

The Moon as A Multidimensional Concept: A Comparative Study in English And Uzbek Cultural and Literary Contexts

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Abstract: This article examines the concept of the moon as a multidimensional phenomenon in English and Uzbek cultural and literary traditions. The study analyzes the semantic, symbolic, and functional aspects of the moon, including its astronomical, temporal, cultural, folkloric, and metaphorical meanings. Particular attention is given to the role of the moon in reflecting human emotions, psychological states, and natural cycles. Through a comparative approach, the research highlights both universal and culture-specific interpretations of the moon in Eastern and Western contexts. The findings demonstrate that the moon functions not only as a celestial body but also as a powerful symbolic construct deeply embedded in human consciousness, literature, and cultural discourse.

Keywords: Moon concept, comparative literature, symbolism, cultural studies, folklore, metaphor, Uzbek literature, English literature, semantics, natural cycles.

Introduction: The diversity of cultural relations between Western and Eastern countries is one of the current problems of modern humanitarian research. In recent years, the number of studies in this direction has been increasing. Scientific research is being conducted as a result of comparing the influence of the cultural traditions of the English and Uzbek peoples on the language. "A comparative analysis of the most stable elements plays an important role in clarifying the specific features of the relationship between national literatures. The world of art "prototypes". These include images of celestial bodies - the sun, stars, and the moon. According to the oldest information, according to mythological beliefs, the moon was created in the initial stages of the creation of the world and is usually depicted in a sequence of movements.

Since ancient times, the moon has also been an important symbol in the mythological views of various peoples. The concept of the moon has many meanings in linguistics, cultural studies, and literary studies: astronomical, time measurement, folkloric, metaphorical, and aspects related to natural cycles. This article analyzes the concept of the moon in

historical, cultural, and literary contexts, in particular in English and Uzbek literature, based on a comparative approach.

Astronomical Meaning: The Moon is a natural object in the solar system, and as a natural satellite of the Earth, it refers to its physical properties, such as brightness, shape, and phases.

Time Measurement: The moon is used as a unit of time in the calendar system. For example, the length of a month varies from month to month, and the phases of the moon are used to measure time.

Cultural and Folkloric Meaning: The moon is an important symbol in various cultures and traditions, and it often appears in fairy tales, legends, and other cultural expressions. In this sense, the moon can represent romantic, mystical, or ancient imagery.

Metaphorical Meaning: The moon is used in poetic and metaphorical contexts. In these contexts, the moon is often used to represent feelings, mental states, or aesthetic concepts.

Natural Cycles: The different phases of the moon (new moon, full moon, crescent moon, etc.) reflect the

passage of time, natural cycles, and variability. This aspect is especially important in agrarian societies and calendar systems.

The concept of "moon" has several meanings in these fields, each of which is studied and interpreted in its own context. In this article, we will examine several meanings of the concept of moon through examples.

This study analyzes cultural-archaeological, mythological and literary sources based on a conceptual approach. The image of the moon concept in the mythology of various cultures (in particular, Chinese, Greek, Roman, Egyptian, Inca, African and Celtic) is studied based on content analysis. The metaphorical interpretation of the moon image in English and Uzbek literature is also analyzed semantically.

The sources are mainly Shakespeare's "Romeo and Juliet", Virginia Woolf's "For Parting", Cholpon's novels "Night and Day" and examples from the poetry of Jamal Kamal.

The symbolism of the moon is complex and fascinating. It is no coincidence that this celestial object has inspired so much creativity throughout history. Since ancient times, the moon has been considered a symbol of the feminine in the West. The moon has also been known as a symbol of witchcraft. If we look at the mythology of ancient times, the moon has been characterized in its own way in the history of different countries. At the same time, it has been animated and even worshiped.

"Since ancient times, the stars and the moon have served as beacons for navigation on land and sea. Similarly, the moon's position in the night sky has been used as an indicator for tasks such as determining the change of seasons and the optimal times for planting and harvesting crops. Throughout history, people in many cultures have believed in the moon as a symbol full of power and feminine energy. Of these, Artemis was one of the most revered of the ancient Greek deities, presiding over the hunt and considered the protector of fertility, virginity, and the wilderness and wild animals. Bendis was the goddess of the moon and hunting in parts of what is now Bulgaria, Greece, and Turkey. She was also called Dilonxos, which means the Goddess of the Double Spear, for several reasons. She was often depicted with two spears. Finally, she was believed to have two lights, one from herself and the other from the sun.

In Welsh folklore and mythology, she was known as Cerridwen. A Celtic goddess associated with inspiration, fertility, and wisdom. These attributes were often associated with the moon and the intuitive energy of women.

She was also considered a powerful sorceress and guardian of the magical cauldron, a source of beauty, wisdom, inspiration, transformation, and rebirth. She was often depicted as one aspect of the Celtic triad, where Cerridwen represented the Crone, Blodeuwedd the Maiden, and Arianhod the Mother. However, like most Celtic female deities, she was considered a powerful embodiment of all three aspects of the Triad. According to Chinese literature and mythology, Chang'e or Ch'ang O is a beautiful Chinese moon goddess. Every year in August, the Chinese celebrate the Mid-Autumn Festival in her honor. The silhouette of a frog in the moon is believed to represent the goddess, and many people go outside to marvel at her appearance.

In Greek mythology, Hecate or Hekate is the goddess of the moon. She is often associated with the moon, magic, witchcraft, and nocturnal creatures such as ghosts and hellhounds. She was believed to have power over all the realms, the sea, the Earth, and the sky. Hecate is often depicted holding a burning torch, a symbol of her connection to darkness and night. Some myths say that she used the torch to find Persephone, who had been kidnapped and taken to the Underworld. In later depictions, she is depicted with three bodies or faces, facing backwards and in all directions, representing her role as a guardian of doorways and crossroads.

In Egyptian mythology, Isis, which means throne, was a lunar goddess associated with life, healing, and magic. She was considered the protector of the sick, women, and children. As one of the most prominent deities of ancient Egypt, Isis assumed the functions of all other important women. Over time, the gods attributed her most important functions and duties to marital fidelity, the protection of childhood and womanhood, and the healing of the sick. She was also believed to be the most powerful sorceress, mastering the work of magical charms and spells. Isis was the divine embodiment of the perfect mother and wife, and was often depicted as a beautiful woman wearing cow horns with a moon.

According to the Fon people of Abomey, Mawu is an African creator goddess associated with the moon. The Fon people believed that Mawu was the personification of the moon and was responsible for the cool temperatures and the night in Africa. She is often depicted as an old wise woman and mother. Mawu is also considered a female deity of joy, fertility, and rest.

Rhiannon, Queen of the Night Celtic goddess of fertility, magic, wisdom, rebirth, beauty, transformation, poetry, and inspiration. She is often associated with death, night, and the moon, as well as horses and otherworldly songs.

In Greek mythology, she was Selene. A Titan goddess of the moon, representing the moon. She is the daughter of two other Titan gods, Theia and Hyperion. She has one brother, the sun god Helios, and one sister, the dawn goddess Eos. She is usually depicted riding her moon chariot, riding across the night sky and the heavens. Although she is a deity in her own right, she is sometimes associated with two other moon goddesses, Artemis and Hecate. However, while Artemis and Hecate are considered moon goddesses, Selene was considered the personification of the moon. Her Roman counterpart was Luna.

In Native American mythology, Yolkai Etsan was the moon god of the Navajo tribe. It was believed that her sister and sky goddess Yolkai made her from the shell of a scaly tree. She is therefore also known as the White Shell Woman. Yolkai Etsan is often associated with the moon, the Earth, and the seasons. To Native Americans, she was the ruler and protector of the oceans and the dawn, as well as the creator of corn and fire. They believed that the goddess created the first men from white corn and women from yellow corn.

In the periods we have considered above, it was believed that there were deities and gods in the image of the moon, with the characteristics of the moon. In almost all of these, the characteristics of the moon are expressed in a very close way. From the mythology of ancient times, we can see that the moon had the following symbolic meanings and also represented opposing motifs.

Protector of wild animals, healer of the sick, creator of corn and fire, guardian of doors and crossroads, protector of childhood and womanhood, guardian of the magic cauldron. He is the patron and protector of carters and travelers, bearer of two kinds of light, distributor or possessor of feminine energy, birth, powerful sorcerer, and is associated with virginity, fertility, wisdom, beauty, inspiration, transformation, and rebirth, magic, witchcraft, and nocturnal creatures such as ghosts and hellhounds., life, healing, and magic.. fidelity to marriage as well as. instinct, creativity, femininity, and the element of water. He has also represented symbolic motifs such as joy, fertility, beauty, transformation, poetry, and so on.

The myths about the moon and lunar cycles are primarily associated with the sun: the moon and the sun are two opposites inherent in the mythological consciousness, consisting of Yin and Yang, opposing each other within the framework of a system of opposites. That is, upper-lower, male-female, living-dead, etc. Thus, in ancient Chinese philosophy, it is believed that the passive, dark part of Yin, the feminine principle, is associated with the moon, and the active,

bright, courageous Yang is associated with the Sun. The goddess Bendus (present-day Bulgaria, Greece and parts of Turkey), which we considered above, also reflected the possession of two sources of light by the moon.

According to the results of the cultural-comparative analysis, the following general conclusions were made:

- The moon is a symbol of femininity: In almost all ancient cultures, the moon is associated with female divinity, fertility, life and mysterious forces. For example, Artemis (Greek), Isis (Egyptian), Luna (Roman), Mama Quilla (Inca), Rhiannon (Celtic), etc.
- Moon – metaphorical representation: In literature, the moon is used as a symbol of concepts such as beauty, love, sadness, loneliness, time, change. This is also reflected in English and Uzbek literature.
- Moon – dualistic symbol: In Chinese philosophy, the moon and the sun exist in opposition through the principle of “Yin-Yang” – female-male, dark-light, passive-active.

In cultural and literary thought, it is observed that the image of the moon has a universal semantic load. Although it is named and expressed in different symbols in different cultures, the main content is combined within the framework of femininity, mysterious power, life cycles, time and emotions.

In literature, the symbolic load of the image of the moon has always been interpreted in a poetic context as variability, intuition, and sometimes as holiness and friendly danger (darkness, sadness). For example, while Cholpon depicts desire and beauty through the moon, Jamal Kamal turns it into a symbol of darkness and suffering. In Shakespeare, the moon is a symbol of the variability of love feelings, in Woolf - an expression of time and spiritual changes.

If we consider the metaphorical meanings of the moon in the context of Uzbek fiction, the motif of the "moon" and its characteristics are described by the authors as follows;

“After the girls entered, Olmaskhan, who remained in the carriage, looked at the moon in the sky, lost in strange and sweet thoughts, and thought about the moon on earth.”

In this passage from Cholpon’s “Night and Day,” the word “moon” has two interpretations. In the sentence “Looking at the moon in the sky,” the moon represents a celestial body, while in the sentence “thinking about the moon on earth,” the moon symbolically represents beauty, desire, and longing. There are also meanings of “moon” that are completely opposite to the symbolic meaning in the passage cited. For example, in the passage cited in the 20th-century poem by Uzbek folk

poet Jamol Kamol, the word "moon" is expressed in this way.

Kezdik yo'llaringni , so'qmoqlaringni
Yashadik, umid ham tahlika aro
Chekdik rohatingni, qiynoqlaringni
Ba'zida kun yorug', ba'zan oy qaro.

In English:

We have traveled your roads, your paths
We have lived, between hope and danger
We have experienced your pleasures, your tortures
Sometimes the sun is bright, sometimes the moon is dark.

From this poem, it can be understood that the moon in this passage represents darkness, sorrow, and grief. We can cite many such examples in Uzbek literature and language.

The moon has always fascinated humanity. It has been reflected in many literary works, poetry, and art throughout history. The moon is often associated with romantic and spiritual experiences. In romantic literature, the moon is often used to express human emotions through its many unique images.

In English literature, the moon has been used to symbolize many themes, including love, loneliness, connection with nature, the universe, and the passage of time. Its various phases represent the changing nature of human emotions and the cycles of life.

1. Romeo and Juliet by William Shakespeare: In this work, the moon is used as a symbol to express romantic ideas and the changing nature of love. Juliet's words, "O moon, do not swear by the moon, unchanging moon," reflect the variability of her love and feelings, as well as her depiction of the moon's changing nature, and the constant change of human emotions.

This work is one of Shakespeare's most famous tragedies, depicting the love story of Romeo and Juliet. From these examples, it can be understood that the moon in English and Uzbek can also mean contradictory concepts such as beauty, love, and sometimes darkness and sadness.

Another famous English writer, Virginia Woolf, in her novel symbolizes the moon with the passage of time and the variability of relationships. It sequentially illuminates the inner feelings of the characters, their relationships with nature and changes in their lives.

The concept of the moon is one of the multi-layered symbols deeply rooted in human thought. It is not only an astronomical object, but also one of the symbols that carries deep meaning in culture, literature, philosophy and linguistics. The study shows that in

cultural thought, the moon is a symbolic expression of femininity, the cycle of life, time, beauty, mystery and emotions.

This concept explores new approaches for cross-cultural analysis and literary studies. The study of the concept of the moon within the framework of English and Uzbek folk literature will always be relevant.

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