

**A LINGUOPOETIC AND LINGUOCULTURAL OF ETHNONYMS IN NAVOI'S
WORKS**

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Abstract: In this article, a wide range of folk-genre names are presented, and we will see them analyzed in different ways. Studying the names of people and clans allows us to have extensive information about this people.

Key words: Kipchak, ogar, bilkut, arlot, barlos, ethnonym, clan, kipchak.

In the language of the great writer Alisher Navoi's poetic works, realias and ethnonyms occupy an important place in the system of lexemes related to various fields. They provide significant and important information about the social and cultural life of our people with a long history. It is clear that realias are special words that express the history, culture, worldview, religion, objects, events, and concepts specific to the everyday life of this or that nation. Realisms can also be word combinations, phraseology, and proverbs. In the work of the poet, the names of people and clans are formed as a separate lexical and cultural system, which give clear insights into the way of life of the Uzbek people. Some of these names are actively used in the daily life of the modern Uzbek people, while some of them have become outdated and become historicism. First, it would be appropriate to try to analyze the names of clans and tribes that are part of the Uzbek people. Let's focus on the following stanza of the writer:

Oh Navoi, give me my date, gypsy,

Becca is heavy, shagha qiyatu bilgut.[3,54]

The stanza begins with an inflection, and the poet addresses himself by saying, O Navoi man, you are like a beautiful gypsy, becca kipchak, qiyatu bilgut to the king. In this stanza, it is possible to find a contradiction in the meaning of the names of the people and clans. The phenomenon of contextual antonymy has appeared. Names such as kipchak, qiyat, bilgut in the verse are considered to be of great importance in the ethnic composition of the Uzbek people. In ANATIL, it is said that Kipchak is one of the ancient Turkic clans. In OTIL, it is explained as follows: KIPCHOQ 1 The name of the nomadic Turkic people (see Qipchaks). 2 Belonging to this people, nation. Kipchak languages. KIPCHOKLAR are a nomadic Turkic people who lived in the Ural and Volga steppes and in the central and western parts of present-day Kazakhstan in the 11th-15th centuries, and later spread to other regions. 2 One of the main ethnic groups of the Uzbek people.

Kipchaks or Polovtsians are an association of Turkic clans that existed in the Middle Ages. It included Pechenegs, ancient Bashkirs, and other peoples. Eastern Kipchaks are combined with Kimek, Karakhitai and others. All of them are identified by the Kypchak ethnonym[1]. Groups and tribes that may have been Mongolian are also included in the Eastern Kipchak conglomerate. Peter Golden argues that the Alberli were pushed west by socio-political changes among the Para-Mongol Khitans, such as the fall of the Liao Dynasty and the formation of the Black Chinese, and incorporated themselves into the Eastern Kipchak confederation. They finally got here. Forms

part of the ruling class and elite. Golden Olberli is associated with Kailar, who are mentioned as Xi in Chinese sources and Tatabi in Turkish records. He was of Mongolian or Para-Mongol origin, probably from Xianbei.

When they became part of the Turkic Khanate, they lived in the Altai region. When the Khaganate disintegrated, they became part of the Kimek confederation and spread with them to the Irtysh, Ishim and Tobol rivers. Then they appeared in Islamic sources. In the 9th century, Ibn Khordadbeh showed that they had autonomy within the Kimek confederation. They entered the Kimeks in the 8th or early 9th century and were one of the seven original tribes[1]. In the 10th century "Hudud al-Olam" it is said that the Kimeks appointed the Kipchak king. The Kimek confederation, headed by the Kipchaks, moved to the Oguz lands, and Sighnoq in Syrdarya became the center of the Kipchaks. Remains of Kipchak remained in Siberia, while others were pushed westward during the Kun migration. As a result, three groups of Kipchaks emerged.

The Mongols defeated the Alans by showing the Kipchaks their similarities in language and culture. Nevertheless, the Kipchaks suffered another defeat. During the Köten Khanate, the Kipchaks fled to the Principality of Kiev (Ruthenians), where the Kipchaks had several marriage relations, one of whom was Köten's son-in-law, Mstislav Mstislavich of Galicia. The Rutins and the Kipchaks formed an alliance against the Mongols and on the Dnieper to find them.

The nomadic Kipchaks were the main target of the Mongols when they crossed the Volga in 1236. The defeated Kipchaks mostly joined the Mongols, while others fled to the west. Köten led 40,000 families into Hungary, where King Béla IV granted them asylum in exchange for their conversion to Christianity. Fugitive Kipchaks fled Hungary after Köten was killed.

After the fall of the Kipchaks and Kumans, it was known that in Europe they became mercenaries and were accepted as slave warriors.

The Kipchak-Kum confederation spoke Turkic. Although Mongolic elements in the Kipchak-Kimek confederation are "unconfirmed", the Tatar tribe within this confederation were probably speakers of a Turkicized Mongolian language.

Qiyat is one of the Uzbek clans; In the 11th and 12th centuries, they lived in Mongolia and engaged in nomadic cattle breeding.

In the 13th century, the Qiyats took part in the campaigns of Genghis Khan, and at the beginning of the 13th century, they came to Dashti Kipchak with Joji Khan. After the reign of the Golden Horde, in the 15th century, the Qiyats entered the state of the Uzbek nation created by Abdulkhairkhan. Then a part of the qiyats moved to Movarounnahr with Shaibani Khan, and the rest moved to Khorezm with Elbars Khan. Qiyats occupied high positions in Bukhara and Khiva khanates. Some of the qiyats in Khorezm were part of the Karakalpaks. The qiyats were divided into 3: three-stamped, combed, and hammered. In the upper reaches of the Kashkadarya, in the oases of Khorezm and Bukhara, as well as in the middle reaches of the Zarafshan, the Qiyats settled mainly in the late 19th and early 20th centuries and engaged in farming and cattle breeding. Qiyats in Khorezm in the late 17th and early 18th centuries lived in the western-northern part of Khorezm. These qiyats are called karakalpak qiyats. At the end of the 17th century, the Minister of War and Armaments of the Khorezm Khanate was exiled from Khorezm due to the actions of Karakhan Qiyat's son Jolmat. Karakhan Qiyat with his family and 3 sons goes east through Amudarya. They will come to Qabadiyan Bek on the banks of Kofarnikhan River, a branch of Amudarya.

In OTIL, the name of the people is explained as follows.

BILKUT etn. The name of one of the ancient Turkic tribes. At that time, the grand bek was a great amir Shahmalik, who came from the Bilkut tribe of Turks

will be appointed. B. Ahmedov, Ulug'bek. O Navoi, let him play with the tarkhan

Who, give my heart a holo malash ul shokhi malash.[3,216]

The verse begins with an invocation, O Navoi, what are you doing with the tarkhan and the barlos, who will give my heart a holo molish ul shokhi malash. The lexemes tarkhan and barlos in this stanza are lexemes denoting the names of people and clans, and they are of great importance as one of the ancient names of the people.

In ANATIL, the tarkhan lexeme is explained as follows:

Tarkhan is a title given by the king, the people who are awarded it are exempted from taxes and mobilization for war; the name of one of the Uzbek peoples:

BARLOS tar. ethnicity 1 One of the Uzbek tribes who lived mainly in the southern regions of Central Asia, partly in Afghanistan and India during the period of the Timurids and Baburis, and were mostly engaged in animal husbandry and agriculture. Yes.. we are originally from Sharisabzlik, Barlos clans. Our father was a soldier. Mirmukhsin, Architect. He is such that he prefers a good sword to a charming mistress, and himself to barless bekzodas. Aibek, Navoi. 2 ethnicity. A person belonging to the Barlos tribe. Beklarbegi Muzaffar Barlos occupied the highest position, close to the king. Aibek, Navoi. Early in the morning, the barracks were assembled, the army was again on the road with the commander Amir Davud in front. Mirmukhsin, Architect.

Barlos (Barulas, Ballos) is one of the tribes of the Uzbek people. In the second half of the 13th century, they moved from the banks of the Ili River to the Kashkadarya oasis. In the 14th and 15th centuries, it played an important role in the political, economic and cultural life of the inhabitants of this oasis. Amir Temur was from the Barlos tribe, and he appointed commanders and regional emirs mostly from them. A group of Barlos migrated to the territory of Afghanistan and India during the Timurid and Baburi periods. In the 19th century, 15,000 barlos lived around the city of Delhi alone, according to historical sources. However, the main part of the Barlos tribe remained in the southern regions of Uzbekistan and was engaged in farming and cattle breeding. The Barlos spoke the Karluq-Chigil dialect of the Uzbek language.

The Barlos controlled the area of Kesh (now Shahrisabz) and all his descendants are connected to this area. Unlike most of the neighboring tribes who remained nomadic, the Barlos were a settled tribe. Due to extensive contacts with the indigenous people of Central Asia, the tribe adopted Islam and the Turkic Chagatai language of the Qarluq branch, strongly influenced by Arabic and Persian languages.

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Some information about the Barlos can be found in Rashididdin's Golden Notebook, "The Secret History of the Mongols". According to Rashididdi, the Barlos were descended from the

Borjigin clan of Nirun Mongols. According to Rashididdin, the Barlos ethnonym has existed since the time of Genghis Khan, when Genghis Khan sent an army of 4,000 men to his son Chigatai, most of them were from the Barlos clan. When translated from Mongolian, the word barlos is translated as thick, strong. According to Abulghazi Khan, the word barlos means warlord.

Uzbek barlos had a high status. They said about the barlos that he "does not go to labor" (that is, he does not go to work as a day laborer). Grandfather Barlos Batir, an old Uzbek from the village of Orta Koruk in the Saryosi region, said that no one can encourage a barlos to work, and the barlos themselves consider it shameful to participate in these activities.

The Barlos dialect belongs to the Qarluq-Chigil dialect of the Uzbek language and is close to the urban dialects of the Uzbek language in many of its features.

If anyone cares, I'm a gypsy.

Aytmon arlot or barlosdin mirzoda find. [2,59]

Whoever you want to hunt, even if it's a gypsy, take the booty. In this stanza, the phenomenon of antonymy was created by contradicting the names of the people. In this stanza, lexemes such as gypsy, arlot, barlos are listed as lexemes denoting the names of people and clans.

GYPSY - jogi; one who sings and dances] 1 The name of a people whose homeland is India, spread from there in different periods, gathered in many parts of the world, lead a nomadic and semi-nomadic life, and became a permanent resident in some places. 2 portable s.t. Quarrelsome, quarrelsome, lazy (often used in relation to women). Water the gypsy's ass, take his money. ..first, know the value of money, water the gypsy's ass, take his money.. Oybek, Selected works.

Arlot (Arlat, Allot) is one of the Uzbek clans. There are the following verses about the meaning of arlat in the book "Shajarayi Turk" by Abulghazi Bahadirkhan: "The meaning of arlat is that the beloved son of a father is a son. An arlat is a man's horse. His father used to love him a lot. They call him arlat. All arlat people are his descendants." According to sources, one of the commanders of the 4,000-strong army assigned by Genghis Khan to manage the Chigatai ulus was from the Arlot clan (the rest were Jaloyir, Barlos, and Kavchin). Arlots settled in South Turkestan, south of Amudarya. In the following centuries, they moved to the southern regions of present-day Uzbekistan, as well as Khorezm. Currently, this name is more common in Samarkand, Bukhara, Khorezm, Kashkadarya and Surkhandarya regions as an ethnonym and sometimes as a toponym. The name of the city of Olot in the Bukhara region is also a phonetic variation of the word arlot.

In conclusion, it can be said that the study and analysis of ethnonyms is an important research that is important in all periods. Because, by studying these ethnonyms, it is possible to get some information about the origin of the people being studied and the way of life. Among the ethnonyms analyzed above, the names of Arlot, Barlos, Yagmo and other ethnic groups are considered to be important in the history of the Uzbek people. In our research work, the relationship of these names to today's language and their historical significance has been studied. It has been revealed that some lexemes also mean the names of people and clans. The analysis of such lexemes from the point of view of today's language is also important for the modern Uzbek literary language.

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