

LINGUOPOETIC CHARACTERISTICS OF ETHNIC-KINSHIP NAMES

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Annotation: This article is dedicated to analyzing the linguopoetic characteristics of kinship terms in the works of Erkin Vohidov, a prominent representative of contemporary Uzbek poetry. The author examines how, in his poetry, kinship terms are used not only as lexical units but also as deep moral and aesthetic categories. In Erkin Vohidov's poetry, kinship names form a multilayered system from a linguopoetic perspective. Through them, the poet poetically expresses not only family relationships but also national and spiritual values, historical memory, and hopes for the future. These terms serve as structural units within the imagery system of Vohidov's poetry.

Keywords: linguopoetics, kinship terms, Erkin Vohidov, semantic transformation, artistic function, Uzbek poetry.

Introduction. Ethnic kinship terms, being one of the most ancient lexical layers of the language, are not only an important component of anthroponymy, but also a linguistic mirror of culture, worldview and mentality. These terms occupy an important place in the lexical system of any language, because through them not only biological and genealogical relationships, but also spiritual, social, cultural and even economic ties are expressed. The study of the linguopoetic properties of ethnic kinship terms in a literary text, in particular poetry, reveals their functions in semantic transformation, contextual expansion of meaning and creation of an artistic image. Linguovopoetics is the scientific and methodological basis for the linguistic analysis of literary texts, which combines the accuracy of linguistics with the imagery of literary studies. This science allows for a deep understanding of the writer's play with language, his linguistic creativity and the linguistic structure of the literary text. Linguopoetic analysis is an important tool in the study of all genres in Uzbek literature, from traditional poetry to modern prose. **Main part.** This article examines the semantic field of kinship terms, their connotative meanings, stylistic functions and specific features of their use in poetic texts based on the names of people and kinship found in the poetry of Erkin Vohidov, a prominent representative of Uzbek literature. In his poems, mother, father, child, brother, sister, grandmother, grandfather are not only terms expressing blood-kinship relations, but also poetic expressions of lofty ideas, deep philosophical thoughts, socio-psychological phenomena and national values. In Vohidov's poetry, the themes of human love, patriotism, historical memory, moral values and social responsibility are expressed through kinship terms.

You are the elder of the sky-high Tiyonshon,

You are the companion of the ancient Jaykhun, you are the light,

You are the life of the mother's valley, you are going,

You are the joy, you are the knowledge, you are the need,

Keep flowing, don't dry up, mother.

This excerpt from Erkin Vohidov's poem "Syr Darya Valley" explains the linguopoetic properties of the kinship terms "mother, mother" as follows. In the poem, "mother valley" is equated with life itself ("you are your life"). This shows the inseparability of a person's life and his homeland, the meaninglessness of life without a homeland. Also, the plea "do not dry up" directly addresses the motherland, wishing it to remain eternal, lush and alive. The word "mother" at the end of the poem intensifies and personalizes the theme. Through this word, the poet not only speaks about the general "mother valley", but also addresses it as a living, individual person. The pleas "Keep flowing, do not dry up" are addressed specifically to "mother", raising the attitude towards this homeland to the level of family, personal feelings. We can also observe various linguopoetic features in the kinship names used in the poem "Nido".

I shout,

From the bosom of the mountains

A roaring sound comes,

From the depths of the Mother Earth

A cry comes: "My son!"

"My son!"

The flame engulfs my body,

Excitement fills my throat.

— Here I am, your son,

A lonely monument to the painful world

From you,

Tell me, father!

Tell me, let me listen for a minute,

I can't get enough of listening to your voice.

Once I lost it and couldn't find it,

Let me restore it in my mind.

Father!

After all, I haven't spoken this long-awaited word for twenty years,

For twenty years I kept it in my heart.

Your beloved son listens to you,

Say, I hear.

My body is a thorn,

My heart is burning with burning pain

But there is not a drop of food in my eyes.

“Motherland” means homeland, nature, a sacred place like a mother’s womb, humanity is attached to the earth. It has an emotional, poetic connotation. Often used in poetry, in the context of patriotism.

“Father” means more sincerity and respect than the simple “father”. It means respect, affection, closeness.

Your beloved son – a child with a sad fate, unfulfilled dreams, loss.

- Very strong emotional and dramaturgical charge. Used in poetry, monologue, in the context of loss, longing, regret. High emotional intensity. We can observe that such kinship names come in different places in the poem "Sunshine Place" with different meanings.

My mother embraced me and my country,

My father caressed my head with my people.

My liver looked at me with many kind eyes,

How many friends and companions I found, how many brothers,

Recognizing my name, the word "Uncle" became the same as the word "Father".

With his love,

My life stream

Flowed into the great river of life.

My village of Oltiariq remained,

My hometown Tashkent was in the arms of my mother.

- Mother and Father: These main images are used to symbolize not only biological parents, but also broad, lofty concepts such as Motherland (country) and People. Through this, the poet emphasizes that his feelings for the homeland and people are like a child's free, selfless, deep love for his parents. Through anthropomorphism (attributing human characteristics to nature or abstract concepts), the homeland and people become lively, warm, and kind images.
- Uncle: This word has a special place in the poem. It is first mentioned along with "friends and brothers", and then glorified with the line "The word 'father' has become equal." Here, "uncle" means not only a blood relative, but also an adult, respected, advising, and protecting member of society. This word reflects the tradition of respect, closeness, and elevating elders to the level of fatherhood in Uzbek national spirituality.

I say I am surprised, and I hold it,

I was a child yesterday, but I am myself

Today you see, I am also a father,

I also have a son, my star of hope.

To analyze these four kinship names of Erkin Vohidov from a linguopoetic perspective, we will pay attention to their content, linguistic and artistic aspects. The word “son” evokes a feeling of

tenderness, affection, passion and inheritance. The concept of “son” is associated with the symbol of hope (“star of hope”) in the poem. Also, the word “son” in the poetic context means not only family, but also spiritual continuation, the development of the generation. The main idea of the poem is the statuses of kinship in human life and their spiritual significance, the poetic thought between the past and the present of the individual.

Erkin Vohidov has illuminated a deeply philosophical and human theme through such simple words.

Your white robe is so beautiful,

Should I say "Opajon" or "Ayajon".

You said it sweetly with this strange language:

-Negative excitement is impossible for you.

In this excerpt from Erkin Vohidov's poem "Negative Excitement", the contrasting use of the words "Opajon" and "Ayajon" in this poem creates a poetic conflict, and an attempt is made to find a balance between decency and emotions. Through these words:

1. The subtle layers of Uzbek address culture are revealed
 2. The level of relationship between poetic characters is shown
 3. The harmony of traditional and modern address methods is demonstrated
- The phonetic beauty, semantic subtlety and pragmatic purposefulness of words make them the central poetic device of the poem. Here, language serves not only as a means of communication, but also as a cultural code, an expression of emotions and an indicator of social relations. "Opajon" → address to a woman of the same age or slightly older
 - "Ayajon" → address to a much older, respected woman
 - The fact that both options are considered in the poem indicates the situation that delicate relationships require
 - "Opajon" - a little closer, "friendly"
 - "Ayajon" - a little more formal, "respectful"
 - The difficulty of the choice reflects the author's struggle between excitement and respect.
 - "You can't have negative emotions" - the author is feeling the author's suffering and treating him with humanity. This response shows a higher level of decency than both appeals.

Conclusion. Kinship names appear as a complex linguopoetic phenomenon in a literary text, especially poetry. They serve not only as lexical units, but also as powerful figurative means, emotionally expressive expressions, and carriers of cultural codes. The linguopoetic possibilities of kinship terms in a literary text are unlimited. They express not only a person's family relationships, but also his connections with society, nature, history, and the whole world. Therefore, the study of these terms is of great importance not only for linguistics, but also for literary studies, cultural studies, and anthropology. In Erkin Vohidov's poetry, kinship names are not only an emotional expression of blood kinship relations, but also a poetic embodiment of the spiritual, historical memory of an entire nation and hope for the future. Through them, the aesthetic possibilities of language are fully manifested and the power of literature to influence

the human soul is revealed. In Vohidov's work, kinship names are not only lexical units, but also a linguistic expression of an entire cultural code, a national worldview and system of values. Through simple concepts such as "father", "mother", "son", the poet expresses complex philosophical and spiritual categories.

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