

THE COMPARATIVE ANALYSIS OF COSMONIMS IN ENGLISH, RUSSIAN AND UZBEK LANGUAGES

Ibragimova D.A.

*Ibragimova Dilbar Atkhamovna - Senior Teacher,
LANGUAGES DEPARTMENT,
CHIRCHIQ HIGHER TANK COMMAND AND ENGINEERING SCHOOL,
TASHKENT, REPUBLIC OF UZBEKISTAN*

Abstract: *the article is devoted to the universal and specific features of cosmonims in the languages with different systems. Figurative identification spheres are considered and classified into thematic units. The vocabulary of the language and the meaning of words are engaged in the science of lexicology. Its narrower branch, concerning only education and functioning of proper names, is called onomastic. What it considers is not just words, but names (onyms). The name can consist of one word (Napoleon, the Beatles), and the phrase ("Bear in the North", "Twelve chairs", "Abdullaev Village and its inhabitants"), and even a sentence ("for whom the bell rings", "to Kill a Mockingbird"), if it serves to name one object: a person, a group, a product, a book, a film, an Opera.*

Keywords: *onomastic, world view, terminology, cosmonymy.*

UDC 81-22

The names are divided by the types of objects they represent. For example, place names - the names of geographical objects, zoonyms - the names used on the map of the starry sky. Cosmonims more narrow kind onym, it represents not just objects but space and territory - constellations, asterisms, and in some cases milky way. Picture of the world-a fundamental concept that expresses the specifics of man and his being, his relationship with the world. The term "picture of the world" was first introduced in 1921 by L. Wittgenstein in his "Logical-philosophical treatise" (1958) in the meaning of the system of images representing the totality of all scientific achievements: "Thought is a logical picture of fact. Thought is a meaningful sentence.

Offer – picture of reality..." [1]. In the future, attempts to justify the concept of "picture of the world" were made in the work of Einstein (1967), V.I. Vernadsky (1978), M. Planck (1966), Von Humboldt (2000), L. Weisgerber (1993), M. Heidegger (1985), etc. For M. Heidegger, the problem of forming a "picture of the world" is closely related to the worldview: if "the world becomes picture, the position of the person is understood as the world" [2].

The basic idea of the concept of "picture of the world" - a set of all ideas about the world, the reality reflected in the language. The concept of "language world picture" was introduced into scientific terminology system. This concept defined the originality of its linguo-philosophical concept along with the "intermediate world" and "energy" of language [3]. O. Kornilov believes that the result of thinking the world is fixed in the matrices of the language serving this type of consciousness. So should to speak about the plurality of language pictures of the world: about "scientific language picture of the world", about "language picture, the picture of the world of the national language", about the "language picture of the world of an individual". Scientifically - the picture of the world is the whole body of scientific knowledge about the world, developed by all private sciences at this stage of development of human society [4]. Consider the generic and specific features of cosminms in Russian, English and Uzbek, which can be attributed to both scientific and national language picture world.

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) [5].

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 [6]. In cosmonymy ratio many times higher than in toponymy, anthroponymy and other areas of onomastic. Standard for naming modern cosminims and astronyms considered to be Latin script used all astronomers of the world.

We classified the sphere of descriptive identifications according to the following thematic blocks: A. The world of people. Image - model «human»: lat. Indus - rus. Индеец - eng. the Indian - uzb. Hindu; lat. Virgo - rus. Дева - eng. the Maiden - uzb. Pari; image-model «family»: lat. Gemini - rus. Близнецы - eng. the Twins - uzb. Egizaklar; image-model «activity»: lat. Aquarius - rus. Водолей - англ. Water Bearer - uzb. Suvchi; lat.

Pictor - rus. Живописец - eng. the Painter – uzb. Surati.; 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. Гераклес - eng. Hercules - uzb. Gerakl.

Greek myth connects the serpentine with the name of the great Asclepius, the God of healing, son of Apollo and of the nymph Coronado. After killing his wife for treason, Apollo gave the baby Asclepius on education wise centaur Chiron, a connoisseur of medicine. Grown Asclepius came to the daring thoughts to raise the dead, which enraged Zeus struck him with lightning and was placed on the sky. The study material allows us to conclude that in the generally accepted international terminology some comonims retain cultural identity. Names, data from the earth by people bear the imprint not only of world culture, but also of their own people's culture. Different worldviews are not a direct result of the inherent qualities of languages, but are motivated, ultimately, the non-linguistic reality and the type of ethnic consciousness that it is reflected at different levels of language, including at the level of their linguistic and cultural content.

References

1. An S.A. Predstavleniya ob obraze neba v kitayskoy filosofii. [Electronic resource]. URL: <http://new.hist.asu.ru/biblio/zalk/229-232.pdf/> (date of acces: 22.10.2018).
2. Vaysgerber Y.L. Rodnoy yazyk i formirovaniye dukha / per. s nem., vstup. st. i komment. O.A. Radchenko. M., 1993.
3. Gumbol'dt fon V. Izbrannyye trudy po yazykoznaniiyu. 2-ye izd., obshch red. G.V. Ramishvili; per. s nem. G.V. Ramishvili. M.: Progress, 2000.
4. Dorzhiyeva G.S. Frankofonnyye toponimy Kvebeka: etnolingvisticheskiy aspekt. Ulan-Ude: Izd-vo Buryat. gos. un-ta, 2011.
5. Plank M. Yedinstvo fizicheskoy kartiny mira. M., 1974.
6. Podol'skaya N.V. Slovar' russkoy onomasticheskoy terminologii. M.: Nauka, 1978.
- 7.