

Melancholic Revolution and the natural love as reflected in the selected poems of Sergei Yesenin

Widad Allawi Saddam

Doctor of philosophy English Literature

Ibn Sina University of Medical and Pharmaceutical Sciences

College of Dentistry

dr.wedad.allawi@ibnsina.edu.iq

Received date: 20/01/2024 review: 08/02/2024 Acceptance date: 21/02/2024 Published date: 15/6/2024

DOI: <https://doi.org/10.36473/5n00zz76>



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

How to Cite

Melancholic Revolution and the natural love as reflected in the selected poems of Sergei Yesenin. (n.d.). *ALUSTATH JOURNAL FOR HUMAN AND SOCIAL SCIENCES*, 63(2), 42-53. <https://doi.org/10.36473/5n00zz76>

Copyrights© Widad. A .Saddam2024

Abstract

Sergei Yesenin is one of the most famed Russian poets of the early 20th century. Most of his poems were about nostalgia for the countryside. On the other hand he opposed urbanization, and cursed it in his poems. He is regarded as a master of landscape representation, an evocative poet who can relate to intense emotions. For two centuries readers have been captivated by the poetry of Sergei Yesenin. This paper explores the themes of melancholic revolution and natural love in the poetry of Through the analysis of selected poems, this paper delves into the ways in which Yesenin portrays the contradictions and complexities of revolutionary ideals, and how they intersect with the longing for a more natural and authentic way of living. The paper argues that Yesenin's poetry captures the tension between the desire for societal change and the yearning for a simpler, more traditional way of life, and highlights the importance of natural love and its connection to the land as a means of reconciling these opposing forces. Generally, this paper offers insights into the role of poetry in expressing complex emotions and ideas about social and cultural change during a period of significant upheaval in Russian history.

Key words: Melancholy, Natural love, Revolution, Russian history, Sergei Yesenin

الثورة المليئة بالحزن وحب الطبيعة كما تتجلى في القصائد المختارة لـ سيرجي يسنين

وداد علاوي صدام

دكتوراه في الأدب الإنجليزي

جامعة ابن سينا للعلوم الطبية والصيدلانية

كلية طب الأسنان

dr.wedad.allawi@ibnsina.edu.iq

الملخص

يعد سيرجي يسنين أحد أشهر الشعراء الروس في أوائل القرن العشرين. كانت معظم قصائده تدور حول الحنين إلى الريف كما وانه عارض التمدن، ولعنه في قصائده. يعتبر سيرجي يسنين أستاذ في تمثيل المناظر الطبيعية، وهو شاعر مثير للذكريات ويمكنه التواصل مع المشاعر المتوهجة. كان القراء مفتونين بشعر سيرجي يسنين على مدى قرنين من الزمان. يستكشف هذا البحث موضوعات الثورة السوداوية والحب الطبيعي في شعر يسنين، ومن خلال تحليل قصائد مختارة. يتعمق هذا البحث في الطرق التي يصور بها يسنين تناقضات وتعقيدات المثل الثورية، وكيف تتقاطع مع الشوق إلى طريقة العيش في الطبيعة واصالة الماضي. يبين البحث أن شعر يسنين يجسد التوتر بين الرغبة في التغيير المجتمعي والتوق إلى أسلوب حياة أبسط وأكثر تقليدية، كما يسلط الضوء على أهمية الحب الطبيعي وارتباطه بالأرض كوسيلة للتوفيق بين هذه القوى المتعارضة. بشكل عام، يقدم هذا البحث نظرة ثاقبة لدور الشعر في التعبير عن المشاعر والأفكار المعقدة حول التغيير الاجتماعي والثقافي خلال فترة الاضطرابات الكبيرة في التاريخ الروسي.

الكلمات المفتاحية: الحزن، الثورة، الحب الطبيعي، التاريخ الروسي، سيرجي يسنين.

Problem Statement

For two centuries readers have been enthralled by the poetry of Sergei Yesenin, who is renowned for his skill in capturing the emotional depth and landscapes. Even though Yesenin's poetry is praised for its capacity to arouse strong feelings and for depicting the natural environment, there is still a great deal of unanswered research on how his poems connect melancholy revolution and natural love. A thorough appreciation of Yesenin's literary legacy requires an understanding of how he navigates and exposes the paradoxes and difficulties of revolutionary goals in unison with a yearning for a more natural and real manner of living.

Significance of the study

This paper adds to the broader understanding of Sergei Yesenin's by illuminating the details of the themes of melancholic revolution and natural love in Sergei Yesenin's poetry. In addition this paper attaches a wider knowledge of Yesenin's literary competence. Scholars and readers in a similar way will learn more about

the complex ways in which Yesenin addresses both the need for a return to nature and societal developments.

Yesenin's poems are intricately related to the historical and cultural scene of his time. By analyzing the revolutionary themes in his writing, we can gain a better grasp of the social and political dynamics of the time and how literature both reflects and affects that.

The finding of this paper can help attribute curricula in education by giving educators and learners a deeper comprehension of Yesenin's poetry and its wider context. Such realizations improve student learning and foster a greater understanding of the complexity of human emotion and social change when they are integrated into literature courses.

Introduction

poetry is a vast and comprehensive force that goes beyond language, nationality, religion, and even the restrictions of time and space. It has the wonderful ability to touch people's hearts from all life, regardless of their background. Moreover poetry can heal the sadness and depression which appear during the disastrous events in the life of people. This paper tackles this deep sadness in the selected poems of the 20th-century Russian poet , Sergei Yesenin. He embodies a powerful current that effortlessly conveys deep and boundless affection for the homeland, humanity, nature, and freedom, offering a source of enlightenment for tired spirits. It is noteworthy that Yesenin's rebellious and boundary-breaking work remains timeless and universal, unaffected by any limitations imposed by time or geographical boundaries (Khudoyberdieva, 2022) .

Segei Yesenin is one of the most celebrated poets of the Silver Age of Russian literature. He is renowned for his sentimental and lyrical descriptions of the rural life during his childhood. Moreover, he is known as the self-styled "last poet of wooden Russia," whose dual image—that of a devout and simple peasant singer and that of a rowdy and blasphemous exhibitionist—reflects his tragic maladjustment to the changing world of the revolutionary era" (Britanica). His poetry is acknowledged for its clear imagery, intense emotions, and profound link to the rural landscapes of Russia. Although he has humble formal schooling, and travelled widely, Yesenin's early rural experiences in the years before the Russian Revolution served as the main source of inspiration for his poetry. He shows detestation for urbanization and industrialization while expressing the harsh realities of village life in his poems. Regardless of his initial support for the Bolshevik revolution, he ultimately lost faith in it after realizing that it would advance industrialization as opposed to helping the peasantry. His poetry integrates images from local folklore and frequently reflects the desire peasant to return to a simpler way of life rural (Kang & Hou 2019). Yesenin is recognized for his contribution to the Imaginist movement in Russian literature. Research into the historical connection between Russian and Uzbek literature commenced during the

latter part of the 1800s and persisted in the field of Russian oriental studies during the early 1900s (Kang & Hou 2019, 85).

Yesenin's variegates his poetry to exude a sincere and unadulterated appreciation for various subjects such as love, patriotism, humanity, nature, and liberty. It also has the ability to inspire and touch the emotions of its readers. In addition, Yesenin's literary creations, which also embodied a spirit of rebellion, have transcended both geographical boundaries and time periods. As early as the 1920s, his poems have been circulated in many progressive nations across America and Europe. (Kang & Hou 2019, 85)

Sergei Yesenin is more than just an ordinary person; he is a poet who has a natural inclination towards expressing emotions through his works, particularly the "sorrow of the fields" and love for all living creatures on the planet. His poetic gift enables him to tap into the inherent sense of compassion that is more prevalent in humans than in other species. (Kang & Hou 2019, 88) Yesenin's poetry often explores themes of love, nature, and revolution, reflecting his own experiences as a young man living through one of the most tumultuous periods in Russian history. One of the most striking features of Yesenin's poetry is the love of the land especially his Russian countryside. He was born and raised in the rural town of Konstantinovo, and his childhood experiences of the natural world left an indelible mark on his imagination (Britanica). Throughout his work, Yesenin celebrates the beauty of the land and its people, expressing a deep sense of connection to the earth and the rhythms of the seasons .

In the beginning of the poem "What is gone cannot be retrieved", Yesenin revolts his feeling toward his sadness for losing something which he can not get it back. He indicates a profound awareness of loss and nostalgia for things that are no longer present or attainable. He reflects a past night that was particularly beautiful and meaningful to him, but which he can never again experience. He also mourns the loss of his beloved and the song of the nightingale that he heard on that night, and realizes that he can never retrieve the feelings of joy and happiness that he once had.

Lovely night I will never retrieve it,
And I won't see my sweet precious love.
And the nightingale's song, I won't hear it,
Happy song that it sang in the grove(4-1) !

Yesenin contrasts the memory of that beautiful night with the present reality of autumn, with its perpetual rains and chill. He also acknowledges the finality of death, as his sweetheart is now "fast asleep in the grave" and cannot be awakened .

That sweet night is now gone irrevocably
You can't tell it: please come back and wait.
Autumn weather has now set in locally,
with perpetual rains, damp and wet(8-5) .

Fast asleep in the grave is my sweetheart
Keeping love, as before, in her heart.
And however it tries, autumn blizzard
Cannot wake her from sleep, flesh and blood(12-9.)

The nightingale's song, which once brought him so much happiness, has also ended, as the bird has flown away .

So the nightingale's singing has ended,
As the song-bird has taken to flight,
And I can't hear the song now, so splendid,
Which it sang on that sweet chilly night(16-13).

In the end, the poem conveys a sense of the impermanence of life and the inevitability of loss, and encourages readers to appreciate and cherish the beautiful moments that they have before they are gone eternally.

Gone and lost are the joyous emotions
That I felt in those days and conceived.
All I have now is chill in my conscience.
What is gone can't be ever retrieved.17-20(

Another melancholy can be found in the poem "Ancient mysteries of nature"; as it expresses a sense of detachment and longing for something beyond the natural world. While "Yesenin often stresses the belonging of human life to the cycles of nature. The poet subordinates all inanimate, inorganic things to the laws of organics and makes them compatible with man"(Kizi and Nasirovna 2021 98). In spite his acknowledgment of the beauty and power of nature, Yesenin feels that he an outsider, a stranger to its vastness and complexity. This sense of disconnection from the natural world is a common theme in the Yesenin melancholic poems, which often emphasizes the isolation and alienation of the individual in a rapidly changing society.

Ancient mysteries of nature
Sleep in secret, sacred fields.
Mother Earth! I'm but a stranger
To your endless vales and hills(4-1) .
Vast of forests, breadth of waters,
Wings are strong below the sun.
But your ages and your wonders
Blur in planets' endless run(8-5) .

It's my destiny to wander
Silent void of heaven blind.
As I rise to endless yonder,
I have nothing left behind(16-13) .

Furthermore, Yesenin's journey from sunset to dawn can be seen as a metaphor for the cyclical nature of life and death. His destiny lets him wander in the 'silent void of heaven' ; he suggests blindly a search for meaning and purpose in a world that seems chaotic and meaningless. In the final lines of the poem, the poet's eyes shine forever like two moons in the abyss; this can be interpreted as a symbol of hope and transcendence. Despite Yesenin's feelings of alienation and disconnection, there is a sense of a spirit which will endure and shine in the darkness and most uncertain of times. Then this poem can be seen as a reflection of the melancholic revolution, with its themes of isolation, longing, and search for meaning in a rapidly changing world.

Yet for you, in starry ether,
Where auroras dream in peace,
My blue eyes will shine forever
Like two moons in the abyss(20-17) .

Due to Ysenin's identifiable upbringing shaped by strong religious convictions and a rural environment, he perceived the revolution as a chance for the rural peasants of Russia to embrace a better and transformed way of life. He saw it as a chance to create a modern Arcadia, a new Zion, where men of good will could experience Christian peace, pastoral happiness, and utopian justice .

"I Don't Regret, I Don't Call, I Don't Cry" is a love song to the Russian countryside and the way of life it represents. Yesenin expresses his deep connection to the land and the people who live on it, and rejects the urbanization and industrialization that threaten to destroy it. The poem can be read as a call to action for those who want to preserve Russia's traditional way of life in the face of rapid modernization. "I don't regret the past,/ I don't call to the future, /I don't cry for the present,/ which passes away./ I love the land that I have in my heart, /The peaceful life of the countryside, its simplicity and harmony." Here, Yesenin celebrates the simplicity and harmony of rural life, contrasting it with the chaos and uncertainty of the modern world. The land he loves is not a physical place, but a state of mind, an ideal that he carries with him wherever he goes .

Yesenin conveys his love of the land throughout the poem, using images from the natural environment. He paints a vivid picture of the grandeur of the Russian countryside, including the "cherry orchards in bloom" and the "lilacs blooming by the window." Invoking the sounds and sensations of nature, he also writes of the "rustling of leaves" and the "cool of the forest." For Yesenin, the land is not just a backdrop for his poetry, but a living presence that animates his work. His deep love

of the Russian countryside is a testament to his attachment to his homeland and his belief in its importance to Russian culture (Dudareva, et al., 2019). Nature as a Source of Joy Another important theme in Yesenin's poetry is the idea of nature as a source of joy and inspiration. He writes of the beauty of the natural world in lyrical terms, using vivid imagery and sensory detail to convey his emotional response to the world around him .

In his poem "I Love the Sun-Soaked Days", Yesenin celebrates the joy and beauty of the natural world. He states: "I love the sun-soaked days,/ the warm air and the sea, /The rustling of leaves, the fields that stretch so wide./ The river flowing gently, the reeds swaying in the breeze./ The blue expanse of sky, the endless countryside." Here, Yesenin expresses his love of the natural world in sensual terms, using sensory detail to convey the richness and beauty of the world around him. He also mentions the notion that there are limitless opportunities in the world and that inspiration and optimism can be found in the splendor of nature. Throughout the poem, Yesenin expresses his emotional response through naturalistic imagery .

Yesenin's poem "Country, o my country!" is a passionate declaration of love for Russia, the poet's homeland. The first stanza sets the tone, with the speaker addressing the country directly and expressing his deep emotional attachment to it. He calls it "the land of my fathers" and "the land of my dreams," emphasizing the continuity of his relationship with Russia from his ancestors to himself.

Country, o my country!

Autumnal rainy tin.

The shivering streetlight reflects

Its lipless head in a black puddle(4-1) .

Yesenin celebrates the scenic allure of Russia, extolling the vast expanses of fields and the captivating blue skies that define its panorama. He also highlights the aromatic woodlands, hinting at a deep connection and familiarity with the natural surroundings.

No, it's best not to look,
Or else I'll see something worse.
I'll just keep squinting my eyes
At all this rusted haze(8-5) .

Then he takes a more personal turn, as he recalls his childhood memories of Russia. He remembers the "crimson sunset" and the "merry song" of his youth, evoking a sense of nostalgia for a simpler, happier time.

It's warmer this way and less painful.
Look: between the skeletons of houses

A bell tower, like a miller, carries
The copper bagfuls of bells(12-9) .

Finally he becomes more emotional, as he indicates his readiness to sacrifice himself for Russia. He announces that he would be "happy to die for her sake," emphasizing his loyalty and commitment to the country he loves. "His lyrical mainspring could have unwound to the end only under harmonious, happy conditions with the songs of a living society where it is not struggle that reigns, but friendship, love, and tender concern" (Annenkov, G., & Todd, W1967. 129–143.) It can be conclude that the poem is a powerful expression of patriotism and love for one's homeland, and it continues to be celebrated as one of Esenin's greatest works.

If you're hungry, you will be nourished.
If you're miserable, you'll find joy.
Just don't look at me too openly,
My unknown earthly brother(16-13) .

"Soviet Russ," also known as "To A. Sakharov," expresses the poet's sentiments of alienation and detachment from the people and the village he once called home, as well as his long-awaited return. The poem addresses the more general issue of the artist's alienation from society under the Soviet Union. The poet considers the events that have transpired while he has been gone, such as the devastation of his childhood home and the passing of numerous acquaintances. The people who formerly knew him no longer do, and he feels the estrangement of his own village. The poet also considers his relationship to the people and the country, as well as his function as a poet. He expresses misgivings about the importance of his poems and feels out of date or undervalued by society. He feels like an outsider in his own nation and questions what it means to be a citizen .

The hurricane has passed. Few have survived,
So many old friends, far too many you find gone.
Now, after eight long years, I have again arrived
At my old village, in my childhood home(4-1) .
Whom shall I call? With whom am I to share
The melancholy joy that I am living?
The very windmill here broods with a sleepy air,
A timber bird, its one wing slowly swinging(8-5)...

The poet still feels a connection to his native country and its people in spite of his emotions of alienation. He considers how the peasants who get together to converse and sing collectively serve as examples of the tenacity and energy of the Russian people. In addition, he expresses contrition for any wrongdoings he may have done and hopes that his poetry has given his fellow citizens solace and motivation .

I am a stranger, known to no one here,

Long since forgotten by the folks who knew me.
And where my home once stood—tier upon tier
Of dust and ashes, ashes, dust and ruins(12-6) .

I am a stranger, known to no one here,
Long since forgotten by the folks who knew me.
And where my home once stood—tier upon tier
Of dust and ashes, ashes, dust and ruins(12-9) .

In his poem “Leaves are falling here and yonder”, yesinin expresses a sense of melancholy and sadness as he observes the world around him. The imagery of the willows' copper hue in the chilly September morning suggests the approaching end of the year, and perhaps the end of something more personal to the speaker. He reflects on the transience of life, and how the passing of time has scattered and dispelled the warmth and tenderness he once knew. The speaker's torpid soul and erratic shivers suggest a feeling of detachment and emotional numbness .

Leaves are falling here and yonder.

And the wind is

Drawling and low.

Who will gladden my heart I wonder?

Who will soothe it, my friend, do you know(5-1) ?

Yesinin shows grief and melancholy in his observations of his surroundings. The sight of the copper-hued willows on a cool September morning alludes to the impending end of the year and possibly the speaker's personal experience as well. He thinks about how fleeting life is and how the ebb and flow of time has scattered and displaced the warmth and kindness he knew in the past. A sense of emotional numbness and detachment is suggested by the speaker's irregular shivers and torpid soul .

I'm staring at the moon, and I'm trying

Not to sleep keeping drowse away.

There again the rosters are crying

At the break of the autumn day(9-6) .

He acknowledges that he has made a great deal of mistakes in his life and that these missteps and poor decisions have clouded his path. The speaker experiences deterioration and loss, and the sight of the orchard's graveyard, with its gnawed-up and dispersed birches, acts as a powerful emblem of these things. Even though he has nothing left to remember save the yellow rot and wetness, the speaker finds some satisfaction in observing the environment around him despite this sense of sorrow. He acknowledges that there is no point in moping over bad luck because life is ephemeral and transient, like the sounds of an abandoned orchard. One of the main elements of the sad mood is this acknowledgment of life's impermanence and change's inevitable nature.

What is there to wish for, I wonder,
Cursing home and my fate and all?
What I want is to see over yonder,
By my window, a beautiful girl(17-14) .

So that I, accepting my lessons,
On this wonderful moonlit night
Might not melt and faint from delight
And with jubilant adolescence
Might be pleased with my youth all right(23-18).

In addition, this poem effectively conveys the speaker's need for love and companionship as well as the gloomy autumnal vibe. There's a sense of melancholy and loneliness as the leaves are falling and the wind is low. The poet makes an effort to stay awake and avoid dozing off, which could allude to a fear of being alone themselves with their thoughts. The speaker muses on the transient aspect of existence as she hears the roosters crowing at the crack of morning. They feel cursed by their fate and are full of confusion and longing, not knowing what to hope for. It can be noticed that this poem reflects the melancholic sense which sought to express the full range of human emotions, including sadness and despair of the poet .

Another melancholic revolution can be seen in the poem "It's a hoax, with enchanting anguish" embodies the idea of the melancholy revolution, a word coined to characterize the early 20th-century Russian creative and intellectual movement. This revolution placed more weight on feelings, instincts, and subjective experiences than on logic and reason. The poet shows his acceptance and thankfulness for all the events that come with life, along with his melancholy and hopelessness towards it.

It's a hoax, with enchanting anguish,
That's why life is strong, and full of gloom:
Often, with its rough hand, in harsh language,
Life sends notes, exclaiming, "You are doomed(4-1) ”!

The poet in the poem admits that although his life is full of pain and sorrow, he finds a fascination in the midst of his torment. He accepts life's inconsistencies and acknowledges that happiness can come from suffering. The poet begs himself to accept his inevitable death and to remain vigilant and conscious of how fleeting life is. His capacity to find happiness in the face of hardship and his admiration for the beauty of nature are further traits of the gloomy revolution. The speaker expresses thankfulness for his life on Earth and finds happiness in every day, even after being betrayed and abandoned by those closest to him.

Every time I close my eyes, I'm saying:

“Only make my heart somewhat alert.
 Life is fake, though some lies and pain,
 When adorned with joys, get less absurd(8-5) .
 Face the gray-haired sky, whose life ain't ending,
 Prophesize your future with the moon,
 Just calm down. You're mortal. Quit demanding,
 You don't need to know the truth so soon(12-9) ”.
 May I be caressed by words of tender,
 May there speak some razor-edged, vile tongue,
 I'll accept whatever life will render,
 Mercilessly used to all its wrongs(20-17) .

This poem generally captures the melancholy revolution's focus on the subjective and emotional experiences of the person. It emphasizes how crucial it is to accept life's inconsistencies and discover beauty even in the middle of sorrow and suffering. George Annenkov and William Todd give praise to Yesenin for his love of his people and country :

In our consciousness an acute and still quite fresh sorrow is tempered by the thought that this fine and sincere poet in his own way reflected the epoch and enriched it with songs, telling in a new way of love, of the blue sky fallen into a river, of the moon, which like a lamb is pastured in the heavens, and of an inimitable flower-of himself(43 1967) .”

Conclusion

Sergei Yesenin's chosen poems present a distinctive viewpoint on the meeting point of natural love and melancholy revolution. As he wrestles with the significant shifts and unrest of his era, Yesenin tackles these subjects in his poetry, which highlights their intricacies and contradictions. Yesenin explores the universal human condition while capturing the essence of the Russian experience through his rich imagery, melodic language, and intense emotion. In the end, his poetry is a potent reminder of the art's eternal ability to uplift, console, and challenge us—even amid the most trying circumstances.

Poetry of Sergei Yesenin reflects the political, social, and cultural revolutions of his day. His art conveys a sense of melancholy that was brought about by the revolution's devastation and loss of ancient ways of life. Even so, Yesenin's poetry also addresses the universal human need for love and connection, and his appreciation of the natural world is evident in his rich and moving imagery. The poetry of Sergei Yesenin is proof of the human spirit's tenacity in the face of extreme hardship. His examination of natural love, revolution, and sorrow highlights the common elements that bind all humans together while simultaneously illuminating the complicated and contradictory nature of the Russian experience.

Referenes

- Annenkov, G., & Todd, W. (1967). The Poets and the Revolution -- Blok, Mayakovsky, Esenin. *The Russian Review*, 26(2), 129–143.
<https://doi.org/10.2307/127059>
- Britannica, T. Editors of Encyclopaedia (2022, December 23). Sergey Aleksandrovich Yesenin. *Encyclopedia Britannica*.
<https://www.britannica.com/biography/Sergey-Aleksandrovich-Yesenin>
- Dudareva, M., Simonova, S., Tazheva, Z., & Katsyuba, L. (2019). “National Axiology in the Treatise of S.A. Yesenin: The Keys of Mary: Study on the Mental Features of the Russian Person. Proceedings of the 3rd International Conference on Art Studies: Science, Experience, Education (ICASSEE 2019). <https://doi.org/10.2991/ICASSEE-19.2019.125>
- Kang, J., & Hou, L. (2019, November). “Spatial Substitution: Interpretation of Sergei Yesenin's Poetry by Hai Zi.” In 3rd International Conference on Art Studies: Science, Experience, Education (ICASSEE 2019) (pp. 73-77). Atlantis Press.
- Khudoyberdieva, D. M. (2022). Reflection of elements of Yesenin's poetic world in the lyrics of Uzbek poets. *Current Research Journal of Philological Sciences*, 3(3), 84-91. <https://doi.org/10.37547/philological-crijps-03-03-16>
- Kodirova Ozodakhon Shukhratjohn Kizi, & Davlyatova Gulchekhra Nasirovna. (2021). Mythological Images And Motifs In The Works Of Sergey Yesenin. *The American Journal of Social Science and Education Innovations*, 3(12), 95–100.
<https://doi.org/10.37547/tajssei/Volume03Issue12-16>
- Mukhtarovna, K. D. (2022). Reflection Of Elements Of Yesenin'S Poetic World In The Lyrics Of Uzbek Poets. *Current Research Journal Of Philological Sciences*, 3(03), 84-91.
- Yesenin, S. (2007). *Selected Poems*. W. Arndt (Trans.). Northwestern University Press .