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CLASSIFICATION AND DESCRIPTION OF ONOMASTIC UNITS IN NIZAMIDDIN SHAMI'S "ZAFARNOMA"

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Abstract. It is known that in linguistics it is important to study, classify and describe onomastic units in historical works by analyzing them from a lexical-semantic point of view. Taking this into account, in the article, the onomastic units in the work "Zafarnoma" by N.Shami are classified and described in comparison with other historical works. These units are explained in detail.

Keywords: onomastics, anthroponym, toponym, onomastic unit, classification, description.

Today, it is important to study the place of onomastic units in the Uzbek dictionary system, as well as their artistic value and importance in the historical text, their classification and description, lexical-semantic features from the point of view of linguistics.

Any unit is important in the historical-artistic text; all of them participate in one way or another in the representation of both the objective content and the historical-artistic content. In this place, nouns such as anthroponyms, toponyms, ethnonyms, hydronyms, which are studied within onomastic units, play a major role as the main nuclear means of forming historical-artistic texts. The role of such onomastic units in the text of the work can be shown by focusing on the issue of the names of people (anthroponyms) in the text of the historical work, their position and necessity in everyday life, the selection and meaning of the names in the work.

It is known that names belong to the anthroponymy scale of the Uzbek onomastics, they are the units created to name people and are the most used units in a person's daily life. Names are nouns given to a person during infancy, and they are an extremely important tool for a person's daily activities in society and social life in the process of human communication and address culture.

Many opinions have been expressed about the role of a name in a person's life. In this regard, the following comments of linguist N.Mahmudov are noteworthy: "...the ears of a Muslim child are opened to the outside world for the first time with the blessed sound of Azaan, this event in the family is the beginning of the Islamic and human spiritual education of the child's body. The initial word that an innocent baby hears in his mother tongue from this pure voice is his beautiful name; as Alisher

Navoi said, one part of the education is to give a good name to a child, and he is called by this name, he should not be ashamed”¹.

It is worth recalling the following thoughts of E.Begmatov, who collected a huge wealth of Uzbek names and explained their meaning, leaving a valuable spiritual legacy for the future generation:

“The main linguistic-communicative function of names is to serve to differentiate and separate each person from other persons by calling them individually. It should be noted that no name is simply chosen and given to a child. At the heart of giving any name lies the good intentions of the parents aiming at a goal, dreams, health, future and prospects of their child. These intentions serve as the basis (motive) for choosing and giving a name to a child”².

In fact, the onomastic units in the written sources about Amir Temur and the Timurid period are related goals, dreams, good intentions of the people that period who spoke the language for the health, future, and prospects of their children, national identity, history, culture, and traditions.

Therefore, collecting such units from historical and artistic works and analyzing them scientifically and linguistically is one of the urgent problems of Uzbek onomastics.

In particular, the problem of classification, description and analysis of onomastic units in Nizamiddin Shami’s work “Zafarnoma”³ expands the scope of research in this regard. Paying special attention to onomastic units, like other tools that provide artistry, revealing their various characteristics in the historical text is one of the urgent issues that must be solved in our linguistics.

In this work, we will consider the issue of classification and description of onomastic units in “Zafarnoma”.

When it comes to the classification and description of onomastic units, first of all, it is permissible to dwell on the concept of classification.

In the National Encyclopedia of Uzbekistan from available reliable sources, the classification is defined as follows:

“Classification (Arabic - sorting, arrangement) - a scheme of mutually identical concepts related to science or a field of human activity. Classification is an important logical operation characteristic of each discipline, by means of which the knowledge collected within this discipline is strictly regulated. Such a classification is convenient for studying science. In the classification, dividing and dividing concepts will have their fixed place. In the classification, it is necessary to strictly follow the rules of logic. Over time, the classification is improved, corrected and developed in accordance with the development of our knowledge about the studied object. Classification determines the place of each concept in the system of thought. The knowledge created as a result

¹ Махмудов Н. Тилимизнинг тилла сандиғи. – Tashkent: Publishing house named after G.Gulom, 2012. – P. 9.

² Бегматов Э. Исmlарнинг сирли олами. – Tashkent: Fan, 2014. – P.3.

³ Низомиддин Шомий. “Зафарнома”. Translated from Persian by Y.Hakimjonov. The responsible editor reworked the translation and prepared it for publication – A.Orinboev. Tashkent: Uzbekistan, 1996. - 288 p.

of the classification makes it possible to determine the main features of the subject and the relationships between them, and this knowledge is organized knowledge”⁴.

In the history of linguistics, there is probably no more complicated and much debated issue than the classification of words. From the period of Indian Panini, Greek Aristotle and Arab linguist Sabawayhi, everyone has been puzzling over this topic. After all, the word as a spiritual and grammatical whole requires every researcher to determine its nature and, accordingly, lexical and grammatical description. Such a description can be achieved by identifying and classifying direct similarities and differences between words. Therefore, studying the classification signs of words and dividing them into lexical-grammatical groups remains an important problem for linguistics of every era. So, onomastic units are also formed from words. Their classification is carried out by studying the meaning, grammatical structure, formation, nature of morphemes, similar and different aspects of words and names.

According to N.Husanov, who researched the lexical-semantic features of onomastic units in Uzbek literary monuments of the 15th century, there are scientific classifications based on the following methods in nomenclature: the type of known object, which language it belongs to, chronological, genetic characteristics of names and etc.⁵.

At this point, it should be said that in the first chapter entitled “Lexical-semantic features of onomastic units in Uzbek literary monuments of the 15th century” of N.Husanov’s monograph “History of Uzbek anthroponyms” the characteristics of the names in the monuments are classified and analyzed based on three groups. In the classification, religious, artistic, realistic names were selected as macrogroups. These macrogroups, in turn, are divided into microgroups and studied.

The researcher included the names of prophets, the names of the ancestors and descendants of the prophets, the ancestors and descendants of the Prophet Muhammad, caliphs and saints, the names of angels, and the artistic names include traditional and woven names, and the real names include the names of artists and religious scholars, the names of rulers, the names of the kings of Iran, names of the Timurids, the names of the Mongols and various rulers to the macrogroup of research religious names and analyzed their lexical-semantic features⁶.

Based on the above points, we take into account the different aspects of the onomastic units in “Zafarnoma”, i.e. the total number of onomastic units in the work, as well as the quantitative mutual relations between them, unlike the classifications in this study. We tried to develop various classifications based on the principle of sorting and organizing the various classifications:

Classification №1

General classification of onomastic units in “Zafarnoma”

№	Name of	Number	Examples
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⁴ Ўзбекистон Миллий Энциклопедияси. – Tashkent: “Давлат илмий нашриёти”, 2004. Vol.8. – P.292-293.

⁵ Хусанов Н. Ўзбек антропонимлар тарихи. – Tashkent: “Наврўз”, 2014. – P.12.

⁶ Хусанов Н. Ўзбек антропонимлар тарихи. – Tashkent: “Наврўз”, 2014. – P.12.

	<i>onomastic units</i>		
1	Anthroponyms	756	Amir Temur Koragon (ZN-19), Alishah (ZN-59), Ibrahim Sultan (ZN-157), Kabul Sultan, son of Durchi (ZN-14), Muhammad Sultan Bahadir (ZN-119), Abdibek (ZN-331)...
2	Toponyms	761	Kesh district (ZN-188), Ayoslig (ZN-343), Bikri (ZN-262), Biljiman (ZN-213), Kordung (ZN-62), Kotohiya (ZN-338)...
3	Hydronyms	86	Abdullah Stream (ZN-39), Andarob (ZN-226), Biyoh Water (ZN-236), Ganges River (ZN-257)...
4	Ethnonyms	63	Armenian (ZN-311), Barlos tribe (ZN-21), Tamim tribe (ZN-236), Qiyat tribe (ZN-186)...
5	Zoonyms	1	Ughlon – the name of Amir Temur's horse (ZN- 106)...
6	Cosmonyms	1	Suho star (ZN-402)...
7	Phytonyms	2	Suman, Sunbul (ZN-101), Sarv (ZN-196)...
	Total:	1670	

In order to implement the 1st classification, all onomastic units in the work “Zafarnoma” were cataloged and organized by the author based on illustrative examples. Then they were divided into groups that are part of separate onomastic units. As a result, a set of onomastic units including 1670 famous names was identified in the work. This proves once again that the real meaning of classification is sorting, arranging.

Classification №2

Classification and statistics of anthroponyms in “Zafarnoma” according to which dynasty they belong to

<i>Onomastic units in “Zafarnoma” according to which dynasty they belong to</i>		<i>Number of anthroponyms</i>	<i>Examples</i>
1.	Temurid men names	16	Karachor Barlos (ZN-21), Abu Bakr Bahadir Amirzada (ZN-294), Shahrukh Mirza (ZN-177), Ibrahim Sultan (ZN-207), Ulugbek Amirzada (ZN-171), Muhammad Sultan (ZN-210), Mironshah (ZN-251), Pirmuhammad (ZN-159), Khalil Sultan (ZN-129), Umarshaikh Mirza (ZN-195)...
2.	Names of Moghul rulers	85	Oktoy Qoon (ZN-25), Munka Qoon (ZN-25), Anka Qoon (ZN-25), Yasudor Qoon (ZN-25), Ilik Qoon (ZN-25), Yosun Munka (ZN-25), Uzbek Khan (ZN-25)...
3.	Names of other rulers	8	Doro (ZN-84), Kay (ZN-317), Sultan Jalaluddin Malikshah (ZN-233), Sultan Muhammad Khorezmshah (ZN-289), Shah Mansur (ZN-176)...
4.	Names of Amir Temur's emirs, followers, comrades and persons related to his activities	559	Abbas Amir (ZN-45), Ali Yasouri (ZN-65), Ali Kovchin (ZN-330), Vafodor (ZN-390), Yodgori Andhoyi (ZN-140), Usman Ziyarak (ZN-331), Uzun Uljoytu (ZN-95), Tobduq Amir (ZN-331), Amonshah (ZN-152), Hindushah Khozin (ZN-80)...
5.	Names of prophets,	26	Muhammad Arabi (ZN-14), Ashmuil (ZN-82), Yusuf

	caliphs and their descendants		alayhissalam (ZN-337), Harun (ZN-16), Hasani Mujtabo (ZN-17), Abdulfazl Abbas (ZN-17), Abu Manof (ZN-17), Aliyi Murtaza (ZN-306), Umar ibn Khattab (ZN-15)...
6.	Names of angels	4	Mikoil, Isrofil (ZN-22), Azrail, Jabrail (ZN-321)
7.	Names of artists and religious scholars	24	Abulays Samarkandi (ZN-90), Abu Muslim Marvazi (ZN-116), Ahmad Jam (ZN-391), Sheikh Sa'd Ajudani (ZN-145), Muhammad Khurasani (ZN-165), Sayed Baraka (ZN-81)...
8.	Women's names	24	Saray Mulk Khonim (ZN-172), Sultanbakht Ogbo (ZN-217), Tumon Ogbo (ZN-60), Tokal Ogbo (ZN-223), Uljoy Turkon Ogbo (ZN-15), Khanzoda Begim (ZN-94), Shirinbek Ogbo (ZN-79)....
9.	Legendary names	10	Jamshid (ZN-158), Mahdi (ZN-14), Faridun (ZN-317), Soriya (ZN-41)...
	Total:	756	

In the 2nd classification, classification and statistics of the anthroponyms in the work “Zafarnoma” according to which dynasty they belong to were given, in which the dynastic affiliation of the names of 756 people was shown. In this work, it is calculated and determined one by one 559 names, almost 70% of which are the names of Amir Temur's emirs, followers, comrades and persons related to his activities, as well as 16 names of Timurids, 24 names of women, 26 names of prophets, caliphs and their descendants, 4 names of angels, 10 names of legendary persons, 24 names of artists and religious scholars, 93 names of Moghul rulers and other rulers.

Classification №3

General classification and comparison of onomastic units in primary historical works devoted to the history of Amir Temur

№	Names of historical works	Anthroponyms		Toponyms			Number of ethnonyms	Number of total onomastic units
		Number of men names	Number of women names	Hydronyms	Oronyms	Oykonyms		
1	Nizamuddin Shami. “Zafarname”. Translated from Persian by Y.Khakimjonov. The responsible editor for the translation and prepared it for publication – A.Orinboev. Tashkent: Uzbekistan, 1996. – 288 p.	732	24	86	49	662	63	1616
2	Sharafiddin Ali Yazdi. “Zafarnoma”. Authors of the introduction, translation, comments and indicators – A.Akhmad, Kh.Bobobekov. Responsible editor: B.Eshpulatov. Tashkent: Sharq, 1997. – 381 p.	731	27	107	85	875	63	1888

3	Ibn Arabshah. "History of Amir Temur". Preface, Arabic translation and comments prepared by U.Uvatov. Responsible editor: A.Orinboev. Tashkent: "Mehnat", 1992. Book 1 – 326 p.; Book 2 – 191 p.	517	7	15	8	260	36	843
4	Salahuddin Toshkandi. Temurnoma (Amir Temur Koragon's battle history). Preparator for publication, foreword, dictionary author P.Ravshanov. – Tashkent: "Cholpon", 1991. – 349 p.	423	20	15	8	137	59	662

In the 3rd classification, the general classification and comparison of onomastic units in the main historical works dedicated to the history of Amir Temur are studied in the example of the following works: "Zafarnoma" by Nizamiddin Shami, "Zafarnoma" by Sharafiddin Ali Yazdi, "History of Amir Temur" by Ibn Arabshah, Temurnoma (Amir Temur Koragon's battle history) by Salahuddin Toshkandi.

As a result, it was found that the largest number of onomastic units – 1888 – were mentioned in Sharafuddin Ali Yazdi's "Zafarnoma". Moreover, 1616 names in Nizamiddin Shami's "Zafarnoma", 843 names in Ibn Arabshah's "History of Amir Temur", 662 names in Salahuddin Toshkandi's "Temurnoma" (Amir Temur Koragon's battle history) are determined and classified.

In general, we did not find it necessary to dwell the meanings, lexical layers and their explanations of the names of the prophets, the names of the ancestors of prophets, the ancestors and descendants of the Prophet Muhammad, the caliphs and saints, the names of angels, and the traditional and mythological names, the names of the artists and religious scholars, the names of the rulers, the names of the Temurids, the names of Moghul and other rulers, due to the fact that they are given in "Brief explanatory dictionary of onomastic units in the work "Zafarnama""⁷.

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⁷ Сайдуллаева Р. Низомиддин Шомийнинг "Зафарнома" асаридаги ономастик бирликларнинг изоҳли луғати. – Karshi: "Intellekt" publishing house, 2022. – 378 p.

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