

Résumé

The dissertation called *The Tarahumara Worldview* is the attempt to indicate and clear up the relationship between the language and the culture. The work follows from the mythical arrangement of the Tarahumara natural world living in the Northwestern of Mexico from the description and analyses of some language elements and searching for its language features in the culture. The author puts a few questions: what is position of myth in the worldview – in case there is some?; what is the relation of the Tarahumara language and culture?; does exist any possibility to outcome of the relation of two parts of one culture as it is myth system and language system into thing what the anthropology consider as the worldview?, does myths and language could show in any way a setting of Tarahumara native world setting, their way of thinking?; does the myth shows the base for the cultural creation and how?; even if the question is difficult because of the European culture influences we are trying to ask for the origin of Tarahumara culture in the myth – what is the role of the myth and what is the role of the language in Tarahumara worldview.

Basically I ask for the relation between language and myth in culture environment: where is the edge of this relation, is this relation important or it has marginal impact and it is not possible to talk about worldview anymore.

The Axiom of the work is the coding of the exponents what creates the worldview in the primary and secondary systems. Primary systems are only the systems which is possible to consider as native environment. We would designate the cultural constructs as secondary systems As exponents we could consider indentifying of area (locality), time and role of the subject in it. In specific terms it means if the worldview has been coded in primary systems of language and myth it is reminded by coding in secondary systems as we can see in relationship. The dissertation is the way which leads to certifying or denial of this axiom.

The worldview bearer vision in two systems is not casual. Primary systems showing Tarahumara native environment is the language because it points and names everything sensually perceivable. Only after it is possible to understand the myth as the cultural construct. The secondary systems is the heximal (senary) numeric system, treatment with indicatives showing the attitude of speaker based on its sensually perceivable and relative terminology. The secondary are because they keep

and remind the structure of universium enough – the structure of indians – and it is their worldview.

I hurry with more subtle articulation , where the myth as the culture construct is in the instance of secondary system. Then the langue is the only participant of the primary system.