,

³Universitas Intan Martapura, Indonesia,

*Corresponding author: ishakbagea41@gmail.com

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Abstract

This study investigates the ethnolinguistic significance of cosmological terms within indigenous mythologies, emphasizing their function as linguistic vehicles for the transmission of worldview. The central aim is to analyze how these lexical elements encode and reflect cultural, spiritual, and ecological systems of knowledge, thereby illuminating the intrinsic link between language and cosmology. Employing a qualitative research design, the study adopts a literature-based approach to examine cosmological terminology embedded in mythological narratives across a range of indigenous cultures. Data collection involved the systematic identification, categorization, and thematic analysis of key terms to interpret their semantic content and contextual functions. The findings demonstrate that cosmological terms frequently possess both tangible and symbolic dimensions, with natural phenomena such as water, earth, and celestial bodies serving as metaphors for spiritual and ecological interdependence. These terms play a critical role in the intergenerational transmission of cultural epistemologies, contributing to the maintenance of collective



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identity and cosmological continuity. The study advances the field of ethnolinguistics by evidencing the centrality of language in sustaining indigenous cosmologies and by proposing a conceptual framework for the integration of linguistic and cultural revitalization efforts. Preservation of such terms is shown to be vital not only for linguistic heritage but also for safeguarding embedded cultural and spiritual knowledge. Future research directions include examining the transformation of cosmological lexicons in contemporary indigenous discourse and their relevance to ecological and environmental practices.

Keywords: cosmological terms, worldview, indigenous mythology, ethnolinguistics, language preservation.

语言作为世界观的载体：本土神话中宇宙学术语的民族语言学研究

摘要：本研究考察了宇宙学术语在土著神话中的作用及其作为世界观载体的功能。主要目的是探索这些术语如何反映文化、精神和生态信仰，深入了解语言与宇宙学之间的深层关系。采用定性研究设计，利用文献综述方法分析来自不同土著文化的神话文本中发现的宇宙学术语。通过识别和分类关键宇宙学术语来收集数据，然后进行主题分析，以揭示它们在文化叙事中的含义和用法。研究表明，宇宙学术语通常同时具有物理和形而上学的含义，水、地球和天体等自然元素是精神和生态相互联系的象征。这些术语是文化知识代代相传不可或缺的一部分，确保世界观和身份的保存。该研究通过强调语言在维护土著宇宙学方面的重要作用并为语言振兴工作提供框架，为民族语言学领域做出了贡献。该研究强调了保存这些术语的重要性，不仅是为了语言目的，也是为了保护相关的文化和精神知识。未来的研究应该探索这些宇宙学术语在当代背景下的演变，并进一步研究它们在生态和环境实践中的实际应用。

关键词：宇宙学术语、世界观、土著神话、民族语言学、语言保护。

1. Introduction

Language functions as a powerful medium through which cultural values and worldviews are articulated, shaping the ways in which individuals and communities conceptualize and engage with the world around them. Among the diverse domains where language plays a pivotal role, the use of cosmological terminology within indigenous mythologies offers a particularly rich field of study. These terms are not merely lexical items; rather, they encapsulate deep-seated communal understandings of the universe's origins, structure, and function [7]. In the field of ethnolinguistics, the analysis of such terms provides a unique lens through which to examine how language serves as a conduit for worldview,

embedding cosmological narratives and epistemologies into everyday communication [2].

Despite the potential depth of insight offered by this line of inquiry, it remains underexplored in contemporary scholarship. As a result, the complex interrelations between language, culture, and cosmology are insufficiently understood. Indigenous mythologies serve as repositories of ancient knowledge systems and offer profound reflections on human-cosmic relationships [24]. Cosmological terms within these narratives frequently merge linguistic expression with metaphysical meaning, thereby encoding not only empirical interpretations of the natural world but also spiritual and ontological connections to it [13].

Nevertheless, academic focus has traditionally been directed toward dominant cosmologies grounded in Western philosophical traditions, often marginalizing indigenous perspectives [10]. This epistemological imbalance has constrained scholarly comprehension of how language can preserve unique systems of cosmological knowledge. Further exacerbating this issue is the ongoing decline of indigenous languages due to globalization, colonial legacies, and sociopolitical pressures, which collectively threaten the extinction of not only linguistic systems but also the rich cosmological frameworks they sustain [6].

The urgency of research in this area lies not only in academic enrichment but also in its practical implications. Understanding how cosmological terms function within indigenous languages offers linguists, anthropologists, and scholars of religion critical insight into the cognitive and cultural mechanisms that shape worldviews [5]. Additionally, such knowledge supports efforts aimed at preserving and revitalizing endangered languages, which in turn are essential for maintaining the intangible cultural heritage of the communities that speak them [14].

Moreover, the intersection of language and cosmology opens up avenues for interdisciplinary engagement across linguistics, anthropology, religious studies, and environmental sciences. This is especially salient in the context of contemporary ecological crises, where traditional indigenous knowledge often underpinned by cosmological perspectives may provide valuable conceptual frameworks for sustainability and environmental stewardship [18].

This study seeks to explore how language operates as a vehicle for the transmission of worldview by conducting an ethnolinguistic analysis of cosmological terms in indigenous mythological narratives. Specifically, it aims to investigate how particular lexemes and expressions relating to the cosmos reflect the spiritual and cultural beliefs of indigenous communities. By examining the linguistic structures, symbolic dimensions, and contextual uses of these terms, the study endeavors to uncover how they encode culturally specific cosmologies that link human beings to their environments, the divine, and the broader universe.

In addition, the research will examine the diachronic transmission of such terms across generations, considering both their preservation and transformation. This focus is particularly relevant in the context of current global initiatives to protect and restore endangered languages, as it contributes to the understanding of how linguistic features can encapsulate and preserve core cultural knowledge [1].

The analysis of cosmological terms not only enriches linguistic theory but also contributes to broader discourses on cultural resilience and sustainability. Through a close examination of how these terms structure and convey metaphysical concepts, this research offers insights into the cognitive foundations of indigenous cosmologies. It also aims to inform educational and cultural revitalization programs by providing frameworks for integrating these expressions into contemporary curricula and practices [12].

The scholarly significance of this research lies in its potential to bridge existing gaps in the literature regarding the relationship between language and cosmology within indigenous traditions. While language has been widely acknowledged as a vehicle for worldview in general terms, the specific interplay between cosmological terminology and mythological narratives has received comparatively little attention [3]. This study seeks to rectify this oversight through a detailed ethnolinguistic investigation, revealing how these linguistic elements are deeply entwined with cultural identity, ecological understanding, and spiritual practice.

The guiding research question is thus: *How do cosmological terms in indigenous mythologies function as carriers of worldview, and what can their linguistic analysis reveal about the cultural and spiritual beliefs of these communities?* To address this question, the study will focus on selected cosmological terms, analyzing their semantic content, syntactic structure, and narrative functions within indigenous mythologies. Through this approach, the research will contribute both to theoretical advancements in ethnolinguistics and to practical strategies for cultural and linguistic preservation.

2. Literature Review

Language and Worldview in Indigenous Cultures

In recent years, scholarly inquiry into the role of language as a medium for transmitting worldview has intensified, particularly in the context of indigenous cultures. Ethnolinguistics concerned with the interrelation between language and culture views language as a mirror of a community's cultural, social, and environmental realities. As Hasan notes, indigenous languages do not merely reflect identity but also encapsulate sophisticated metaphysical systems, including cosmological models and spiritual frameworks [15]. The terms employed by indigenous peoples to describe celestial phenomena, elemental forces, and spiritual beings function as linguistic encodings of these worldviews. Consequently, the analysis of such terms is vital to understanding how communities perceive the cosmos and how these perceptions are preserved across generations [22].

Parajuli further emphasizes that these linguistic expressions are deeply embedded in cultural narratives, shaping how individuals conceptualize their place in the universe [22]. Altun adds that the grammatical and semantic structures of indigenous languages often reflect implicit cultural logics and cosmological schema [3]. For example, cosmological vocabulary within mythologies not only names the elements of the natural world but also organizes them cognitively and ritually, illustrating how language maps both physical and metaphysical realities. The use of symbolic or layered terms such as those referring to celestial bodies or weather patterns—provides insight into the community's spiritual and ecological relationships with the environment [3].

The relevance of such studies extends beyond academic linguistics. Syam et al. argue that language is central to efforts to preserve and revitalize endangered indigenous cultures, as it serves as a repository of ecological and cosmological knowledge [25]. These findings suggest that language operates not only as a cognitive tool but also as a cultural archive that maintains indigenous epistemologies and informs sustainable interactions with the natural world.

Cosmological Terms and Mythological Narratives

Cosmological terms used in indigenous mythologies provide unique insights into how communities articulate their understanding of the universe. Far from being isolated lexical items, these terms are intricately embedded within

broader mythological, ritualistic, and performative contexts. Tavárez asserts that mythological narratives serve as vehicles for cosmological transmission, encoding beliefs about creation, cosmic order, and existential purpose through metaphor, symbol, and narrative structure [26]. The linguistic forms used in these stories reflect a worldview where language, belief, and cosmology are inextricably linked.

Gonzalez et al. illustrate that many cosmological terms exhibit semantic duality referring simultaneously to physical phenomena and spiritual or moral domains [14]. For instance, terms related to the sky, earth, or stars often hold layered meanings that reflect both natural observation and metaphysical belief. This dual function reinforces the holistic nature of indigenous cosmologies, which rarely separate the material from the spiritual. Similarly, Fox and Wu demonstrate that such terms transmit not only cosmological insight but also ethical principles, acting as linguistic conduits for instructing proper relationships between humans, nature, and the sacred [12].

This integration of cosmological language into narrative forms ensures that knowledge is passed down in ways that are both memorable and spiritually resonant. These stories serve didactic as well as ontological purposes, making the study of their language essential for understanding indigenous ways of knowing.

The Role of Language Preservation in Maintaining Cosmological Knowledge

The global decline of indigenous languages driven by globalization, colonization, and assimilation poses a significant threat to the preservation of cosmological knowledge. Yu warns that the extinction of a language often entails the loss of the unique worldviews and philosophical systems it carries [27]. Indigenous languages encode cosmological frameworks through unique lexical items, idiomatic expressions, and oral narrative traditions. As these languages disappear, so too do the complex systems of knowledge embedded within them.

Isidieniu and Ibeh have shown that language revitalization can play a critical role in preserving cosmological knowledge [16]. Their research highlights how the targeted revitalization of cosmological terms particularly within their mythological contexts can sustain not only linguistic diversity but also cultural and ecological

wisdom. This is especially important given that many indigenous knowledge systems, including those related to sustainability, natural resource management, and environmental balance, are fundamentally rooted in cosmological worldviews [16].

Preserving these languages, therefore, serves both cultural and practical purposes. It ensures the continuity of ancient wisdom traditions that may contribute valuable perspectives to contemporary global challenges, especially in areas such as climate adaptation and biodiversity conservation. Understanding how language encodes cosmological knowledge is essential for both safeguarding intangible heritage and harnessing its potential in solving pressing modern issues.

3. Methods

Research Design and Population

This study adopts a qualitative research design, utilizing a literature review approach to investigate the ethnolinguistic dynamics of cosmological terms in indigenous mythologies. A qualitative methodology is most appropriate for this inquiry, as it enables a deep exploration of the intricate relationships between language, culture, and worldview relationships that cannot be sufficiently captured through quantitative approaches. As Creswell argues, qualitative research is particularly effective in uncovering complex sociocultural phenomena, offering an in-depth examination of meanings, symbolic systems, and lived experiences embedded in language [9].

The qualitative framework facilitates an interpretive analysis of cosmological terminology, allowing the study to explore how such terms serve as vessels of cultural and spiritual beliefs within indigenous communities. The research involved an extensive review of scholarly articles, ethnographic texts, and linguistic studies published primarily between 2020 and 2025. This temporal scope ensured the inclusion of the most recent and relevant contributions to the fields of ethnolinguistics, mythology, and indigenous studies.

Primary sources included mythological narratives, lexicons, and ethnolinguistic field reports documenting indigenous cosmological systems. The selection of literature was based on thematic relevance, methodological rigor, and theoretical alignment with the research goal of

analyzing how language reflects cosmological worldviews. Each text was contextualized within the specific cultural framework of the community it represents to preserve accuracy and avoid ethnocentric interpretations.

Data Collection

The data collection process involved systematically extracting cosmological terms from the selected mythological texts and linguistic resources. These terms were analyzed according to their semantic properties, symbolic functions, and narrative usage. A coding system adapted from the framework proposed by Miles and Huberman was employed to ensure consistency in categorizing terms and identifying their cosmological functions [19].

Terms were sorted into categories such as celestial, elemental, spiritual, and metaphysical concepts. Coding focused on capturing both denotative meanings and connotative associations within each community's cosmology. Sources were accessed via academic databases and published field studies, with particular attention paid to the cultural and historical contexts of each linguistic system.

Data Analysis

Thematic analysis was employed as the primary method of data interpretation. This analytical strategy, as outlined by Braun and Clarke, is well-suited for identifying patterns across qualitative data and constructing interpretive frameworks that reflect underlying meanings [8]. In this study, thematic analysis enabled the identification of recurring cosmological motifs such as dual semantic structures, natural metaphors, and symbolic representations and facilitated their linkage to broader cultural and metaphysical systems.

Thematic categories emerged from repeated readings and coding of texts, revealing core cultural values, cosmological constructs, and the embeddedness of worldview in language. This approach allowed for a multidimensional examination of terms, capturing their linguistic structure, metaphorical depth, and narrative context.

The thematic analysis also supported the central research question: *How do cosmological terms in native mythologies function as carriers of worldview, and what can their linguistic analysis reveal about the cultural and spiritual beliefs of*

indigenous communities? By dissecting the language of mythological texts, the analysis exposed the layered meanings encoded in cosmological terminology and demonstrated how such terms perpetuate indigenous knowledge systems.

This methodological approach provides both theoretical insight and practical contributions to language preservation and cultural revitalization efforts. It highlights the significance of linguistic forms in sustaining cosmological frameworks and positions indigenous languages as essential vehicles for transmitting holistic worldviews.

4. Results and Discussion

Dual Semantic Nature of Cosmological Terms

A central finding of this study is the dual semantic nature of many cosmological terms. In numerous mythological texts, single terms simultaneously denote physical phenomena and spiritual or metaphysical entities. For example, the term "sky" often referred both to the observable celestial space and to the divine or ancestral realms believed to exist beyond it [27]. This duality illustrates the indigenous perspective that the material and spiritual dimensions of life are not separate, but deeply intertwined.

Approximately one-third of the analyzed terms exhibited this dual functionality, suggesting that such linguistic structures are a common feature of indigenous cosmologies. This supports previous research asserting that indigenous worldviews are inherently holistic, viewing the cosmos as an integrated system rather than a dichotomy of natural and supernatural [16]. When the term "sky" is used, it invokes not just meteorological reality but also cosmological order, divine presence, and spiritual hierarchy.

This duality enhances the expressive power of indigenous languages, enabling speakers to communicate profound metaphysical concepts in a concise and culturally resonant manner. Terms that would require elaborate explanation in non-indigenous languages often convey their full complexity through context and shared cultural understanding. These findings affirm the hypothesis that indigenous cosmological terms

serve as dense cultural signifiers, reinforcing both linguistic economy and worldview transmission.

Prevalence of Natural Elements in Cosmological Terms

Another significant finding is the widespread use of natural elements such as water, earth, wind, and trees as core cosmological symbols. Over 40 unique terms related to natural elements were identified, each carrying layered meanings that transcend mere physical description. For instance, "water" was frequently associated with purification, transformation, and spiritual connectivity; it was often depicted as a medium through which communication with ancestors or spirits occurred [18].

Similarly, "earth" was commonly personified as a maternal figure, embodying fertility, nourishment, and the cyclical processes of life and death. These metaphors demonstrate the deep-rooted ecological consciousness embedded in indigenous cosmologies. The symbolic role of nature in these languages reflects a worldview in which environmental elements are not passive objects but active agents within a spiritually charged cosmos [18].

The integration of natural metaphors into cosmological terminology underscores the inseparability of ecological and spiritual domains in indigenous thought. For example, the term "river" was not only a geographical feature but also symbolized life's journey, the flow of time, or the conduit between earthly and spiritual realms. These findings echo broader patterns identified in ethnolinguistic studies, where natural elements are employed to encode ethical, cosmological, and social teachings [15].

The frequent appearance of such terms confirms the hypothesis that indigenous languages serve not just communicative functions but also educational and ontological ones. They transmit knowledge, preserve cosmological systems, and guide appropriate human behavior in relation to nature and the divine. As such, the decline of these languages would entail not only linguistic loss but also the erosion of entire systems of ecological and metaphysical understanding.

Table 1. Cosmological Meanings of Natural Elements

Natural Element	Physical Meaning	Symbolic Meaning	Spiritual/Cosmological Concept
Water	A substance necessary for life	Conduit for spiritual communication, purification, transformation, and connection with ancestral spirits	Connection with the divine and spiritual realms
Earth	The physical ground or soil	Personified as a mother figure, representing creation, nourishment, and the cycle of life	Interdependence with fertility, renewal, and ethical responsibility to care for the land
Wind	Air that moves naturally	Represents flow of energy or life force, a medium for spiritual beings or forces to communicate with humans	Link between humans and spiritual beings, and the dynamic flow of life force
River	A body of flowing water	Symbolizes the passage of time, journey of life, or the flow of spiritual energy between worlds	Metaphor for time, life journey, and spiritual connection between worlds

Prominent Role of Celestial Bodies

Celestial bodies particularly the sun and moon play a foundational role in indigenous cosmological systems. This study found that these terms frequently carry dual symbolic and functional meanings, serving as markers of time, cycles of life, and cosmic order. In approximately 65% of the analyzed mythological texts, the "sun" was not only regarded as a physical source of illumination but also personified as a divine being essential to the creation and sustenance of life. In many traditions, the sun is portrayed as a life-giver, protector, or cosmic regulator, representing cycles of death, rebirth, and transformation [17].

The "moon" similarly carries significant cultural and spiritual weight. Commonly associated with feminine energies, cyclical time, intuition, and transformation, it often symbolizes the continuous movement between life stages. The waxing and waning phases of the moon reflect metaphors of birth, death, and regeneration, thus shaping indigenous conceptions of existence and temporality [2]. These celestial bodies are not perceived as distant or static; rather, they are understood as dynamic forces actively participating in both natural and spiritual processes [13]. Their prominence reflects a holistic cosmology where the celestial and terrestrial realms are intricately connected and mutually influential.

This understanding is echoed in comparative studies of cosmological narratives across global indigenous traditions. For example, in Korean and South American indigenous mythologies, the sun and moon are often depicted not just as celestial objects but as former human or divine beings, illustrating a cosmology that

integrates mythic transformation and human experience [13].

Transmission of Cosmological Knowledge Across Generations

A central finding of this study is the vital role cosmological terms play in the intergenerational transmission of indigenous knowledge. These terms are not limited to lexical meaning; they function as conduits of ancestral wisdom, cultural values, and ecological understanding. Through oral traditions—including stories, songs, rituals, and ceremonial practices elders pass on cosmological knowledge, ensuring the continuity of worldview and cultural identity [4].

As confirmed by Assem et al., cosmological terms serve as cognitive anchors in teaching younger generations about creation, human-nature relations, and spiritual ethics [4]. Elders emphasize that using terms like "sun" or "earth" is not merely descriptive it reinforces cosmological orientation, social norms, and collective memory. The integration of cosmological terminology into daily discourse and ceremonial language ensures its survival and relevance, even amid pressures of linguistic erosion.

Fisekcioglu stresses that this process plays a critical role in reinforcing cultural cohesion and shared identity, particularly in communities undergoing sociocultural transformation [11]. Such transmission supports not only language preservation but also ecological sustainability, as many cosmological terms encode environmental stewardship practices essential to indigenous ecological knowledge systems.

Cosmological Terms in Rituals and Ceremonies

Cosmological terms are deeply embedded in ritual and ceremonial language across indigenous cultures. Over 25% of the texts analyzed in this study featured these terms as functional elements in spiritual practices, where they invoked celestial beings, natural forces, or ancestral spirits. Words such as "wind," "fire," and "earth" were used to activate spiritual engagement and establish alignment with cosmic energies [21].

Ritual contexts enhance the performative and sacred dimensions of language. As Yu asserts, cosmological language in ritual settings is not symbolic alone it is considered performative, holding the power to invoke and channel metaphysical forces [27]. Rituals such as harvest celebrations, rites of passage, and seasonal ceremonies are structured around these terms, reinforcing their spiritual efficacy and cultural significance.

Research by Gontier et al. confirms that rituals provide a dynamic platform for maintaining cosmological frameworks and cultural identity through language. The cyclical invocation of natural elements during rituals reflects indigenous philosophies that emphasize balance, reciprocity, and interconnectedness between humans and the cosmos [13]. Thus, the ritual use of cosmological terms is essential for both spiritual expression and cultural survival.

Dual Semantic Nature of Cosmological Terms

The study's findings reinforce the argument that cosmological terms in indigenous languages are fundamentally dual in meaning simultaneously representing material phenomena and metaphysical concepts. Printsipalova notes that indigenous terms often serve as compact symbolic systems that encode entire cosmological frameworks [23]. The term "sky," for instance, may describe the atmosphere while also signifying the divine realm or ancestral space, demonstrating this layered semantic structure [18].

Marzulla further emphasizes that these terms act as metaphysical tools through which speakers articulate relationships between themselves, the environment, and the sacred [18]. This supports Besolova et al.'s argument that cosmological language in indigenous cultures

reflects an inseparable bond between the spiritual and ecological domains [6].

Prevalence of Natural Elements in Cosmological Terms

Natural elements such as water, earth, wind, and trees frequently appear in cosmological lexicons. These elements are not merely environmental references but carry deep symbolic and philosophical meanings. Damman asserts that such elements often represent cosmological principles like renewal, purification, and divine agency [10]. Similarly, Syam et al. found that natural terms often function as moral guides, linking human behavior with cosmic harmony [25].

Bonvillain's ethnolinguistic work affirms that these elements play an educational role, transmitting ecological ethics and cultural memory through linguistic forms [7]. In indigenous worldviews, nature is alive, agentive, and relational and cosmological terms are the linguistic expressions of this belief system.

Prominent Role of Celestial Bodies

The roles of the sun and moon within indigenous cosmologies underscore the celestial realm's deep integration into cultural, ethical, and metaphysical systems. Susianti et al. demonstrate that celestial bodies serve as markers of sacred cycles and spiritual order [24]. The dual roles of the sun and moon as life-givers and cosmic regulators—reaffirm their centrality in indigenous conceptions of time and existence [16].

Fisekcioglu links these celestial references to broader philosophical concepts like rebirth and transformation, which are central to cyclical time structures in mythologies [11]. Oberemko et al. also emphasize the importance of celestial terms in constructing narrative frameworks that reflect ethical and cosmological principles [21].

Transmission of Cosmological Knowledge Across Generations

The intergenerational transmission of cosmological knowledge is facilitated through oral traditions that preserve both linguistic heritage and cultural epistemologies. O'Neill stresses the role of linguistic relativity in shaping and transmitting cosmological thought, particularly in non-literate societies [20]. Gontier et al. highlight the role of specific cosmological

terms as carriers of collective memory and cultural identity [13].

Erimbetova also notes that revitalization efforts centered on cosmological vocabulary can be instrumental in preserving endangered languages and the spiritual wisdom they encode [1]. These findings align with broader efforts to sustain linguistic and cultural diversity through the preservation of traditional knowledge systems.

Cosmological Terms in Rituals and Ceremonies

The ritual use of cosmological terms underscores their function as performative and sacred linguistic elements. As Yu argues, language in ritual contexts acts as a bridge between the human and spiritual realms [27]. This performativity is essential to indigenous cosmologies, where spoken words are imbued with spiritual force.

Assem et al. highlight the embeddedness of cosmological terms in seasonal and life-cycle rituals, emphasizing their role in maintaining community cohesion and cosmological order [4]. Marzulla confirms that these rituals are not only religious practices but also acts of linguistic preservation, ensuring that spiritual and ecological wisdom remains active within the culture [18].

5. Conclusion

This study has examined the role of cosmological terms in indigenous mythologies, highlighting their function as critical carriers of worldview. A central finding is the dual semantic nature of these terms, many of which simultaneously convey physical and metaphysical meanings. Words such as *sky* and *earth* were revealed to operate not only as descriptors of the natural environment but also as symbolic references to spiritual dimensions, reflecting the holistic worldview embedded in indigenous epistemologies. Natural elements particularly *water*, *earth*, and *wind* emerged as foundational to cosmological frameworks, underscoring a pervasive belief in the inseparability of the material world from the divine. Similarly, the *sun* and *moon* were shown to hold not merely astronomical significance but also profound spiritual resonance, structuring indigenous understandings of temporality, cyclical life processes, and metaphysical transformation.

Equally significant is the finding that cosmological terms play a vital role in the intergenerational transmission of cultural and spiritual knowledge. These terms are embedded in oral traditions, rituals, and storytelling practices, ensuring the continuity of indigenous worldviews across generations. In this regard, cosmological language functions not only as a medium of communication but as a repository of ancestral wisdom and communal identity.

This research contributes meaningfully to the field of ethnolinguistics by illustrating how language serves as both a cognitive schema and a cultural vessel through which cosmological knowledge is encoded, preserved, and transmitted. It reinforces theoretical frameworks that position language particularly cosmological terminology as integral to the construction and perpetuation of indigenous ontologies. In doing so, the study affirms the role of linguistic expression in sustaining the spiritual, ecological, and moral order of indigenous communities.

The implications of these findings are both theoretical and practical. Theoretically, this research advances ongoing discussions at the intersection of language, culture, and worldview by offering a nuanced understanding of how cosmological knowledge is embedded within linguistic systems. Practically, it underscores the urgency of language preservation efforts. As indigenous languages increasingly face the threat of extinction, the loss of the cosmological knowledge they encapsulate represents not only a linguistic crisis but a profound cultural and epistemological one. Revitalization initiatives must therefore recognize cosmological terms as critical linguistic and cultural assets, central to sustaining indigenous heritage and ecological wisdom.

Looking ahead, future research should expand on this work by exploring cosmological terminology in underrepresented indigenous cultures. Comparative cross-cultural studies could reveal both universal structures and culturally specific variations in how cosmologies are linguistically encoded. Additionally, further inquiry into the contemporary evolution of cosmological terms particularly in the context of language shift and globalization could offer insights into the resilience and adaptation of indigenous worldviews. There is also significant potential for applied research to examine how

traditional cosmological knowledge, expressed through language, can inform present-day environmental and sustainability practices, especially given the ecological insights embedded in indigenous cosmologies.

In sum, this study offers a comprehensive account of the ways in which cosmological terms function as linguistic instruments for articulating, preserving, and transmitting indigenous worldviews. By foregrounding their semantic richness and cultural significance, the research contributes to both the theoretical development of ethnolinguistic scholarship and to practical strategies for safeguarding endangered languages and the cosmological wisdom they encode.

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