

TERMINOLOGY OF THE ONEIROSHERE IN THE ENGLISH LANGUAGE

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Abstrakt. This article analyzes the linguistic features of terms related to the Oneirosphere in English and Uzbek, as well as their usage within cultural and national contexts. The Oneirosphere is a set of concepts encompassing the world of human dreams and related notions, and the terms used in this field include not only scientific terminology but also colloquial expressions, mythological concepts, and religious terms. In the course of the study, terms were collected from sources in both languages, and their semantic fields, etymological origins, and stylistic features were examined. It was also found that English terminology is dominated by scientific terms related to psychology and psychoanalysis, whereas Uzbek contains a greater number of terms associated with dream interpretations rooted in folklore, religious sources, and historical traditions. Ushbu tahlil natijalari lingvokulturologiya, tarjimashunoslik hamda madaniyatlararo muloqot sohalarida qo‘llash uchun nazariy va amaliy ahamiyatga ega.

Keywords: Oneirosphere, dream interpretation, terminology, linguoculturology, intercultural communication.

Introduction. Dreams have long fascinated humanity, seen as enigmatic phenomena that mirror both individual experiences and the broader religious, cultural, and social views of societies. Over centuries, their study has engaged scientific, philosophical, and religious thought, giving rise to a distinct set of concepts and terms. The Oneirosphere—representing the semantic space of human dreams and related ideas shaped by the interplay of language, culture, and consciousness—has emerged as a recognized research domain. Growing interest in this area within linguoculturology, cognitive linguistics, and intercultural communication highlights the need for comparative analysis of dream-related terminology across languages. This research addresses that need by examining the linguistic, cultural, and associative features of Oneirosphere terms in English and Uzbek.

Methodology

This study employs a comparative-descriptive approach to analyze Oneirosphere-related terminology in English and Uzbek.

The research was conducted in three stages:

- **Data collection** – Terminological units were selected from reliable dream interpretation dictionaries, linguistic corpora, and scholarly sources in both languages. Additional examples were drawn from folklore, literary works, and contemporary mass media texts to capture both traditional and modern usage.

- **Linguistic analysis** – The collected terms were examined in terms of their etymology, morphological structure, and semantic features, with particular attention to their cultural connotations, symbolic associations, and metaphorical extensions that reflect national worldviews.

- **Comparative interpretation** – English and Uzbek data were systematically compared to identify similarities, differences, and culture-specific aspects. The analysis incorporated elements of conceptual analysis, componential analysis, and associative mapping to reveal the deeper layers of cultural codes.

The methodological framework integrates principles from linguoculturology, cognitive linguistics, and intercultural communication theory, enabling a multifaceted interpretation of dream-related terminology.

Results and discussion

A review of scholarly literature on the realm of dreams shows that the term *oneirosphere* is often used to denote the field that studies dreams from a scientific perspective and examines the meanings of events occurring within them. The word derives from the Greek *oneiron* (“dream”) and *sphaire* (“sphere, domain”) and, as noted above, refers to a branch of knowledge concerned with phenomena experienced in dreams and how they are interpreted. This term appeared in early 20th century, appearing in the works of the Austrian polymath Sigmund Freud and other scholars. “Онейросфера не является механической суммой онейротопов, как не является ею онейротопика, которая соотносится с онейротопом так же, как метафора – с метафорикой”. (Meaning: Oneyrososha — oneyrotoplarning oddiy yig‘indisi emas. Xuddi shuningdek, oneyrotopika ham oneyrotoplarning mexanik qo‘shilmasi sifatida qaralmaydi.

Oneyrotopika va oneyrotop oʻrtasidagi munosabat, metaforika va metafora oʻrtasidagi bogʻliqlikka oʻxshaydi). Kanadalik olim Roberto King Ong 1981-yilda yozgan “Qadimgi Xitoyda Tush Taʼbiri” nomli ilmiy ishida “*dream incubation*” (tush inkubatsiyasi) atamasi tilga olinganini uchratish mumkin. *In some cultures, dream incubation was institutionalized, and techniques of dream incubation consist of praying, fasting and sleeping in these temples.* (Meaning: In the culture of certain peoples, dream calling has developed as a custom or tradition, and the methods of inducing dreams include praying, fasting, and sleeping in temples.) L. S. Chardonne’s book “*Dream Divination in Manuscripts and Early Printed Books*” is a work that encompasses the English people’s views on dream interpretation from the earliest times, and in many parts of the work, the term “*oneironics*” is used.

Additionally, the same book introduces another term, “*oraculum*”, which refers to events experienced in dreams that are believed to have predictive significance in real life. The term *oraculum* was borrowed from Latin into English. Historical sources indicate that the Ancient Romans paid special attention to dreams and their interpretation. From very early times, they compiled nearly 3,000 dream interpretations across a 15-volume collection, in which dreams thought to possess divine prophetic qualities were designated with the term *oraculum*. The Latin root *oracle* literally means “prophecy” and was used specifically for interpreting dreams considered to have a divine, predictive nature. These divinatory dreams may be prompted by external agents and are thus closely related to prophetic visions, such as the *oraculum*.

It is well known that sometimes dreamers perceive themselves speaking in a foreign language within their dreams. In dream studies, this phenomenon is referred to as *xenoglossy*. The term derives from the Greek words *xenos* (ξένος) meaning “foreign” and *glossa* (γλῶσσα) meaning “language,” thus literally signifying a “foreign language”. The concept was first introduced by the renowned psychologist Charles Richet in 1905 and has since been used within the Oneirosphere framework to describe instances of speaking in an unfamiliar language during dreams. It is well known that interest in dreams and their interpretation has fascinated peoples across the world since ancient times, representing a remarkable linguocultural phenomenon. When examining dream dictionaries from different nations, numerous similarities can be observed. For instance, certain symbols or signs may carry the same meaning across multiple cultures, indicating the existence of universal symbols that convey similar messages to all peoples. In English, the term used to describe these universal symbols in dreams is “archetype.” This term originates from the Latin *archetyupum*, meaning “form,” “sign,” or “image on a seal,” and refers to recurring symbols and forms that appear widely and independently across different cultures.

The terms discussed above are among the most frequently encountered in scholarly literature on dream interpretation, and all are used to represent concepts within the Oneirosphere. Each of these terms has been explained in detail above, including their meanings and etymological origins.

The findings of this study provide a comprehensive basis for comparing the linguistic and cultural characteristics of Oneirosphere-related terminology in English and Uzbek. The analysis revealed that English terminology predominantly draws on psychological and psychoanalytic frameworks, whereas Uzbek terms are largely rooted in religious sources, oral folk traditions, and historical customs. This highlights the distinctiveness of dream interpretation within each culture and its deep connection to the respective national context.

For instance, terms such as archetype, xenoglossy, and *oraculum* in English serve to describe the general psychological or prophetic dimensions of dreams. These concepts illuminate universal symbols encountered in human dreams and their underlying psychological foundations. In contrast, Uzbek terminology tends to emphasize socio-cultural, religious, and traditional aspects, including practices such as dream incubation or folk interpretations of specific dream scenarios.

The study further demonstrates that the associative fields of these terms reveal notable intercultural differences. While dreams in English are generally interpreted as individual psychological experiences, in Uzbek culture, they are closely intertwined with social and religious contexts. This underscores how Oneirosphere terminology adapts to the unique mentalities and cultural frameworks of each society.

At the same time, there are also significant cross-cultural similarities. Universal symbols, such as archetypes or divinatory dreams, exemplified by *oraculum*, are present in both cultures, reflecting shared psychological processes across humanity. Thus, the study of Oneirosphere terminology is relevant not only at the national level but also in a transnational, cross-cultural perspective.

Overall, the findings enhance our understanding of the linguistic, semantic, and cultural dimensions of Oneirosphere terminology in English and Uzbek, offering valuable insights that can inform research in linguistics, psychology, and cultural studies.

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