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The Image of a Bird in Osman Kochkor's Poems

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Abstract. The article examines the uniqueness of one of the great representatives of Uzbek poetry, Usman Kochkor's lyrics and his skill in using the image of a bird and the poet's skill is shown on the basis of examples.

Key words: Image, imagery, artistic image, symbolic image, figurative image, lyrical hero, bird, crow, swallow, artistic image.

An artistic image is an opportunity to create a whole being creatively over and over again in the eyes of creators. An artist paints an image of existence with a brush, a sculptor draws and paints this image on stone or wood and poets-writers create an image through words. An image is a comprehensive thought.

“Imagery” is the main feature of art, a unique form and method of mastering life, its “language” and at the same time, its “judgement” over life events. An artistic image is the core of the concept of imagery. Imagery includes the essence of artistic creation and general features: literary character, artistic language, nature, objects, items, images of the animal world and etc. An image is a human image in works of art. The term image is used in both broad and narrow senses. Besides the human concept in a broad sense, landscape, details, objects, bodies, animal world, artistic image tools are understood. When used in a narrow sense, only artistic scenes of human life are understood. Imagery also means artistry at the same time”. [2,41]

Changes and experiences in life of man are synthesized in the heart of the poet. The artist approaches each reality, the reality of life in a different way and uses his artistic skills. The artist's uniqueness lies in the scope, vitality, impressiveness, sincerity and truthfulness of the images he created and found. It is impossible to imagine a work of art without an image. The ability to use images is related to the mental and emotional power of the artist, his aesthetic ideal and the ability to think logically.

*Cekinib bormoqda mening bog'larim,
Qarg'alar qag'illab teshar osmonni,
O'tgan bahorlarim, o'tgan chog'larim,
Baribir bermaysiz qishga Usmonni? [4,41]*

It is obvious that this poem is relevant to our days. The image of winter is used as an artistic image both in classical poetry [2,20] and in our modern literature. Folk's poetess of Uzbekistan H. Khudoyberdieva interprets this season as a symbol of senility in her poems. [7] In this two-stanza poem, on behalf of the lyrical hero, the poet writes about the proximity to the heart of the springs, which are left behind by snow, silence, coldness, unpleasantness and silence. The poet also made good use of metaphors. It's not just any other bird, crows cawing and piercing the sky is also a unique find.

Literary critic Sh.Turdimov studied the symbols related to the image of the crow and wrote: "According to this mythological imagination, the "crow" is an image that not only warns people about good and evil but also conveys their words and actions to supernatural forces". [5,92] As if in the form of a crow, a summary of good and bad past days is heard. Due to having an unpleasant voice, the retreating life, the past springs are not described in the example of other birds: quail, partridge, nightingale, but in the language of the image of the crow. Why are parks shrinking? Gardens are a symbol of life, their drying up, a sign of the end of life. In the poem, common features of nature and the human psyche are given. Because he pointed out that qualities such as haste, impatience, credulity and etc characteristic of humans are derived from nature.

Quyoshning kulishi bo'lolmas dalda,

Uch kunlik mayinlik sizga daldamas.

Qaldirg'och yo'lini poylang, har holda

Qaldirgoch hech qachon aldamas.

Our people believe that a house built by a swallow's nest will be lucky and blessed. The swallow is a symbol of spring. The poet urges the lyrical hero to believe in swallows.

Professor B.Sarimsakov expresses the following opinion about metaphorical migration. "Metaphorical image and expression open great opportunities for the artist to hide the content of the poem and express it effectively". [4,44] That's why creators use words figuratively, not literally, to enhance the aesthetic effect of the poem. Winter is old age and the return to spring is a sign of youth. In fact, in these verses comparing human life, the metaphor of the bare tree describes the situation of a hopeful person who has come to conclusions about life.

In addition, allegorical images are also found in Osman Kochkor's works. Allegorical images are a type of symbol, which means using a symbolic word (image) that represents a concrete image instead of an abstract concept of an event or object. Allegory is a method of expressing a concept that is unclear to the reader in a literary work with symbols characteristic of things known to the majority. In Usman Kochkor's poem, metaphor is one of the tools that serve to increase the artistic-aesthetic value of the work and its impact.

Adashdim hijronning o'rmonlarinda,

Tepamda popishak, qarg'a, boyqushlar. [manuscript material]

In these lines, which begin with the metaphor of the Hijran forest, the poet tried to paint the image of the poor, selfish, hypocritical, unpatriotic people he met on the way of life. He had a deep understanding of the meanings of the images of the owl, crow and owl in fiction and folklore. Even Gulkhani's "Zarbulmasal" and Abdulla Avloni's poem "Vatan" [1,169] (Sotib-sotib qoladurmiz, g'amga botib, Boyqush kabi vayronaga yotib-yotib) also express the negative meanings of the owl. The poet's "Bahor! Ey Ollohning Uyg'onish davri, Fosh etding ayonu nigohlarni ham, Uyg'otib yubording Hut, Hamal, Savru Chumoli, chayonu ilonlarni ham" he tried to strengthen the meaning by using allegorical images.

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