

COSMONYMS IN THE LANGUAGE OF AZERBAIJANI CINEMAS

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Abstract: The article deals with the study of cosmonyms used in the language of Azerbaijani films. A special place is devoted to the study of cosmonyms as an important branch of Azerbaijani onomology. The topic is relevant because there is a serious need to study the Azerbaijani language lexically, grammatically and etymologically. The main aim of the scientific research is to study the processing points of various celestial bodies – Sun, Moon, Earth, stars, constellations and craters in the cinema language. The scientific novelty of the article is proved by studying both the object and the subject of cosmonyms on the basics of language and style. Therefore, it allows investigating the main features of the cinema language with a linguistic system. The scientific, theoretical, and practical importance of the study of Azerbaijani cosmonyms related to the cinema language is determined primarily by the aims and objectives of the topic. It is noted that the names given to various planets, constellations, and stars are conventional nicknames. It can be concluded from the generalizations in the article that it is possible to find the very ancient roots of Azerbaijani cosmonyms both in the folk literature and in the classical literature of Azerbaijan. According to researches, the expressions "Little chilla" (period of twenty days of winter) and "Big chilla" (period of forty cold days of winter from the beginning) used in folk speech are related to such astronomical calculations. The article provides detailed information about cosmonyms and their features used in modern Azerbaijani literary language. The meaning groups of cosmonyms are classified. Finally, as a conclusion, it is stated that the cosmonyms used in the cinema language are different according to different aspects.

Keywords: homonyms; Azerbaijani language; anthroponyms; cinema; literary language; cosmonyms.

1 Introduction

Cosmonyms are proper names of celestial bodies. Celestial bodies mean the Sun, Moon, Earth, stars, constellations, equators, etc. Undoubtedly, the names given to various planets, constellations, and stars are conventional nicknames. Although this field of onomastics was studied to a certain extent in the old Soviet linguistics, cosmonyms were almost not studied in Azerbaijani linguistics. However, the Azerbaijani language is very rich with the names of celestial bodies, which need to be studied lexically, grammatically, and etymologically. Undoubtedly, the emergence and formation of such names is closely associated with characteristic language events and laws.

The sciences of linguistics and cinematography that form the basis of Azerbaijani national culture are determined by the important aesthetic factors, which attain in unity. Azerbaijani cosmonyms in the cinema language form a branch of this unity in terms of the relevance of research.

Azerbaijani cosmonyms are substantiated by analyzing the object and the subject on the basics of language and style. The research made it possible to reveal the original features of the cinema language with a complex linguistic system, which is defined by the unity of the "speech-sound-image" triad in the audio form.

The main aims of the article and the objectives of the research arouse interest. The theoretical and practical importance of Azerbaijani cosmonyms in the cinema language is determined primarily by the aims and objectives of our topic. The study of cosmonyms is based on the scientific achievements of cinematography in recent years, and the scientific-theoretical and practical problems of language and style are brought to the fore.

2 Materials and Method

Since the study of Azerbaijani cosmonyms related to the complex semiotic system of the cinema language is multifaceted, the methods and ways used in the research process are also diverse. From this point of view, methods of descriptive and comparative analysis were used in the article. Showing the important significance of Azerbaijani cosmonyms in the cinema language forms the idea direction and content capacity of the research.

Enough feature and documentary cinema materials were used during the processing of the topic. The author has also applied to various scientific literatures on the topic.

3 Results and Discussion

As in other peoples of the world, the ancestors of Azerbaijanis watched the mysterious universe, especially the Moon, the Sun, the stars and the planets of our galaxy from the Earth curiously, gave them strange names and told various legends and stories about them. "Our ancestors interpreted their fate according to the motion of celestial bodies for a long time, they believed that everyone has a star in the sky" [1, p. 18-20]. Many proverbs, sayings and folk expressions related to celestial bodies have been created: "*ulduzu sönmək*" ("fading star"), "*ulduzu barışmaq*" ("their star reconciled, i.e., to be on good terms with somebody), "*ulduzu parıldamaq*" ("rising star"), "*bəxt ulduzu*" ("star of happiness"), "*ayüzlü*" ("moon-face", i.e., beautiful woman), "*günəş təbli*" ("solar powered", i.e., drum of light, happiness"), "*ay parçası*" ("piece of the moon", i.e., very beautiful), etc.

There are cosmonyms such as the Moon, Sun, Earth, Ülkər (the constellation of the Great Bear, Ursa Major), Dan ulduzu (Morning star), Karvan Qoran (Venus), Quyruddoğan (Avgust), etc. in examples of oral folk literature, which is a product of the national thinking [5, p. 85].

"The Sun is characterized as a girl and the Moon as a boy in the legend "Günəşlə ay" ("The Sun and Mood"). Some astronomical properties of the Moon and the Sun – the brightness of the Sun, the observation of the Moon in several positions at different times of the year and the appearance of mystery spots on it - are explained by legendary roots" [1, p. 29-30; 64-65].

"The astronomical coordinates of the Sun, Moon, and stars are often described correctly in folk literature" [8, p. 153]. Let us pay attention to the bayati (a kind of Azerbaijani poem) in the TV cinema "Qaranlıq gəminin Ayı" ("The Moon of the Dark Night").

Ülkər Aydan ucadır,
Nə aydınlıq gecədir,
Mənim halım pis keçir,
Sənin halın necədir.

(Ursa Major is higher than the Moon,
What a clear night
I'm feeling bad
How are you [translated by F.Mustafayev]).

Not only the cosmonyms used in this bayati are listed out, but also the idea that the stars are very far from the Earth and the Moon is mentioned. We present an excerpt from Sheikh Nasrullah's speech from the feature film "Ölümün Dərsi" ("The Deads"): "The stars are very far from the Earth, so they have little effect on the Earth. But the Moon and the Sun are close to the Earth and have more power".

The people of the Orient, including the Azerbaijani people, have always considered the celestial bodies as sacred beings and 'filtered' most of them through the imagination. "Sometimes the Sun is described as a girl, the Moon as a boy, sometimes the Sun as a mother, the Moon as her daughter, stars as flowers, spikes, etc. in legends" [9, p. 301]. The Sky and its bodies are revived as characters and an interesting plot is built about the relationship between the Moon and Sun in the television documentary cinemas "Günəşin bacısı" ("Sister of the Sun"). The Sun is presented as a mother and the Moon as her daughter here. The announcer says the Moon's speech:

"The announcer: – Günəş anam idi, mən onun qızı,
Dünya salamlardı, ilk baxtımızı,
Ondan şəfəq alıb, nura boyandım,
Mən onun eşqilə alışıb yandım.

Cütçünün verdiyi toxumları biz,
Mavi göy üzünə səpdik tərtemiz.
Keçdi bir neçə ay, yetişdi bahar,
Nə gördük? Cücərdi bütün toxumlar
Parladı ulduzlar, o ağ sünbüllər,
Yarandı aləmdə yenə bir əsər”

(The Sun was my mother, I was her daughter,
The world greeted our first happiness,
I received the dawn from her and was painted in the light,
I fell in love with her.
We sowed the seeds given by the farmer
in the blue sky
Several months have passed, spring has arrived,
What did we see? All seeds germinated
The stars, those white spikes shone,
Another work was created in the world [translated by
F.Mustafayev]).
“Günəşin bacısı” (“Sister of the Sun”) television
documentary cinema, 1992.

Many of the characters in some television documentary cinemas are named after planets and stars: *Mehr – the Sun, Müşəri – Jupiter, Bərham – Mars, Nahid – Venus, Günəş – Saturn, Əsəd – Leo, Bədr – Moon, etc.*

The author of the script reconciled the movement of the heroes with the motion of the stars in the sky very skillfully and reflected his scientific outlook on celestial bodies in the television documentary cinema “*Əgər astronomlar*” (“Young Astronomers”) (1977). We find information about the celestial bodies “Tahir-Zöhrə” (Zohra — Venus), “Mehr and Mah” (“The Sun and the Moon”) in the television documentary cinema “*Şamaxı rəsədxanası*” (“Shamakhi Observatory”) (1977).

The properties and signs of stars, constellations and planets are characterized in the above mentioned movies.

Countless stars and constellations such as *Sayyara, Farqad, Shatt, Parvin, Utarad, Zohra, Marrikh, Birjis, Geyvan, Hamel, Jovza, Haqa, Hunah, Cancer, Nasra, Tarfa, Sunbula, Avva, Scorpio, Sajayak, Sheri, Mabsuta, Magbuza, Sayyaf, Fard, Sarir, Simak, Nasrin, Gari, Suha*, etc. are mentioned in the chapter “Majnun’s Complaint to the Stars” of the feature film “*Leyli and Majnun*”.

In general, some astronomical names are very common in Oriental literature [3, p. 185]. For example, one of them is Zohra (Venus). Prof. M. H. Tahmasib wrote about it: “Zohra was considered sacred both as a goddess and as a star in the culture of ancient peoples. Zohra, who was imagined as a beautiful girl-woman, was confirmed as the goddess of love, water, fertility, beauty, music, dance and singing in Rome, Greece, Iran, Babylon, Ardabil, as well as Transcaucasia and it was even believed that she originated from a water stump. According to Shamseddin Sami, the Turkic peoples also had the same attitude towards her” [14, p. 319].

“Nahid” is explained as a second name of the star Zohra in Shamseddin Sami’s “Dictionary-Turkic” [12, p. 153].

Nizami summarized the many astronomical and legendary qualities of the Zohra, as well as its typological-religious and worldwide inspiration in Majnun’s language:

Məcnunun qəlbində gizli bir maraq,
Zöhrə ulduzuna dil açdı qəlbən:
“Ey sənə taleyim etimad edən,
Gecənin alnında işıq yandıran [6, p. 164-168]

(A mysterious interest in Majnun’s heart,
He opened his heart to the star of Zohra:
“Oh, to whom I entrust my fate,
Who lights up at night [translated by F. Mustafayev]).

Professor M. H. Tahmasib wrote: ““Nahid-Zohra” occupied a very important place both in ancient Oriental mythology and

astral plain, and it is often described as a beautiful singer and mistress associated with water, river, and sea in fiction” [1, p. 324].

In our opinion, the character of Tahir is the Azerbaijani version of the Arabic cosmonym Altair [7, p. 312], which is studied in astronomy as the name of one of the bright stars.

Summarizing the abovementioned, we can conclude that it is possible to find very ancient roots of Azerbaijani cosmonyms both in oral folk literature and in classical written literature. “Studying them as a separate research object should be the focus of our linguistics today” [9, p. 301], because very few onomastic units have been studied under the name of Azerbaijani cosmonyms. However, Azerbaijani fiction, dialects and accents, folk legends and narratives provide extremely rich material for the study of this field. For example, there is an expression “a month that gives birth to a tail” in our folk speech. H. B. Zardabi explained the meaning of this expression in one of his articles and wrote: “Not all the stars that are seen in our sky at night are always visible. There are stars that are seen at one time of the year and not at other times, and because there are many stars, people group them and give each group the name of what it resembles or an animal to separate them from each other, so that it is easy to recognize them. They gave various names to these groups of stars. In particular, a bunch of them are called tail, which really resemble animal tail” [15, p. 302]. “Azerbaijanis have been able to determine the period of transition from summer to autumn through the group of stars that they call “the tail” from very ancient times” [13, p. 122].

In addition, the expressions “Little chilla” (period of twenty days of winter) and “Big chilla” (period of forty cold days of winter from the beginning) used in folk speech are also related to such astronomical calculations. Nasir al-Din al-Tusi, an outstanding Azerbaijani scientist of the 13th century, who entered the history of world astronomy, provided information about many cosmonyms, prepared calculation tables that determine the position and motion of the Sun and the Moon accurately and determined the exact coordinates of a number of stars in his work “Zij-i ilkhani”.

“A. Bakikhanov, who lived and created in the 19th century, gave an explanation on his views on the state of the Earth, celestial bodies, the regulation of the universe system and other issues based on medieval astronomy and mentioned the Azerbaijani version of the names of some stars and planets in his work “Asrari-i-Malakut” (“Secrets of the Universe”) [5, p. 125]. For example: *the Moon, Sun, Earth, Zohra (Venus), Polar Star (Al-Jady), Ursa Minor, Cancer, Capricorn, Leo, Virgo (Sunbulla), Scorpio, Sagittarius (Arch), Aquarius (Dolu), Aries, Taurus (Sur), Gemini (Jovza), Pisces (Hut)*, etc.

Apparently, these names are also used quite a bit in feature films and television documentary cinemas:

“Karim’s father: – I used to go because I was bored, I couldn’t sit at home. Then I slowly got used to that rifle.

Chimnaz: – Rifle? Yes, I know, when I shoot at a target, it’s like I’m shooting at *the North Star*” (“Süd dişinin ağrısı” (“Pain of Milk Tooth”)) feature film. “Azerbaijanfilm” cinema studio. Baku. 1987).

“Idrisov: – Be careful, old boy Baghir! It is the first birth, the animal will die.

Nurjabbar: – I know, you are neither *Scorpio* nor *Sagittarius* anyway. As far as I know, you are an *Aquarius*”.

“Qoca palıdın nağılı” (“The Tale of the Old Oak”) feature film. “Azerbaijanfilm” cinema studio. Baku. 1984).

“Khalil: – I work as a stoker in the town bathhouse. At night, when I’m disengaged, I watch the constellation *Ursa Minor*.

Bahman: Why don't you talk about working as a guard at the station?" ("Küçələrə su səpmişəm" ("To Guide You Home") feature film. "Azerbaijanfilm" cinema studio. Baku. 2004).

Cosmonyms used in modern Azerbaijani literary language and their features

We can classify some cosmonyms according to the following groups of characteristic meanings:

a) Formed from legendary names: *Dragon (Draco)*, *Hercules*, *Unicorn (Monoceros)*, *Flying fish (Volans)*, *Bird of Paradise (Apus)*, *Berenice's hair (Coma Berenices)*, etc.

"Guide: – Hey, you should go by cart. Poor Soviet government. If each passenger throws a glass.

Passenger: – A *dragon* cannot be like you. So what are we going to drink now?" ("Gazalkhan" feature film. "Azerbaijanfilm" cinema studio. Baku. 1991).

b) Formed from the names of animals and birds: *Whale (Cetus)*, *Fishes (Pisces)*, *Big Bear (Ursa Major)*, *Big Dog (Canis Major)*, *Bull (Taurus)*, *Lynx (Fornax)*, *Crow (Corvus)*, *Eagle (Aquila)*, *Ram (Aries)*, *Swan (Cygnus)*, *Goldfish (Dorado)*, *Dolphin (Delphinus)*, *Rabbit (Lepus)*, *Crane (Grus)*, *Scorpion (Scorpio)*, *Giraffe (Camelopardalis)*, *Snake (Serpens)*, *Little Bear (Ursa Minor)*, *Little Horse (Equuleus)*, *Little Dog (Canis Minor)*, *Little Lion (Leo Minor)*, *Lizard (Lacerta)*, *Dove (Columba)*, *Fly (Musca)*, *Kid (Capricorn)*, *Peacock (Pavo)*, *Fox (Vulpecula)*, *Crawfish (Cancer)*, *Wolf (Lupus)*, *Lion (Leo)*, etc.

"Another young man: – Armenian – *scorpion*. It doesn't matter. They have a submachine gun, they have optical rifles.

The next soldier: – If we had such rifles, we would be snipers" ("Girov" ("Hostage") feature film. "Azerbaijanfilm" cinema studio. Baku. 2003).

"Villager: – Who is this, my son?

Someone else: – Gachag Nabi... Son of *Ram*..." ("Gachag Nabi" feature film. "Azerbaijanfilm" cinema studio. Baku. 1980).

"Uzeyir: – Yes, unfortunately. Molla Nasreddin says well that if satanism contests were held, Muslims would win first place.

Worker: – Yes, as a *rabbit*, as a *lion*..." ("Uzeyir ömrü" ("Uzeyir's Life") feature film. "Azerbaijanfilm" cinema studio. Baku. 1983).

"Gurban: – Agha, there are many empty seats in the hall.

Lutvali bey: – Don't talk like a *fox*, do what I tell you!" ("Neft və milyonlar səltənətində" ("In the Realm of Oil and Millions") feature film "Azerbaijanfilm" cinema studio. Baku. 1982).

c) Formed from words related to human concepts: *Waggonner (Auriga)*, *Serpent-bearer (Ophichus)*, *Herdsmen (Boötes)*, *Archer (Sagittarius)*, *Maiden (Virgo)*, *Artist (Pictor)*, *Sculptor*, etc.

d) formed from words meaning the name of an object: *Shield (Scutum)*, *Can (Aquarius)*, *Sail (Vela)*, *Bowl (Crater)*, *Compass (Pyxis)*, *Deck (Puppis)*, *Lyre (Lyra)*, *Microscope (Microscopium)*, *Saw, Pump (Antlia)*, *Arrow (Sagittarius)*, *Clock (Horologium)*, *Stove (Fornax)*, *Table (Mensa)*, *Mountain, Telescope (Telescopium)*, *Scales (Libra)*, *Ball, Shop, Triangle (Triangulum)*, *Cross (Crux)*, etc.

"One of Sona's daughters: – Mom, why do you need this fence? It's like a *mountain* standing in front of us. Our room will be dark.

Rovshan: – It's none of your business" ("Girov" ("Hostage") feature film. "Azerbaijanfilm" cinema studio. Baku. 2003).

"Guide: – Hey, wake up, we have arrived. It's 4 o'clock. I don't know why this man walking two-step way is sleeping... Wake

up, you have arrived" ("Gazalkhan" feature film. "Azerbaijanfilm" cinema studio. Baku. 1991).

Teysba: – You don't know. We need a *saw* and pump. Hey Bahman, what is it?

Khalil: – Eh... He started again. Go do your job" ("Küçələrə su səpmişəm" ("To Guide You Home") feature film. "Azerbaijanfilm" cinema studio. Baku. 2004).

"Idrisov: – It is very cool here. The *shop* is also open in this weather. You don't know about the region, the people are dying from the heat... I have never seen such a summer.

Baghir: – Comrade Idrisov, would you like tea or bread? The oven is also with us" ("Qoca palıdın nağılı" ("The Tale of the Old Oak") feature film. "Azerbaijanfilm" cinema studio. Baku. 1984).

"Karim's father: – Bullets are not shot by people, but by rifles. As you look through a microscope, you have to look and choose.

Teacher Chimnaz: – But a man pulls the trigger!" ("Süd dişinin ağrısı" ("Pain of Milk Tooth") feature film. "Azerbaijanfilm" cinema studio. Baku. 1987).

According to meaning, we can increase the number of this grouping.

"Regarding the grammatical features of cosmonyms, it should be noted that cosmonyms with a complex structure are mainly formed on the basis of defining word combinations" [2, p. 209].

For example: *Big Dog (Canis Major)*, *Flying Fish (Volans)*, *Big Bear (Ursa Major)*, *Little Bear (Ursa Minor)*, *Little Dog (Canis Minor)*, *Little Lion (Leo Minor)*, *Little Horse (Equuleus)*, *Goldfish (Dorado)*, etc. (type I), *Greyhound*, *Bird of Paradise (Apus)*, *Southern Fish (Piscis Austrinus)*, *Southern Hydra (Hydrus)*, *Southern Crown (Corona Australis)*, *Southern Triangle (Triangulum Australe)*, *Northern Crown (Corona Borealis)*, etc. Stage of the theater (type III).

"Zardabi: – But now, mashallah, see how many newspapers and magazines are published. The *stage of the theater* also creates a reviving. I went to see several plays" ("Uzeyir ömrü" ("Uzeyir's Life") feature film. "Azerbaijanfilm" cinema studio. Baku. 1983).

"Nabi: – If you don't want your beard to be covered in blood, go away! He considers himself a *small lion*... Tell him to surrender if he wants to survive..." ("Gachag Nabi" feature film. "Azerbaijanfilm" cinema studio. Baku. 1980).

"Gurban: – Let's go, master. I told you... *The bird of paradise* landed on your head..." ("Neft və milyonlar səltənətində" ("In the Realm of Oil and Millions") feature film. "Azerbaijanfilm" cinema studio. Baku. 1982).

"Rustam: – It seems that a golden fish has fallen into your net. Don't be arrogant, it is not a month since you were elected party organizer, you do not fit in the sky and the earth..." ("Böyük dayaq" ("Big support") feature film. "Azerbaijanfilm" cinema studio. Baku. 1962).

As can be seen from the examples, cosmonyms are not homogenous in the cinema language.

"Unlike cosmonyms used in folk speech, cosmonyms used in scientific style are different" [4, p. 202].

a) words of the Azerbaijani language: *Moon, Sun, Earth, Crow (Corvus)*, *Eagle (Aquila)*, *Ram (Aries)*, *Waggonner (Auriga)*, *Bull (Taurus)*, *Sail (Vela)*, *Rabbit (Lepus)*, *Crane (Grus)*, *Maiden (Virgo)*, *Goldfish (Dorado)*, *Shield (Scutum)*, *Deck (Puppis)*, *Fly (Musca)*, *Gazelle, Nightingale, Rose, Crane (Grus)*, *Pigeon (Columba)*, *Swan (Cygnus)*, etc.

"Baghir: – I am stunned by his eyes, he sees everything, he wants to climb high like an *eagle*.

Nurjabbar: – Idrisov sees your inside” (“Qoca palıdın nağılı” (“The Tale of the Old Oak”) feature film. “Azerbaijanfilm” cinema studio. Baku. 1984).

“Karim’s father: – But on condition that don’t shoot at anything. Not at a rabbit, not a crane, not a crow...

Salim: – Well, I won’t shoot...” (“Süd dişinin ağrısı” (“Pain of Milk Tooth”) feature film. “Azerbaijanfilm” cinema studio. Baku. 1987).

“Rustam: – Hey Shirzad, today you are in a good mood, it seems that a golden fish has fallen into your net. I don’t understand the meaning of fertility. Look, fly is everywhere, if I’m protesting, then there is a reason” (“Böyük dayaq” (“Big support”) feature film. “Azerbaijanfilm” cinema studio. Baku. 1962).

b) formed from words of European origin: *Andromeda*, *Whale* (*Cetus*), *Phoenix*, *Octantus*, *Pegasus*, *Perseus*, *Chameleon*, *Hydra*, *Cassiopeia*, *Eridanus*, *Lyra*, etc.

Abovementioned words are mostly used in television documentary films.

“Baghir: – I’m sorry for you, Jalil!

Gurban: – Tell Jalil agha, the one who wears a *chameleon* every day is called agha...” (“Neft və milyonlar səltənətində” (“In the Realm of Oil and Millions”) feature film. “Azerbaijanfilm” cinema studio. Baku. 1982).

“Nabi: – Man, why are you standing there? Mashallah, you look like a *whale*, and you look like a man of words. Come forward.

Long mustached man: – My sorrow... I’m sorry... I’m ashamed...” (“Gachag Nabi” feature film. “Azerbaijanfilm” cinema studio. Baku. 1980).

“Vahid: – Look at me, we are going to Ganja. Are you dropping us off in the plains where the *Andromeda* fell, baby?” (“Gazalkhan” feature film. “Azerbaijanfilm” cinema studio. Baku. 1991).

Azerbaijani folk cosmonyms

Unlike the modern literary language of Azerbaijan, some cosmonyms are used in lively folk speech and also in the language of works of art. As already mentioned above, they are formed only on the basis of the words of the Azerbaijani language. For example: *Morning star*, *Zohra* (*Venus*), *Karvan Qoran* (*Saturn*), *Tailed star* (*Comet*), *Milky Way*, *Ulkar* (*Pleiades*), *Seven Sisters* (*star ball in Taurus*) etc.

Such folk cosmonyms are widely used in a symbolic and metaphorical sense in fiction. The poem “Ey dan ulduzu” (“Hey, Morning Star”) in the cinema “J. Jabbarlı” (1969) attracts attention from this point of view.

Qaranlıq gecədə səni gözləyib,
Durmaqdan yorulmuş, ey dan ulduzu!
Uzaq üföqlərə göz gəzdirməkdən
Az qala kor oldum, ey dan ulduzu!

Öksüz taleyimdən gecikdin nədən?
Karvanqıran doğdu, görünmədin sən,
Oxşatdım, yanıltım, könül verdim mən
Bilmədən vuruldum, ey dan ulduzu!

(Waiting for you in the dark night,
I’m tired, hey *Morning star*!
I almost went blind from
glancing at distant horizons, hey *Morning star*!

Why did you delay my fate as an orphan?
Karvan Qoran was born, you did not appear,
I likened, I misled, I indulged
I fell in love, hey *Morning star*!: [translated by F. Mustafayev].

Dan ulduzu (the Morning star) and Karvan Qoran are folk cosmonyms. The “Morning star” is given as a symbol of a happy future in the description of the writer’s description. Such cosmonyms have been popular in art style and in folk speech for ages.

“We must say that Moon, Sun, and Earth are used in many different ways in folk speech and in the language of works of art. So, those words are sometimes written with a capital letter and sometimes with a small letter in written speech” [11, p. 104]. Instead of “Günəş” (Sun), the form “gün” (daylight) is often used in popular speech. Some anthroponyms have also been formed in Azerbaijani language from the abovementioned cosmonyms. For example: *Aygün*, *Aybeniz*, *Aynur*, *Aytekim*, *Aytan*, *Gunay*, *Gunesh*, *Ulkar*, *Zohra*, etc.

“In our opinion, it is more useful to create all, at least most of the cosmonyms based on the words of the Azerbaijani language in our language. For now, the loanword cosmonyms prevail” [3, p. 185].

4 Conclusion

As a result, it should be noted that cosmonyms studied in the onomastic lexicon of the Azerbaijani language are few. Collecting the rich cosmonyms existing in the oral, written literature and folk speech, involving them in research, compiling a dictionary, working on their orthographic and orthoepic problems, creating cosmonyms specific to the pure Azerbaijani language is currently an important problem of Azerbaijani linguistics.

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Feature films:

- “Ölülər” (“The Dead”) 1991.
“Leyli and Majnun” 1961.
“Süd dişinin ağrısı” (“Pain of Milk Tooth”) 1987.
“Qoca palıdın nağılı” (“The Tale of the Old Oak”) 1984.
“Küçələrə su səpmişəm” (“To Guide You Home”) 2004.
“Gazalkhan” 1991.
“Girov” (“Hostage”) 2003.
“Gachag Nabi” 1980.
“Üzeyir ömrü” (“Uzeyir’s Life”) 1983.
“Neft və milyonlar səltənətində” (“In the Realm of Oil and Millions”) 1982.

“Böyük dayaq” (“Big support”) 1962.

Television documentary films:

“Qaranlıq gecənin Ayı” (“The Moon of the Dark Night”) 1990.

“Günəşin bacısı” (“Sister of the Sun”) 1989.

“Gənc astronomlar” (“Young Astronomers”) 1977.

“Şamaxı rəsədxanası” (“Shamakhi observatory”) 1977.

Primary Paper Section: A

Secondary Paper Section: AI