



Journal Website:
<https://theusajournals.com/index.php/ajps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

COSMONYMS “MOON”, “SUN” AS LEXICOGRAPHICAL AND TEXTUAL DESCRIPTIONS

Submission Date: February 12, 2023, **Accepted Date:** February 17, 2023,

Published Date: February 22, 2023

Crossref doi: <https://doi.org/10.37547/ajps/Volume03Issue02-07>

Mamarasulov Akmal Mamatojievich

Fergana State University, Teacher Of German Language Chair, Uzbekistan

Yunusaliev Boburkhon Tulqinjon Ugli

Fergana State University, 2nd Year Student Of Master’s Degree English Linguistics Major, Uzbekistan

ABSTRACT

The article gives a comprehensive analysis of the definitions of the cosmonyms sun, moon in the scientific, linguistic, lexicographical and symbolic aspects. The author also uses the frequency parameter when studying cosmonyms: the statistics of the use of a particular cosmonyms in the phraseology which reveal the semantic accent, the priority of one cosmonym to others.

KEYWORDS

Moon, sun, solar, cosmonym, phraseology, phraseological unit, Uzbek and German, astronomy, lunar, solarism, moondial, romanticism, sarcasm, tragic.

INTRODUCTION

The so-called celestial bodies are considered very important objects of linguistic study of the moon and

the sun and scientific concepts under study. Cosmonyms are used in place of names in astronomy,

physics, linguistics and various literature. When we use encyclopedic and a dictionary of terms related to celestial bodies, we come across important information about the diameter, mass, density, volume, gravity of the sun, the period of rotation around its axis, the speed of rotation at the equator, temperature, etc. But these data allow terms to study many aspects of compounds separately, such as:

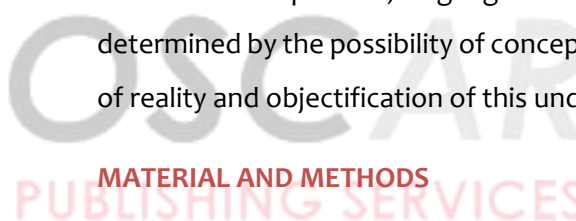
- False Sun (parhelion)
- Active/disturbed Sun
- Quiet/undisturbed Sun
- The sun is visually visible
- Scattered sunlight
- Direct sunlight
- Reflected sunlight
- Bipolar solar spot
- Sun spot on the tail
- Solar sensor

and so on. All of the above terminological expressions reflect our knowledge of the state and properties of celestial bodies from the point of view of Natural Science or the human contribution to the creation of instruments for the study of these objects - they all have direct correspondence in Uzbek and German.

Reflects progress in the field of scientific knowledge and technology. In this field of use, we also face hesitations that the words come from Latin “lune” and “sol” which develop its derivatives[1]:

- a) Moon, lunar, lunation, lunacy, lunatic, lunette;
- b) Sun, solarization, solarism.

Thus, the knowledge obtained from natural sciences is reflected in the vocabulary of the language, and strengthens certain knowledge structures in the structure and meanings of language units. Since science provides many examples of the creation of new words and phrases, language reveals this essence, determined by the possibility of conceptual perception of reality and objectification of this understanding.



MATERIAL AND METHODS

Different nominative classes of words define different structures of consciousness in nomination actions. However, the process of objectification is important for us, since it is important to repeat the unity of language every time in a certain context of communication (or in the activity of verbal thinking). We simultaneously evoke in ourselves and in the interlocutors various associations, images, pictures, etc. The individual and collective process of speaking allows these units to be transferred to new contexts for them and helps to develop new associations and

ideas, and therefore emotionally charged meanings. It is this aspect that will be fundamental for us.

Thus, Uzbek and German languages have many models borrowed from Latin. The number of derivations with solar and lunar elements recorded in dictionaries indicates the cultural significance of these cosmonyms in English. The sun and the moon are measures of time (a sundial is a device that shows the time of day through the shadow of an indicator on a graduated plate or a cylindrical surface; a moondial is a dial that shows the hours of the night according to the moon), directions (the sun by - in the direction of the apparent daily movement of the sun, i.e. from left to right), creates associations by shape and color: (sunbirds - any many small brightly colored tropical birds; sunflower is a tall garden plant with large golden light flowers; sunfish - a large fish almost spherical in shape; moonflower - a tropical plant with large fragrant white flowers that blooms at night; moonstone - jewelry milk-white stone used in making; moon - moon-shaped), also has certain physical or psychological effects. A person, in addition, is positive (sunken - describes a person's pleasant appearance after exposure to the sun; sunlight - attractive brown skin that appears when you spend a lot of time in the sun, and negative, harmful, harmful to health (sunstroke - a disease caused by excessive exposure to the sun, especially on the head; sunburn - redness and pain of the skin due to spending a lot of time in the sun; moon beat - wild and

wandering in mind (as if due to the influence of the moon); moon blind - suffering from the moon's eye; blind sleeping under the moon's rays). Interestingly, the derivatives of two cosmonyms often correspond to each other in their structure.[2]

- Sunny Moon
- Sunlight Moonlight
- Sunny moonlight
- Sunstone is a moonstone
- Sunflower moon flower
- Sundog is a moon dog
- Sunrise, moonrise
- Without the sun, without the moon
- Like the sun like the moon
- The sun is the moon
- Sunset Moonset
- The sun struck the moon

However, they may have completely different meanings, and the semantics of two structurally similar derivations of solar and lunar cosonyms may not be identical. For example, sundog is a naturalistic term for "parhelion; a small almost circular halo above a parhelic circle", and moondog is certainly a common language word meaning "watchdog"; or "sun" meaning "happiness", "moonshine" and means 'foolish or idle talk or ideas; a foolish or impractical comment, idea or plan; an illegally produced strong alcoholic drink.

RESULTS

All of the above allows us to conclude that derivation can be considered as the first stage of transferring knowledge structures to consciousness structures that are new to them. This explains the possibility of more complex metaphorical transfer of meanings and creation of many phraseological turns. For example:

In Uzbek: gray-haired; pale as the moon; throughout the month; how he got off the moon; find your place under the sun.

In German: aim for the moon; cry for the moon; howl at the moon; once a month; bowing/saluting the rising sun; to be the sun in his eyes; meanings such as going around the sun to meet the moon and others are expressed.

There are many phraseologisms with the main elements of "Sun": "Moon" in German and "Sun" in Uzbek indicate their cultural importance and emotional richness, which are fixed in the minds of Uzbek and German speakers. The dictionaries provide more than 20 stable combinations with each of the German cosmonyms, as well as more than 40 proverbs containing the studied cosmonyms.

At the same time, it is very interesting that most of the recorded proverbs are connected with the space name "Sun". In Uzbek, the phraseology is a bit wider (about 20 proverbs and constant combinations correspond to

each cosmonym), but the number of proverbs related to the Sun exceeds the number of proverbs dedicated to the moon. This, we believe, indicates that the sun is accepted by the speakers of these languages as a standard, majority parameter of measurement. Spiritual and physical qualities of the objects of the world around us. Wednesday "You can't go up from the sun, you can't go down from the earth", "Truth is brighter than the sun", "Falcon does not fly from the sun". "The sun does not hurt an honest face", "The sun that melts fat hardens clay."

The sun is known in the history and culture of peoples as an object of worship, an example, something filled with real and vital energy. Accordingly, if we consider the lexical composition of stable combinations with the cosmonym "sun", we come across highly stylistic or lexical units (for example, worship/hail/adoration of the rising sun; Do not let the sun rise on your anger; Sunrise. God's blessing on the hot sun) or with emotionally neutral lexical units (for example, going around the sun to meet the moon; as ... as the sun shines; in the morning the sun never lasts a day; with the sun going out together). In general, what creates a positive emotional mood, that is, such a set of lexical units, exhibits positive meanings and values that are reinforced in the minds of native speakers.

As for the phraseology of the cosmonym "Moon", here, on the contrary, abbreviated or emotionally style-oriented vocabulary is used (for example, cry for the

moon; shout at the moon / paint at the moon; do not need dogs barking at the moon; to shoot the moon), which usually has a negative effect. assessment, causing negative associations. Also, several stable combinations with this cosmonym create a fantastic context. Targeting/aligning the moon; jump over the moon; once a month; the moon is made of green cheese.

It is worth noting that certain phraseological combinations have direct correspondences in German and Uzbek:

den Mond anbellern - bark at the moon

ein Platz unter der Sonne - a place under the sun

In addition, these compounds are identical not only in structure, but also in semantics. So, den Mond anbellern / bark at the moon means "wasting time and energy" in both languages, "place under the sun" in German, "place under the sun" in Uzbek. "A favorite process that enables development; a share of what one has a natural right to". However, in general, the transition from the field of special scientific knowledge to the field of universal human values and cultural-historical assessments is not characterized by the size of the form.

DISCUSSION

There is a basic content that can be observed in the field of scientific knowledge about the sun and the

moon. The main concept remains in the division of the meaning of positive and negative evaluations.

Another object of research can be called textual. The semiotic function of cosmonyms chosen by us in the context of individual authorial use is especially evident in the example of their activity in an artistic work.

For lighting in the artwork F.S. In Fitzgerald's novel, The Great Gatsby, we observe the use of cosmonyms of our choice. In the pages of the novel, there were 8 uses of the cosmonym "Sun" (and its derivatives) and the cosmonym "Moon" (and its derivatives). Of course, the sun and the moon are not the leading artistic images of the novel, but these cosmonyms were chosen by the author as associative saturated elements of the language to create a unique emotional atmosphere of the work.

The image of the moon constantly accompanies the main character - Jay. The moon shines only on the hero and his belongings in the novel.

We think that the image of the moon helps the author express three ideas related to the main character of the novel:

- a) romanticism, the unattainability of dreams;
- b) sarcasm, negative assessment;
- c) the tragic end of the hero, death, inability to live.

Now let's take a closer look at each of the above. State the ideas and illustrate them with examples from the text that we think support our conclusions.

Jay Gatsby is very different from those around him. He is a romantic dreamer-idealist, dissatisfied with the wealth he has acquired, not as in the prose of his life, striving for something else, despite the intense pace of work and external brightness, he is so monotonous and dull. He is an outsider in the society of rich playboys, in the atmosphere of splendor and luxury of the "Jazz Age". A foreigner, because he rose to the top of material success and stayed true to his youthful dream. He lives with the hope of doing the impossible - returning the past, repeating it, reshaping it in a new form. (Compare the German expression for wishing on the moon). His whole being is imbued with this unattainable dream, and because of this, he and everything around him are slightly unreal, distinguished by the light of the mysterious and distant moon. At the end of the novel, the hero dies. Therefore, in our opinion, the author uses "moonlight" and "moon context" to prepare the reader for the tragic end of the main character.

Cosmonym "Sun" and its derivatives are used less often in the novel, probably because this cosmonym no longer accompanies the hero of the work. However, it is not emotionally and associatively saturated. In the minds of German speakers, the sun is a symbol of vitality and joy. Sunshine means something cheerful

and pleasant, beautiful and warm. Therefore, suitable combinations: cheerful sun, shining sun (shining means "warm color or (picture) showing enthusiasm), hot sun (hot - 1) hot, bright; 2) show warmth of feelings; passionate).

CONCLUSION

To conclude, we can see that the cosmonyms "Sun" and "Moon" are very important in the culture of both nations. In the German and Uzbek languages, these cosmic words are close to each other in meaning. We witness that in the minds of German and Uzbek speakers, they give them certain images, expressions, evaluations and associations.

REFERENCES

1. <https://www.dwds.de/wb/Sonne#etymwb-1>
2. G. Drosdowski DUDEN- Deutsches Universalwörterbuch. Mannheim, 1989. - 1465 c.
3. A.Мадвалиев таҳрири остида. Ўзбек тилининг изоҳли луғати Тошкент нашри -81 б.
4. ogli Melikuziev, A. L. (2022). HISTORICAL AND MODERN CLASSIFICATION OF PARALINGUISTICS. *Academicia Globe: Inderscience Research*, 3(10), 126-128.