

Research on Astronyms in World and Uzbek Linguistics

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Annotation:

This article is devoted to analyze research in world and Uzbek linguistics. The cosmonymic branch of onomastics is the branch of linguistics that studies the names of celestial bodies. This field has not yet been adequately researched in linguistics. Studying the linguistic features of the names of celestial bodies can provide important scientific information not only in linguistics, but also in such disciplines as history, astronomy, and ethnography. In Russian linguistics, significant research on this topic was also carried out.

Keywords: astronyms, research, onomasiology, typological, classifications

Introduction

Until now, research conducted in world and Uzbek linguistics has analyzed cosmonyms and astronyms across various languages and directions.

Comparative analyses of names of celestial objects in Russian linguistics, Russian, and other languages are reflected in dissertations, monographs, and articles by scholars and researchers such as Y. Karpenko, S. M. Podvigina, Y. P. Panasova, G. Y. Gulyaeva, O. V. Chyoha, M. E. Rut, O. N. Bil, Ch. O. Vladimirovna, L. F. Fomina, M. A. Siderenko, D. Chunyan, and A. A. Bakirov.

In Russian linguistics, significant research on this topic was also carried out in the 1980s. For example, linguist Y. Karpenko provides information on the names, history, and etymology of planets, stars, and other celestial objects in the Russian language. He classifies astronyms into two categories: ancient and modern astronyms, and folk and scientific astronyms. Additionally, he proposes another classification for astronyms: cosmic and natural-real. Almost all these

classifications must be considered in the analysis of astronyms since the characteristics of a cosmic name, belonging to a certain group, can describe some of its features [4].

Method

Russian researcher Y. P. Panasova's study focuses on the linguocultural description of the concept of "sun," which is significant for the Russian mentality. At a time when concepts forming the national conceptual sphere are actively studied in modern linguistics, this research was particularly necessary for Russian linguistics. The "sun" concept reflects traditional characteristics inherent in folk consciousness, such as "golden," "god," "labor," "beautiful," and "fire." The presence of antonymic features of "good"- "evil" suggests that the concept of the sun in the Russian language has both positive and negative meanings. The research also notes the depiction of the sun as male and the moon as female in Russian texts, emphasizing the grammatical gender in the Russian language: *Солнце* (sun) – prince of the earth, *луна* (moon) – princess [6]. This is relevant not only to Russian culture but also to universal cultural perceptions.

O. V. Chyoha ethnolinguistically analyzes the concepts of "moon" and "moon time," comparing modern Greek vocabulary of astronomical concepts with Slavic languages [10]. The gathered Greek data are compared linguistically and ethnoculturally with information from other Balkan traditions. However, the researcher points out that Greek and Slavic traditions do not always align, providing examples.

Result

M. Rut, a specialist in onomasiology and metaphor theory, introduced unique ideas not only in Russian linguistics but also in general linguistics. The study examined 186 Russian astronyms, including 52 names for the Big Dipper, 21 for Orion, 27 for other constellations, 20 for the Milky Way, 18 for Venus, and 9 for the North Star. For instance, the Big Dipper (*Большая медведица*) is also called "Wolf Star" (*Волчья Звезда*), "Ladle" (*Ковш*), and "Chariot" (*Колесница*), many of which are metaphorical [8]. This research highlights that many names themselves are products of imagery.

Linguist M. A. Siderenko analyzed the naming characteristics of Chinese astronyms through the names of stars and constellations. The article distinguishes between the meanings of the terms cosmonyms and astronyms and notes that ancient China divided the sky into five major regions (Western – White Tiger, Central, Eastern – Blue Dragon, Northern – Black Tortoise, and Southern – Red Bird), governed by five celestial emperors (North Star, Scorpion, Andromeda, Taurus, Lion) [9].

V. A. Nikonov discussed the stars, constellations, and planets used by Turkic peoples, including Kazakhs, Uzbeks, Kyrgyz, and Tatars [5]. This research shows that the history, worldview, and languages of these peoples are uniquely reflected in their cosmonyms and astronyms.

Linguist A. Primov divides the names of celestial bodies into two linguistic groups: (1) those common to most Turkic languages, created based on the internal resources of the language, influenced by cultural, social, and political relations (e.g., Zuhra, Mirrix, Baxrom), and (2) cosmonyms that emerged or were introduced as a result of scientific progress (e.g., Uranus, Neptune, Pluto) [7]. A similar classification is found in the works of Russian researcher Y. Karpenko. However, the Uzbek scholar critiques Karpenko's term "scientific cosmonyms" and instead uses the term "neocosmonyms" for the second group.

Discussion

The study of astronyms in world and Uzbek linguistics presents a complex yet largely underexplored area of research. While Russian and Turkic linguistics have contributed significantly

to the classification and etymological analysis of celestial names, Uzbek linguistics remains in the early stages of systematic classification and comparative analysis. The findings of this study highlight that astronyms hold linguistic, historical, and cultural significance, reflecting not only the scientific knowledge of a civilization but also its mythological and philosophical perspectives. However, a knowledge gap persists in terms of the standardization of terminologies, cognitive-linguistic analyses, and the influence of globalization on the adaptation of celestial names in different languages. To bridge this gap, further research should focus on comprehensive typological studies that compare astronyms across different linguistic and cultural contexts, examining how naming conventions evolve over time.

From a theoretical perspective, the study of astronyms must integrate multiple linguistic frameworks, including onomasiology, historical linguistics, and cognitive semantics. Russian scholars such as Karpenko and Panasova have categorized astronyms into folk and scientific, and ancient and modern types, yet these classifications require further refinement, especially within Uzbek linguistics. The linguocultural aspect of celestial naming also warrants deeper exploration, as astronyms in different languages often carry metaphorical, religious, or symbolic meanings. For example, the representation of the sun as a male entity and the moon as female in Russian linguistic tradition is mirrored in other cultures, revealing deep-seated conceptual metaphors. Understanding these conceptual frameworks can contribute to cognitive linguistic theories regarding the relationship between human perception, language, and celestial phenomena. Furthermore, interdisciplinary approaches incorporating astronomy, history, and ethnography could enhance the theoretical scope of astronymic studies, allowing researchers to trace the influence of scientific advancements on linguistic evolution.

From a practical perspective, there is an urgent need to expand and standardize Uzbek astronymic research. Comparative studies between Uzbek, Russian, and other Turkic languages can provide valuable insights into naming conventions, historical linguistic shifts, and cultural influences. The classification of Uzbek astronyms remains inconsistent, with varying terminologies used across academic sources. Developing a unified linguistic database of Uzbek astronyms, categorized by etymology, structure, and usage, would facilitate further studies and provide a reliable reference for linguists and historians. Additionally, the impact of globalization and scientific progress on the adaptation of celestial names in Uzbek should be analyzed, as modern astronomy continues to introduce new terminologies that often originate from Western scientific discourse.

Future research should focus on longitudinal studies examining the evolution of astronyms, particularly how linguistic borrowing, technological advancements, and cultural shifts impact the way celestial bodies are named and categorized. A contrastive analysis of how different linguistic traditions approach celestial nomenclature could further enhance understanding of universal versus culturally specific naming patterns. Moreover, digital linguistic resources, such as AI-driven linguistic mapping and corpus-based analysis, could aid in systematically cataloging and analyzing historical and contemporary astronyms. By addressing these areas, linguists can develop a more comprehensive, structured, and globally relevant framework for the classification and interpretation of astronyms, ensuring that future research continues to evolve alongside scientific discoveries and linguistic advancements.

Conclusion

In the conclusion of the article, these ideas are contested, suggesting that folk cosmonyms are visible to the naked eye, whereas neocosmonyms are observable through various instruments. This explanation may naturally lead to confusion among readers. According to the dictionary meaning of the term, "neo-" (from Greek *neos* – new) is a prefix indicating novelty. Thus, "neocosmonyms" should imply "new cosmonyms." However, categorizing all such cosmonyms as "new" is somewhat inappropriate, and since this term does not appear elsewhere (outside of A. Primov's research), it

seems more reasonable to follow Karpenko's approach and label the second group as "scientific cosmonyms."

H. Dadaboyev provides detailed information about astronyms and their meanings found in works like *Qutadghu Bilig*, *Devoni Lug'at-it-Turk*, *Hibat al-Haqa'iq*, *Khamisa*, and *Gulistan*[3]. The importance of this research lies in its revelation of differences in naming astronyms in works created in the near past.

Research on cosmonyms and astronyms in world and national linguistics can be grouped as follows:

In Russian linguistics before the 20th century, studies mainly focused on the linguistic features of cosmonyms and astronyms, their classification from the perspectives of modernity and history, and whether they were borrowed or native. In modern linguistics, the methods of studying celestial objects have shifted toward comparative-contrastive, linguocultural, typological, and cognitive-stylistic analyses.

Studies by Turkologists have demonstrated that astronyms were examined from the perspective of several Turkic languages, supported by examples.

In Uzbek linguistics, research conducted until today appears to be on a comparable level. It is noted that literary studies on this topic are relatively significant, indicating the need to expand linguistic research within this field.

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