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Research Article

NOMINATIVE PROPERTIES OF ASTRONYMS

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ABSTRACT

This scientific article will be devoted to the issues of nominative properties of astronyms. The principles, tasks, peculiarities of naming in Turkic languages of the lexical unit denoting the name of celestial bodies are considered. In onomastics, the difference between the terms astronim and cosmonym is explained.

KEYWORDS

Astronim, constellations, planets, celestial bodies.

INTRODUCTION

Proverbial nouns are, by their nature, the material of language that is stagnant in thought, less variable, given to foreign languages without translation. In this characteristic, the noble horse will be the most reliable evidential tool for scientific research, historically, lyrically and orally.

In this respect, astronomical names are also a very valuable material within linguocultural

studies of onomastic scope, as they make it possible to determine the national characteristics of onomastic nominations. Onomastics uses two competing terms to designate astronomical names: cosmonym (cosmonymics) and astronim (astronymics).

In the dictionary of N.V.Podolskaya authorship “Словар русской ономастической терминологии”, one view of the names of the

astronim is defined as the original name of a particular celestial body, including stars, planets, comets, asteroids (planetoids), and cosmonym as the corresponding name of the space Zone[1]. These terms are found in different ways in representatives of other Russian linguistics: V.A. Nikonov prefers the term cosmonyms[2], Yu.Karpenko, M.E.Ruth, on the other hand, calls the astronyms[3,4]. The Russian linguist Beryozkin also uses the term cosmonym for night lighting[5].

V.D.Bondaletov expressed his attitude to the terms cosmonim, cosmonimica astronim, astronimica[6: 98], writing that this part of onomasticity is carried out in the works of some researchers with the terms astronimica, cosmonimica in other studies. At the same time, it is N to distinguish both terms from each other. V. Comparing the data in the Podolskaya dictionary, it states that the section that studies the name of celestial bodies is named by two names – the terms cosmonimica and astronimica[6: 198].

Referring to the Explanatory Dictionary of the Uzbek language, astro - (yun. astron-star) is the first word in compound words to denote star and Planetary affiliation[7: 111], and onim means name according to a footnote in linguistic dictionaries.

Similar definitions are encountered in other dictionaries[9]. As you understand, it turns out that the astronyms are the names of the stars and planets.

In Uzbek linguistics, too, there are different approaches and views on the interpretation of the terms astronim and cosmonym: for example, the linguistic scientist B. In his methodological manual "issues of Uzbek onomastics", yolandev takes the same look at cosmonyms and astronyms and mainly emphasizes the explanation of the term cosmonym[8: 23].

In the dictionary prepared by the E.Begmatov va N.Uluqov the astronyms are recorded as a kind of noble horse, which means objects of the Sky, Objects – stars, planets, asteroids, comets, etc. [9: 18,19]. The term Astronimics was explained as "the branch of onomastics that studies the names of celestial bodies (astronomys)" [9: 41].

The authors also define the term cosmonym as a noun for celestial objects from outer space (space, galaxies, stars, planets, and natural objects on their surface)[9: 41]. But even in some place in this dictionary there is no explanation for the term cosmonymica.

The research task of this article is the onomasiological analysis of Uzbek astronomical names.

Pronominal nouns are linguistic entities that differ from each other according to their nominative-functional characteristics, and at the same time, they are related to each other and, in turn, they are opposed to each other. Although the Uzbek language is similar to word formation in terms of the principle of formation of nouns, there are some peculiarities in the formation of such nouns. One of them is the formation of nouns with nouns from nouns with nouns. This phenomenon

should also be distinguished from appellative nouns and nouns formed by conversion and derivation from other word groups. In onomastic studies, the lexical-semantic method of word formation is called onomastic conversion [10: 22]. "Onomastic conversion is the migration of existing lexemes in a language to the task of the noun with changes in the case without any changes or sensations " [11: 115].

Classification of astronyms is a very difficult task, since they are not homogeneous in terms of the principles and methods of naming. We initially intend to make an onomasiological classification of its stars, but we are far from claiming that it is final and primary. A number of stars on the star map were analyzed for this classification.

One of them is the names associated with the ancient Turkic mythology and formed as a result of transonymization from mythonyms and theonyms.

Behind each name are ancient legends that are well known to the Turkic peoples.

Since ancient times, celestial bodies and stars have been understood to be alive. The ancient ancestors of the Turkic peoples lived by consecrating the mythological nature of the luminaries of the sky and relying on the help of heavenly cults.

For example, the astral cults formed a system of mythological ideas about this constellation, which arose from imagining the "Yetagan" stars as symbols of patron powers that first lived on the ground and then ascended to the sky.

As a result of the improvement and diffusion of the plot of the archaic myths about the "Yetagan" star, seven patron figures were created in the folklore of the Turkic and Mongolian-Buryat peoples. In the course of the artistic evolution of the image of epic patrons, one of the most important links of the plot of the archaic myth - the motif of the connection of the mythical characters with the star - was forgotten. As a result, the image of the seven patrons, formed as the characters of the cosmogonic myth, began to be depicted in the form of unusual helpers who make the problem of the epic hero easier. Although the number of unusual helpers found in fairy tales and epics is not exactly seven, the traditional structure of seven characteristic of the cosmogonic myth plot is preserved in the interpretation of their artistic tasks during the development of the epic plot. In general, celestial bodies, named after the mythology of the peoples of Central Asia, are composed on the basis of the same naming feature as above. The names of Star and constellations such as Bahrom (Mars), Nohid (Venus), Tishtiria (Sirius), Shams (Sun), Temir qoziq, Oltin ustun, Yetagan, Mehr, Tir, Yetti og'ayni, Opa-singillar (Pleiades constellation), Twins arose on the basis of such features. Various legends have been created about the seven bright stars that appear in the shape of a cup in the northern hemisphere of the sky. Although more than a hundred stars have actually been identified in this star ball, which is called Yetti agayni (Seven brothers), Yetti qaroqchi (Seven robbers), Yetagan, Katta ayiq (Big bear), Chomich (Ladle) in Uzbek and Dubbi akbar (Big bear) in Arabic, this star has its own. It is famous for its seven stars.

The existence of a proverb in our people, “If you know seven robbers, you will not go astray in seven nights” shows how important the movement of the stars is in the life of the people. As for the meaning of the word Yetagan, there are different sources: Yetigen // Yetagan // Jetagan // Yitigen variants are common, “-gen” to the universal Turkic root “yete” meaning the number “seven” “-gan” is formed by adding the plural suffix[12:21]. Another study explains the addition of the form “gan” to the “seven” bases reached, “gan” being quoted in dictionaries in the form of “kan” – Khan, God[14: 167].

The depiction of stars as people who first lived on the ground and then ascended to heaven and became stars is one of the most important features of the astral myths of the peoples of the world[15: 26]. This can also be seen in Uzbek folklore. There are also legends about a king in the Kyzylkum Desert and his seven sons, the presence of a daughter, the murder of a girl by enemies, the cry of the guys from God turned them into stars[15: 27].

In Uzbek myths and fairy tales, mythological visions also occur of an iron pile, a golden pile, a star known as a Polar Star.

In the celestial mythology of the Turkish people, the star of the Iron Pile is imagined not only as the sky, but also as the center of the whole universe. Mahmud Kashgari, the great linguist of the 9th century, comments on this as “Qozunuq-qoziq”. That is why the Pole Star is called “Temir qozunuq”. In our country it means “Temir qoziq”(Iron pile). Because the sky revolves

around it. Yakuts liken the pole star to “Ironwood”. It is said that when the Earth and Heaven were created and gradually moving away from each other, an iron tree grew on the ground. The point where the tip of this tree touched is the Iron Stake Star.

The reason why the star of the iron pile is fixed relative to other celestial bodies, that is, immobile, is that the North Star is located very close to the Earth's axis of rotation. It therefore appears to be a fixed point for the Observer's eyes while standing on Earth within the time frame resulting from the Earth rotating around its axis. In fact, the star of the iron pile, like other celestial bodies, stars and planets in the sky, moves in an unprecedented space. In our literary language, the name of the iron pile column is also used.

The etymology of the Milky Way constellation is interesting. Galileo Galilei, through a telescopic device, found that it is made up of countless stars and that its color is similar to that of milk. In general, the Milky Way Constellation was already familiar to ancient scientists. For example, the 7th-century Armenian mathematician, cosmographer and philosopher Anani Shirakatsi in his writings notes that some authors of ancient times called this constellation the Old Path Of The Sun, others called it the veil of Persephone; according to others, Hercules led along this path to the herd of Gerion; Others claim that it is milk spilled from the breast of Hera (Aramaz's wife). The ancient Armenians follow the following version: in winter, Vahan stole straw from Barshaam, it was on this road that straw fell. Christians also associate this constellation with

religious ideas. There is a hypothesis that the spirits of the Dead will ascend to Heaven along this path or, conversely, return. In many Turkic languages, the name of the Milky Way constellation is associated with the bird: among the Bashkirs – the Qo'sh yo'li (Bird road), in the Kazakhs – Torna yule (Bird road), in the Kyrgyz – Qyr kazzary yule (Wild Bird path), in the Tatars – Kiek kaz yule (Wild Bird path), etc. The reason for the so-called "Bird road" is assumed to be the entry and exit of birds in this way.

In Uzbek legends, however, the Milky Way is described as a trace of a sydiric, chariot-spilled salmon formed when the head of an imaginary hero hits the sky [16: 35-41].

But the so-called "Milky Way" in a large area is known from sources.

Speaking about the names of the Milky Way, We did not mention the word Galaxy at all. And this is no coincidence. The name of the galaxy is derived from the Greek word for "Milky Way" ("Milky circle"), which has been used by astronomers for centuries as a synonym for the name of the Milky Way.

At the end of the article, it should be said that although the celestial bodies are called differently in different languages, meaningfully they go back to the root of ancient similar legends.

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