



Comparative Study of Cosmonims (Sun, Moon ...) In Uzbek and English

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ABSTRACT

The concept of cosmonims is related to terms related to the field of cosmonautics. The naming of objects as unique or common in space stems from the fact that each language has its own lexicography. In this article, the author discusses the differences and similarities of cosmonims in Uzbek and English.

Keywords:

Cosmonims, Sun, Moon, lexicography, neocosmonyms, astronomy, linguoculturological and etc.

As you know, cosmonim (Greek *xocmos* - space, universe, universe + *onoma* - famous horse) is a famous name for celestial objects in space, one of the types of onomastic scale. Cosmos are the names of the universe, objects in the universe, the moon, the sun, and other celestial bodies, and their sum is called cosmonymy, and cosmology is the name of the field of study. For example: Shield, Big Bear, Sun, Sextant, Southern Fish, Northern Crown, White Star, Red Star (Mirrix). Cosmogony combines two aspects of astronomy. One is astronomy, the other is astrology. The scientific board studies the location of celestial bodies, their directions of motion, and the scientific study of the various effects of this movement on the Earth and human destiny. In the East, special attention is paid to astronomy. The first ideas about certain aspects of science and science go back to ancient times. In particular, the representatives of the fire-worshipping religion knew the names of 18 planets, seven of which were the Sun, Moon, Utarid, Venus, Mirrix, Jupiter and Saturn, which in ancient times led to the deification of the

number seven. Or in Zoroastrianism, fire is considered a part of the Sun. In ancient Indo-Iranian mythology, the movement of the Sun, which rises from the horizon in the morning and orbits the sky until sunset, is thought of as the spinning of Mithra's straw in a chariot of golden light. The rumbling of the thunder on the wheels of the chariot of the gods are the remnants of these celestial myths that have come down to us in the form of religious beliefs. It turns out that one of the four elements considered sacred in fire worship is fire, which is also understood as a celestial body - the Sun.

Words belonging to such a lexical semantic group (LSG) in the Uzbek language have been studied by such scholars as H. Eshonkulov, A. Primov, M. Juraev, Z. Yunusova. For example, H. Eshonkulov defended his dissertation on "Celestial symbols in the poetry of Alisher Navoi", and later published a pamphlet on this topic⁵⁶. Z. Yunusova studied the structure and development of the lexical microsystem in the Uzbek language on the example of a lexical group of celestial lights such as Saturn, Ongay,

Mushtari, Zuhra, Cholpon, Mirrix, Bahrom⁵⁷. In fact, this LSG center has appellations (related horses) such as day, moon, kavkab, kavokib, ezak, kulovuz, planet, as well as onomastic words such as Sekantir, Ongay, Hulkar, Karakush, Etikan, which are artistic used in texts in their own and figurative senses. Hyponyms of a single cosmic lexeme such as fixed, planet, shihab, zuzanob, zuzanoba (comet), synonyms such as kavkab, axtar, kavokib, najm, nujum, anjum, sitora, Zuhra, Cholpon, Surayyo, Sekantir, Saturn, Client, Kurud, Mirrix, Arzu, Atorud, and so on. Similarly, the hyponyms of the lexeme "sun" such as kun, khurshid, khur, oftob, shams, mehri, compound synonyms such as mehri khovar, shahi khovar, olamsoz, jahantob are actively used in literary texts. Gradualonyms of the lexeme "Oy" such as hilal, badr, synonymous words such as qamar, moh, mohtob form a separate LSG in the Uzbek lexical system.

Along with scientific cosmonymy, folk cosmonymy is also common among people. For example, A. Juraev, who studied the folk legends about the seven pirate stars, studied the linguistic features of the Uzbek cosmonyms, wrote about forty articles and defended his dissertation. The first chapter of the dissertation examines the types, formation, and classification of cosmonyms according to their motives. The researcher divides Uzbek cosmos into informal motifs (such as White Star, Southern Fish, Crab) and formal motifs (such as Tereshkova asteroid, Asian asteroid). Formally motivated cosmonyms are more commonly found in astronomy textbooks and manuals and are also called neocosmonyms. The second chapter of the study examines the genetic characteristics of folk cosmos. In the study, folk cosmonyms are the names of constellations (such as Saturn, Mezon, Jady, Dalv), constellations and stars (such as Hulkar, Polar Star, Iron Pillar), planet names (Venus, Venus, Mercury, Jupiter, Mars) according to object types. Such as Mirrih) and the names of the Milky Way (such as the Milky Way, the Milky Way, the Rohi Kahkashan). In this section, planet names (such as Uranus, Neptune, Pluto), asteroid names (such as Serera asteroid, Ulugbek asteroid), comet names (such as Galley

Comet, Neuymin Comet) and selenonyms (Moon, Moon, Badr, Moh, Mohtob, Crescent), Such as the Sea of Rain, the Sea of Clarity, the Cyrillic Crater, the Sea of Crisis) have been studied separately. In general, the cosmonyms of the Uzbek language are lexical units that have gone through a long historical period and appeared at different stages of development of our language. They are unique onomastic units that objectively reflect important information about the history of language, dialectology, ethnography, the history of the people, and the socio-political and cultural relationships of peoples. Some of the rare weapons, tools, and objects that are important to the history and culture of a people are called ktematonyms. In some works, this type of famous horse is also called chrematonyms. Ideonyms, onomastic units known as biblionyms, are also a type of ktematonyms.

The cosmonyms "sun/moon" are considered both as terms in the natural science sphere of knowledge, and as lexical units, and as units containing a layer of cultural information, which corresponds to the latest trends in the integration of various fields of knowledge. The multidimensional space of language and culture in which a modern person lives makes the most relevant an integrating approach that combines various pictures of the world, which should result in encyclopedic knowledge. In addition, this study examines the words "sun / moon" from the point of view of a cultural and cognitive approach, which seems to be especially relevant in the process of teaching foreign languages. The scientific novelty of the work lies in the fact that for the first time natural science and philological knowledge as an object of linguistic categorization was chosen as the object of study. For the first time, lexical units (cosmonyms) denoting celestial bodies, which are universal and unique objects of the nomination of the surrounding reality, which have not previously been subjected to linguistic analysis from the standpoint of categorization, have been chosen as the subject of linguoculturological research and the object of conceptualization, as well as in the application of an integrating approach to the consideration of natural science and linguistic knowledge.

Space objects interested people from the very beginning of the origin of human civilization. The science of celestial bodies-astronomy appeared much earlier than cosmonymy and astronomy. This section of onomastic has not been developed yet and there is no well-established terminology. Research on astronomy began only in the 60-70-ies of XX century in the works of such well-known domestic scientists as Yu.A. Karpenko, V.D. Bondaletov, V.A. Nikonov, V. Superanskaya, M.E. Ruth, L.F. Fomina. Podolsk and O.N. Trubacheva astronomy is determined by a section of onomastic studying astronomers, i.e. the proper names of individual celestial bodies, in including stars, planets, comets, asteroids (planetoids). Cosmonet - the zone name space, galaxy, star system (constellations). A.V. Superanskaya, sharing the view that N. Podolsky, proposes to adopt the term cosmanim as more general, including the names of galaxies, star clusters, nebulae, constellations, while the term astronomy can be assigned to the names of individual celestial bodies: stars, planets, asteroids, comets. In cosmonymy ratio many times higher than in toponymy, anthroponymy and other areas of onomastic. Standard for naming modern cosminims and astronoms considered to be Latin script used all astronomers of the world. Since these lexical units denote unique objects of the surrounding world that are accessible to direct observation • and description, they are also units of the national language and have a commonly used nominative meaning. In addition, according to our hypothesis, some figurative-metaphorical and symbolic meanings should be assigned to them at the same time. The presence in the structure of the meaning of these lexical units of the figurative-metaphorical aspect is due to the fact that the colossal influence of heavenly bodies on the life of a person and all living things is obvious, and has been noticed since ancient times, which led to the emergence of numerous myths and religious beliefs, on the basis of which the images were formed. and symbols included in the semantics of the cosmonyms "sun" / "moon".

It was classified the sphere of descriptive identifications according to the following

thematic blocks: A. The world of people. Image - model «human»: lat. -eng. the Indian - uzb. Hindu; lat. Дева - eng. the Maiden - uzb. Pari; imagemodel «family»: lat. Gemini - eng. the Twins - uzb. Egizaklar; imagemodel «activity»: lat. Aquarius - rus. Водолей - англ. Water Bearer - uzb. Suvchi; lat. Pictor - rus. Живописец - eng. the Painter - uzb. Surat.; lat. Sculptor - rus. Скульптор -eng. the Sculptor - uzb. Haykaltarosh. The myth heroes: The Russian onomatologist Karpenko proposes that "explaining the motifs of many existing star names start and end with antic myth" [3]. For ex: lat. Hercules -rus. Геракулес - eng. Hercules - uzb. Gerakl.

The study of the cosmonyms "sun" and "moon" in this work was carried out in accordance with the one developed at the Department of English Linguistics, Faculty of Philology, Lomonosov Moscow State University. M.V. Lomonosov by the method of linguoculturological analysis, which involves the selection of a certain concept represented by a certain lexical unit, consideration of this unit in the lexicographic aspect - synonyms, doublets, derivatives, compatibility, etc., consideration of the selected word from the point of view of the concept contained in it (use with this purpose of various kinds of explanatory and etymological dictionaries), and, finally, consideration of the images and symbols assigned to this concept. Since in our case, the chosen lexical units were names denoting unique natural objects that are actively studied by natural sciences, we also had to consider these lexical items as terms. As a result, we came to the conclusion that in the developed terminological system, extensive natural science knowledge is categorized, which expands the scope of concepts assigned to the lexical units "sun" / "moon". Thus, we have shown that there is a relationship between natural science and philological knowledge, which manifests itself through linguistic categorization. Natural science knowledge is categorized in the minds of native speakers through linguistic units, which are elements of the terminological system of a particular science. The creation of some terms is based on the metaphorical model of cognition in

accordance with the theory of J. Lakoff. that in the developed terminological system, extensive natural science knowledge is categorized, which expands the scope of concepts assigned to the lexical units "sun" / "moon". Thus, we have shown that there is a relationship between natural science and philological knowledge, which manifests itself through linguistic categorization. Natural science knowledge is categorized in the minds of native speakers through linguistic units, which are elements of the terminological system of a particular science. The creation of some terms is based on the metaphorical model of cognition in accordance with the theory of J. Lakoff. that in the developed terminological system, extensive natural science knowledge is categorized, which expands the scope of concepts assigned to the lexical units "sun" / "moon". Thus, we have shown that there is a relationship between natural science and philological knowledge, which manifests itself through linguistic categorization. Natural science knowledge is categorized in the minds of native speakers through linguistic units, which are elements of the terminological system of a particular science. The creation of some terms is based on the metaphorical model of cognition in accordance with the theory of J. Lakoff. which manifests itself through linguistic categorization. Natural science knowledge is categorized in the minds of native speakers through linguistic units, which are elements of the terminological system of a particular science. The creation of some terms is based on the metaphorical model of cognition in accordance with the theory of J. Lakoff. which manifests itself through linguistic categorization. Natural science knowledge is categorized in the minds of native speakers through linguistic units, which are elements of the terminological system of a particular science. The creation of some terms is based on the metaphorical model of cognition in accordance with the theory of J. Lakoff.

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