

**EXPRESSION OF ANIMAL SYMBOLS IN POETRY****Karamova Shohida Luftillaevna**

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**ANNOTATION**

In fiction, the description of animals is a method of figurative-emotional impact on the reader, the content of works describing animals is also characterized by high emotionality. All the symbols depicted in the poems are taken from the characteristics, the life style and the origin of people. Based on these features, this article provides an analysis of poems describing animal symbols.

**Key words:** *animal images, human and creature, symbol, linguoculture, literary animalistics. emotional, image.*

Humans and animals are united by a long evolutionary process. During this development, animals have closely assisted humans to overcome life's challenges. That is why human praises animals, applauds them and dedicates the best works to them. Thus, the images of animals in fiction, the relationship between human and animal, the role of animals in human life is not a new phenomenon in literature. There are animals in the folklore of every nation.

Animals have appeared in folklore since ancient times. They were seen simply as human servants, they described as a living thing. The type of animals is related to the occupation, geographical location, culture, worldview, traditions and customs of the peoples. In Uzbek folklore, especially in epic poems, horses, camels, cattle and sheep were sung, because they are understood as a symbol of wealth, satiety and piece.

Animals such as bears, wolves, foxes, dogs, and cats are involved in French linguistic culture. In English linguistic culture, bears, rabbits, cats (tigers, panthers), snakes and wild boars (pigs) are the main animal heroes. In fiction, the depiction of animals is a method of figurative-emotional impact on the reader, the content of works depicting animals is also characterized by high emotionality.

Depiction of human relations through the image of animals is one of the main tasks of literary animalistics.

The main task of the animalist is to accurately depict the animal or to give them human characteristics, movements and emotions and this ensures the artistic imagery of the united characteristic.<sup>1</sup>

Especially, the names of animals such as deer, antelope, gazelle are very common in poetry. Even these names have been used as titles. As you know, a poem starts with a title. The talented poet can also find a way into the heart of the reader through the title. A title comes from the content of the poem. In naming, if semi-content is expressed, it has its own logical basis and essence in harmony with the theme. This is especially true in the works of master poets. For example, Erkin Vahidov has poems called "The Ant", "Nightingale cried at night", "Lion teacher", Abdulla Aripov has poems called "Fox philosophy", "Monkey", "The antelope of Kazakhstan", poet Muhammad Yusuf has poems named "Butterfly", "Pet deer", "Swallow", "Antelope", "Nightingale", "White horse", "Crow", "White ram".

The symbols of deer, antelope and gazelle, which have a positive meaning in poetry, are also interpreted a lot. For example,

Pet deer, may I pamper one time,  
Insanely, can I lead to the deserts.  
You and I are both impoverished in the world.  
Pet deer, may I pamper one time...  
Your eyes are black, my eyes are black,

Your heart is sore, my heart is sore.

(M. Yusuf "Pet deer")

Poet Muhammad Yusuf's poem "Pet deer" combines the feelings of the lyrical hero, as well as the appearance and living condition of the deer. Most of the deers live in deserts and some species in forests. The poem refers to this. Moreover, it is not without purpose that the words "Insanely" and "impoverished" are used in the poem. Deers cannot live alone. Pointing to this aspect, the poet describes the loss of his darling and compares the flirtations of his darling to a deer and calls it "Pet deer". Also, the eyes of deers are very beautiful and their eye colors change color depending on the seasons. They are the mysterious healer of men. Various medicines are made from deer antlers.

You bow your head like a bride,  
Shedding tears on the pathes deer passed.  
Your red face touched my bloody heart,  
Like me, poor, you have not careful one...

(M. Yusuf "Poppy")

Which heartless cried you bloody,  
Antelope, why are your eyes full of tears?  
May I lie to putting my head on your feet,  
Antelope, why are your eyes full of tears? ...

(M. Yusuf "Antelope")

There are species of deer, such as gazelle and antelope. Antelopes are very short-lived. To this day, antelopes are listed in the Red Book. Antelops' legs are very thin and they can run very fast. The skin is very smooth and soft and it is precious. That is why the poet compares her to a bride. They also make the girls look like antelops. They even name girls "Jayrona".

The poet Muhammad Yusuf wrote a poem entitled "White Ram" and it depicts to slaughter a sheep at the feet of guests and brides, which is an ancient custom of our people.

Your owner without asking me,  
He sacrificed you at my feet.  
Your impressive eyes  
Make my heart bleeds.  
My white ram, white ram,  
I have a sin before you ...  
Diamond dagger by glittering,  
It blocked the sun.  
I saw for the first time in my life  
The tear which filled with blood.  
I stared without trembling,  
I'm sorry, I am heartless.  
My white ram, white ram,  
I have a sin before you.

(M.Yusuf "White ram")

A ram is a male of a sheep. Sheep were domesticated eight thousand years ago. Sheep have played an important role in human life for centuries as an important food product (meat, oil), clothing (leather, wool) and others. There are white, black, brown and blue sheep. Rams are mainly slaughtered for sacrifice. The ram dedicated to the sacrifice must be one year old. In the poem, the poet expresses the tear of the sacrificial ram which dropped on the blood in a very influential way. It is not for nothing that the poet says "White ram". Because in many cases a white ram is chosen and it is believed that it brings peculiarity, purity, goodness to the house. There is also the view that white has purity and perfection. In addition, the poet's statement that "I have a sin before you" is that the life of the ram was ruined because he came as a guest, and he was slaughtered at the feet of the guest. The poet says that he is guilty of it because he feels guilty about it. Such traditions have been formed in the Uzbek people since ancient times and they are still alive today.

The poet's lyrics surprised the lovers of poetry with their beautiful comparison, unique allusions and deep philosophical content.

All the symbols depicted in the poems are taken from the characteristics, the life style and the origin of people. Each nation has its own symbols, and poets can represent their peoples through these symbols and images.

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