

WAYS OF FORMING ASTRONYMS

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Annotation

This information is about the methods of formation of astronomical units. Stylistic tools, metaphor, and metonymy methods are used in the naming of celestial bodies. When any word becomes an astronym, it undergoes various linguistic changes.

Keywords

astronym, constellation, metaphor, metonymy, appellative lexicon, cosmonomization

Since the meaning of many astronomical symbols is known to us, it seems easy to understand them. For example, *Pole Star, Seven Pirates, Libra, and Morning Star*. Some astronomical names are unfamiliar to us because they have been borrowed from Arabic, Greek, Latin, and Russian languages. The names of the constellations *Cancer* and *Aries*, translated from Arabic, mean “crab” and “lamb”, while the stars *Capella* and *Mira* have the Latin meanings of “goat” and “strange”. After finding the dictionary meaning of the name, a difficult question always arises: why is it called that way? Linguists, astronomers, and other interested people have been paying attention to ancient mythology to find answers to such questions. However, according to Yu.A. Karpenko, mythology hinders rather than helps in learning the meaning of old astronomical names. The socio-historical situations that happened, in reality, have discovered more meaning than the narratives for the name of the sky [3].

Traces of the formation of ancient astronyms have not been preserved in human memory. To determine the formation of such names, the American astronomer G. Ray proposed the views of the objects reflected in their names for many constellations. In some cases, the method proposed by G. Ray is very convenient to explain the names of constellations. For example, the stars in the constellation Dragon form the shape of a dragon in the sky. About the method of

determining the appearance of the name proposed by the scientist: "Perhaps this new method is not so new. The human eye seeks to see meaningful forms... There is a reason for the assumption that since the beginning of mankind, people have started to see the forms in which star groups perform orientation among several stars through their thoughts. Maybe we'll do the same as them" [6].

Many studies have been conducted abroad on geographical names and metaphorical naming of cosmic objects. For example, J. Matore conducted research on metaphors related to the names of cosmic bodies in French [2].

The famous Arab astronomer Abul Husayn Abdurrahman ibn Umar al-Sufi, who lived in the 10th century, explained in his catalog of stars: "Each constellation is given the name of the object it resembles". On the contrary, N.A. Morozov stated that this type of symbol was only a means of memory, for example, the clear appearance of the constellation of *Овен* (*Aries*) on Easter days was the time of sacrifice, i.e. bringing sheep to the temples [4].

Sometimes we see that there is no similarity between the celestial bodies and the thing-phenomenon that its name means. For example, let's take the position of the stars in the constellation known as Libra. Why is this star named Libra, even though the appearance of the star group in it has nothing to do with a measuring device? The reason is that during the movement of the Sun around its axis, every year when it comes to the place where this star constellation is located, the daytime equinox occurs on Earth. That is why it is called Libra [7]. Noticing this situation, the ancient Egyptian astronomers marked this place in the sky with the shape of a scale as a symbol of the equinox of day and night in their star maps. So, celestial objects are named by association with events on Earth or in the sky. Metonymy is a type of association based on connection.

At present, the names of cosmic objects have changed their character and begun to reflect the appearance of a memorial. In the early stages of the development of the space system, people named the celestial body based on some characteristic features. The naming of celestial objects was carried out through the methods of metaphor and metonymy. In the later periods of human development, the naming of celestial bodies was done not based on their various characteristics, but based on people's ideal views and wishes. Neocosmonym is a clear proof of this. The formation of neocosmonyms may or may not be based on metaphor or metonymy. For example, at the discretion of the person who discovered a certain celestial object, the name, and surname of the discoverer of the cosmic object - the source that gave rise to the name may be considered significant and worthy of immortalization in the names of the celestial objects. In this case, it is necessary to

determine the origin of the name. For example, Aristotle, Plato, and Copernicus, the lunar crater was named after famous scientists of the same name. But these craters don't have any characteristics like the people named after them, even they didn't know about the existence of this crater, because the name appeared in the 20th century. A.V. Superanskaya also examines the issue of whether methods of meaning transfer such as metaphor and metonymy can be the principle of naming or not. She emphasizes that since the listed methods are stylistic tools, they can be based on them when the name is formed, and it does not retain the sign of similarity and connection at the time of the formation of the name. It is the fact that a weak boy has the name Лев (Lion), there is no similarity between the meaning of the base word (cognate noun) (*meaning: lion*) and the person who received the anthroponym, that is, the teenager is like a lion he proves his ideas by examples such as being strong and not agile [8].

Names of constellations such as Big Bear, Fox, Lizard, Shield, Sextant, and almost all neocosmos have this feature. It is known that in the method of metaphor, the name of one subject is taken by another subject, and in metonymy, such a process occurs through association. But as it can be seen from the above examples, there is no similarity or connection between the thing-phenomenon, the concept, and the object that received the astronomy.

A.V. Superanskaya, Z. Dosimov, and M. Tillayeva emphasized that metaphor and metonymy are stylistic tools, therefore they cannot be considered as a phenomenon of naming. We also agree with their opinions and believe that the creation of cosmonymies is based on the transposition phenomenon described above. Because this term can reflect the different naming characteristics of cosmonymies. Because when any word becomes a cosmonym, it undergoes various linguistic changes, the lexeme loses all stylistic-expressive color and acquires a secondary meaning.

A. Primov states that it is appropriate to use the term transposition about the phenomena in which appellatives are used in the literature as adverbial nouns formed through similarity (metaphor), and connection (metonymy). Some researchers say that the principle of transposition in the nomination of toponyms is one of the important onomastic laws [5]. Some words were not formed at the level of the appellative lexicon or were formed by the affixation method before becoming names of spatial objects, creating the unity of the appellative lexicon. But this does not mean that the words were directly transferred to cosmonymies, or more precisely, that they began to fulfill their function. They are words that have undergone the phenomenon of cosmonymization due to the need to name them.

This process means the specialization of the lexical units that are part of the names of spatial objects into the onomastic lexicon. When moving from one lexical level to another lexical level, different signs appear. Appellative words are actively used in everyday life, and words belonging to the onomastic lexicon are used in the process of naming. In this case, the transfer of appellative words to the level of the onomastic lexicon due to the necessity of naming is considered a constant process in the formation of cosmonyms.

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