

The Characteristics Of Tileubergen Jumamuratov's Poem «The Deer's Two Fawns»

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Abstract: The article analyzes the system of characters in Tileubergen Jumamuratov's poem «The Deer's Two Fawns ». Through the characters of the deer, wolf, Fawns, old man Ro'zim, and Jamiyat in the poem, the author reveals the spiritual connection between nature and humanity, the interconnectedness of maternal and human love. The research employed artistic-analytical, psychological-pedagogical, comparative, and linguistic analysis methods. As a result, it was determined that the ideological core of the poem is the eternal power of kindness, revealing the philosophical contradiction between good and evil in a poetic form understandable to children. A work of art has a great influence on the spiritual upbringing of children, the formation of their aesthetic taste.

Keywords: Karakalpak children's literature, poetic imagery, symbolism, maternal love, compassion, humanism, nature and human harmony, moral education, T. Jumamuratov, The Deer's Two Fawns.

Introduction: Karakalpak children's literature is distinguished from the entire system of fiction by its distinctive features. It depicts human, natural, and aesthetic education through figurative means appropriate to the young student's psychology and worldview. In children's literature, images are not only an aesthetic tool, but also a spiritual factor that guides the process of a child's development as a human being. Image is the foundation of literature. If in general literature the image is used to describe the inner world and life of a person, then in children's literature it serves to describe the worldview, feelings, and thinking characteristics of a child. Thus, every character in children's literature fulfills an educational mission.

In Karakalpak children's poetry, it has become a tradition to depict human qualities through the animal world.

Poets connected the actions of animals in nature with social and human events through symbolic images. Tileubergen Jumamuratov is one of the poets who successfully continued this tradition.

T.Jumamuratov is a poet who has demonstrated his mastery of artistic expression through his works for children. His poem «The Deer's Two Fawns » is included in the golden fund of children's literature. In this work, the poet portrays the deep philosophy of good and evil,

compassion and malice, and the spiritual connection between nature and humanity through characters close to the world of children – deer, wolves, kids, and people (Old Man Ro'zim, Society).

The purpose of the article is to analyze the system of characters in T. Jumamuratov's poem «The Two Young Deer» from artistic, ideological, and educational perspectives, and to determine its aesthetic place in Karakalpak children's literature.

METHODOLOGY

The following methods were used in the research process:

1. Based on the artistic-analytical method – the poem's text – the main characters, their interrelationships, and psychological portrayal were analyzed.
2. The psychological-pedagogical method – the peculiarities of children's perception, the educational role of images – was determined.
3. The comparative method was compared with the traditional methods of depicting animals in Karakalpak children's poetry.
4. Analysis of artistic language – the means of metaphor, simile, epithet, rhythm, and intonation used by the poet were analyzed.

Through these methods, the aesthetic structure of the

work, the author's concept, and the symbolic meaning of the characters were fully defined.

RESULTS

Regarding the poem's ideological content, «The Deer's Two Fawns» is a work dedicated to the child's inner world, possessing a profound natural and human philosophy. In the first part, the story is presented through the conflict between a deer and a wolf within the realm of nature. In the second part, the story unfolds into the world of people, continuing in the image of Old Man Ro'zim and the student Jamiyat. Thus, the poem demonstrates the spiritual continuity of the connection between nature and humanity.

The deer, one of the most beautiful and graceful animals of the steppe, plays a central role in the work. The deer and its two young live freely by a calm spring with abundant water and grass.

«Kelgendey-aq qonaqqa,
Gezlesti bir bulaqqa,
Suwı shıyrın, otı mol,
Kiyik penen ılaqqa...» [2,3]

Translation

«As if visiting a guest.
They met a spring.
Its water is sweet, its grass is abundant.
To the deer and the foal...

A mother deer and two kids live in peace for a long time. But one day, a grey wolf appeared in the steppe, threatening their peaceful life. In Karakalpak folk tales, the wolf is recognized as a symbol of cruelty and oppression. According to this tradition, in this poem, the wolf also races with the deer. The mother deer fights to protect her young. The kids, unaware of the danger, don't run away from the wolf. A mother's heart is full of grief – she fears that her child will become prey to evil.

As a result, the poet deeply feels a mother's courage and affection for the reader:

«Sol waqta tuyaq sart etti,
Jaýızdıń kózi jarq etti,
Balanıń, jannıń ashıwı,
Kiyikti de márt etti» [2,7].

Translation

«At that moment, my hooves clicked.
The enemy's eyes flashed.
The child's, the soul's anger,
He made even the deer brave.»
In the first part, the deer, protecting her cubs from a

fierce wolf, gets injured and eventually dies.

The story continues in the second part. Where a wounded deer hides, there is a shortage of water, grass, and fodder. The deer's condition deteriorates, and the wound worsens. She cares for her children and shows them compassion even before death. Through this scene, the author depicts the boundlessness of maternal love and the care common to all living beings.

Suwı da júdá tam-tarıs,
Óris qaldı ap-alıs,
Ushırayma dep te qorqadı,
Ya qasqır, ya jolbarıs [2,8].

Translation

Water is also very scarce.
The pasture is far away.
They're afraid of meeting.

Either a wolf or a tiger

Although the mother deer's death is a sign of injustice and cruelty in nature, the poet, through this event, urges children to understand the difference between good and evil, compassion and cruelty.

After their mother passed away, the orphaned children were cared for by people – elderly Rozim and the student community. By raising kids, they demonstrate an example of care for nature, compassion, and humanity.

Thus, the essence of the poem shifts from a mother's compassion to a person's compassion. The work teaches children to appreciate goodness, to love the animal world, and to feel the spiritual connection between nature and humanity.

Characters of the first part: deer, wolf, and kids. The mother deer is the central figure of the poem. She is a symbol of tenderness, compassion, and maternal courage. In the first part, a deer, protecting its young from a fierce wolf, is wounded and dies. But the poet depicts it not as a passive image, but as an example of spiritual courage.

Here, the deer expresses maternal affection and the instinct of self-preservation in the highest poetic form. For children, this image shows a mother's boundless love and her willingness to die defending her child. The image of the mother deer is a symbol of humanity and natural harmony. The wolf is a symbol of cruelty and oppression. But the poet doesn't portray him as an absolute villain. Its motion is presented as a manifestation of the law of nature.

The poet typically answers the children's philosophical question, «Where does evil come from?»: evil is often born of naivety and carelessness. A deer becomes prey

to a wolf because of the naivety of its cubs.

The kids are a symbol of purity, innocence, and vulnerability. They don't listen to their mother's words and don't sense danger. This is characteristic of child psychology: trustfulness, safety. Through "ilaqlar", the poet reveals the student's own image. The student shares the fate of the kids and experiences a sense of empathy. This is an educational method.

The depictions of nature in the poem carry a figurative weight. If a spring, green grass, and cool water are signs of a peaceful life and tranquility, the arrival of a wolf is a disruption of that harmony. Every fragment of nature, every sound complements the psychological state of the characters.

The poet conveys the unity of nature and the human world in poetic form: the struggle between good and evil in nature is a symbol of the struggle for existence.

In the second part, the plot moves from nature to human life. The mother deer died, leaving two kids orphaned. This event evokes a sense of pity in the children's hearts, forming the emotional climax of the poem. Here, the poet introduces new characters: Old Man Ro'zim and Jamiyat. They continue the spiritual core of the poem in the direction of humanity and compassion.

Old Man Ro'zim is a character embodying folk wisdom, experience, and love for nature. When he sees a wounded deer, he treats it not as a wild animal, but as a living creature. Seeing the deer's corpse, they show affection and care for the two kids left behind.

Through this image, the poet depicts the responsibility of the older generation to nature. Old man Ro'zim is a spiritual bridge between man and nature. This child teaches society to be caring towards nature and to care for life.

Society is the student, the bearer of childlike purity, sensitivity, and compassion. He is not indifferent to the fate of the kids. In the image of society, the poet depicts the spiritual purity of children and the natural kindness inherent in humans. She cares for the kids, thus demonstrating the boundless kindness of a child's heart. The image of society is an ideal hero, an example for children. It calls for the preservation of nature through humanity's best qualities – compassion and responsibility.

The main idea connecting the two parts of the poem is the eternal power of love.

In the first part, the mother deer defends her children and shows kindness, while in the second part, people, Old Man Rozim, and Society receive the relay of this kindness.

This is the poet's main philosophical concept: kindness

is passed down from nature to humanity, from person to generation. This idea has a profound impact on children. They perceive the story they read not just as a fairy tale, but as a life lesson.

To help the weak.

caring for animals

Protecting nature

To cherish maternal love.

Aesthetically, the poem's rhythm, metaphors, and dialogue forms are light and highly figurative. Children read it emotionally, thereby enhancing the educational impact of the work.

CONCLUSION

T.Jumamuratov's poem «The Deer's Two Fawns» is one of the works of exceptional artistic and educational significance in Karakalpak children's literature.

In the work: the mother deer is a symbol of maternal love and spiritual heroism, the wolf is a symbol of cruelty and oppression, the kids are a symbol of purity, naivety, and vulnerability, the old man Ro'zim is a symbol of compassion and wisdom towards nature, and society is a symbol of the spirit of the new generation, full of goodness and responsibility. This system of images, logically interconnected, depicts the evolution of the idea of compassion: maternal compassion merges with human compassion.

Thus, the poet encourages children to distinguish between good and evil, to feel the connection between nature and humanity, and to be compassionate.

The poem's artistic language features, the depth of imagery, and the unity of nature and the human world fully meet the aesthetic requirements of children's literature.

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