

# The interpretation of concept «mother» of poems of Uzbek and German poetry (on the example of poems of Uzbek and German poets)

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## **Abstract**

*This article provides a linguocultural and comparative analysis of the concept of "mother" in the poetry of Uzbek and German poets Toshpolat Ahmad and Wilhelm Arent. In the introductory part, mainly the theoretical foundations of the concept are given. The opinions of several linguists, such as V.Maslova, S.A.Askoldov, A.B.Babushkin, E.S.Kubryakova, who conducted research in this field, were noted. Accordingly, it can be seen that the term concept has been interpreted differently by many researchers. The concept of 'mother' is important in all languages.*

**Key words:** *concept, linguoculturology, cognitive linguistics, ethno linguistics, intellectual, emotional*

## **I. Introduction**

The term concept became a feature of linguistics in the mid-20th century. This concept was first reflected in 1928 in the article by S.A. Askoldov "Concept and word". At the current stage of linguistic development, there is no single approach in interpreting the term 'concept'. Currently, the term "concept" is approached in two directions: cognitive linguistics and linguocultural studies.

The study of concepts is one of the new directions of modern linguistics. Linguoculturology and ethnolinguistics occupy a leading methodological position in this regard as a scientific field of study in relation to the language of a people, its culture and history. The methods developed within these areas allow us to model and reconstruct the world landscape through language. [Sanosyan A.G., Kupchik E.V., 2012]

Opinions on the problem of the concept can be found in the works of such scientists as E.S. Kubryakova, Sh. Safarov, D.U. Ashurova, U.K. Yusupov [Safarov Sh., 2006]. The concept is directly related to the human factor in the language. It is the intellectual, emotional goal of the human worldview. Conceptual content is expressed through language units combined with a common meaning, and they form a lexical-semantic field.

While concept theory is very interesting, it requires a lot of research and proof. It is important to note that the structure and composition of concepts, the basic principles of classification, and similar puzzling problems are

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still pending. The lack of a single, unanimous opinion on the matter is due to the fact that the concept has a multi-layered structure.

It is clear that the problem of 'concept' is one of the most controversial issues among linguists, leading to differing views in the minds of scholars. In particular, in the research on cognitive linguistics conducted by A.P. Babushkin, N.N. Boldiryov, E.S. Kubryakova, I.A. Sternin and others, the "concept" is a unit of consciousness, the accepted knowledge, experience, human the results of life activities are seen as a set of ideas and knowledge pertaining to a particular culture. These facts alone indicate the urgency of the issue of the concept of "mother" [Boldyrev N.N., 2000]

The concept of 'mother' is one of the most important ancient concepts of any culture, as the mother is a key indicator of human existence inherent in any language. On the other hand, this concept leads to the emergence of new research that is evolving in linguocultural studies. These factors ensure the relevance of its application at every stage of human historical development, which is confirmed by the existence of many studies. Each of them makes a unique contribution to the study of a defined concept. [Iskandarova Sharifa, Kosimova Feruza, 2019]. In our view, a comparative study of the concept of 'mother' is important today.

In the imagination of the various nations of the world, the mother is embodied as a responsible person with a certain duty, who plays an important role in the family. The image of the mother is interpreted differently, in a different way, in the culture of any nation.

Mother! By saying or hearing this sacred word, infinite love arises in our hearts. The mother is so great, so great, so loving, so loving, so full of love. Our poets describe the mother in their poems in such a way that each has its own views on the subject. [Jhuraev, 2018]

This article discusses the interpretation of the mother in the poems of Uzbek and German poets Toshpolat Ahmad "My mother's pearl is my soul" and Wilhelm Arent's "An meine Mutter".

The poet Toshpolat Ahmad begins his poem with the following verses:

Men dunyoga kelgan kumdanoq

Yo'llaringa bo'ldingiz chiroq [6.]

*From the day I was born*

*You've been my way lamp* [Zhuraev A., 2018]

The poet likened the mother to a lamp. Lamp - light, lighting [Muttergedichte]. Indeed, the mother is like a light that illuminates the path. The mother holds the child in her arms from birth to adulthood, helping her to overcome any obstacle she encounters along the way.

Onajonim-jonu jahonim

Duogo'yim-chin mehribonim

Yiqilganda suyanch edingiz

Qoya kabi tayanch edingiz

*My mother is my soul*

*My prayer is my true love*

*You were a support when you fell*

*You were like a rock* [Zhuraev A., 2018]

Support - a supportive force, a support, a support, which serves as a support. [Muttergedichte] Every mother always loves and supports her child.

Onajonim-dono sarbonim

Duolari tillo karvonim

Mother dear - wise mentor

Who prays for me [Zhuraev A., 2018]

Wise - intelligent, knowledgeable, wise, prudent. Sarbon (mentor) is a guide, a leader, a guide. The poet recognized his mother as a wise mentor, that is, a wise guide.

Qadringizni goho bilmadim,

Qo'lingizga hassa bo'lmadim,

Kulbangizga vassa bo'lmadim,

Onajonim-gavhari jonim,

Duogo'yim-shirin zaborim

*I never knew your worth,*

*I did not have a stick in your hand,*

*I didn't care about your hut,*

*My mother is my pearl,*

*My prayer is my sweet tongue* [Zhuraev A.,2018]

A gem is a precious stone, a carved diamond. Sweet tongue - sweet-spoken, sweet-spoken. [Through this verse, the poet equated the mother to a precious stone. He described it as expressive, prayerful, and sweet).

Uzoq ketsam yo'limga qarab,

O'ltirgansiz zor-zor mo'ltirab,

Men gul esa yurganman "yayrab",

Onajonim-chashmi giryonim,

Nigohbonim-sarvari jonim.

*When I go far, looking at my path,*

*You sit down, blinking hard,*

*And I walked the flower "spreading"*

*My mother is my tears,*

*My dear-my heart* [Zhuraev A., 2018]

The eye of the giryon is the weeping eye, the watchman is the one who watches, the one who guides, the master is the head, the leader [Muttergedichte].

The author emphasizes that she is a close person who waits for her mother to cry, watches her way, and guides her.

Ayting sizni qaylardan topay

Kalishingiz gardlarin o'pay,

Qabringizga ko'z yoshim sepay

Onajonim-toza vijdonim,

Tomirimda oqqan pok qonim

*Tell me where to find you*

*Kiss your feet,*

*I shed tears at your grave*

*My mother has a clear conscience,*

*My pure blood flowing in my veins* [Zhuraev A., 2018]

As the poet describes, there is probably no person as pure-hearted, pure-hearted, sincere as a mother.

O'limku haq, hamma o'tadi,

Lekin ona qolsa netadi

Nahotki yer to'ymay ketadi,

Onajonim-ko'zda mujgonim

Munisginam, obro'yim, shonim.

*Death will pass,*

*But if the mother stays, she will die*

*Is the earth satiated?*

*My mother is my darling*

*My poor, my reputation, my glory.* [Zhuraev A., 2018]

The mother is so great that no one can replace her. Mujgon - eyelashes, munis - hamdam, confidant, reputation - honor, dignity. [Muttergedichte]

Yulduzlarga boqib so'zlayman

Izlarinigiz bedor izlayman

Topib ber deb yelga bo'zlayman

Onajonim-guli rayxonim,

Duogo'yim, ruhi ravonim.

*I look at the stars and speak*

*I'm looking for your footprints*

*I'll break it to find it*

*My mother is my flower,*

*My prayer, my spirit is flowing.* [Zhuraev A., 2018]

Man sees this light world because of his mother, and because of his mother he enjoys the pleasures of this life. In these verses, the artist likened the mother to a rose, praising her as a life-giving, prayerful person.

Siz bag'rimda bitmas oftobim

Tunlarimda so'nmas mohtobim,

Dunyolarga bermas kitobim,

Onajonim-gavhari jonim,

Duogo'yim-nuri Imonim...

*You are the endless sun in my heart*

*My inexhaustible moon in my nights,*

*My book I will not give to the worlds,*

*My mother is my pearl,*

*My heart-light of belief...* [Zhuraev A., 2018]

The sun is bright, the moon is the bright moon, the moonlight. The poet described the mother as the sun, the moon. Indeed, the mother illuminates our hearts like the sun and the moon.

The great German poet Wilhelm Arent in his poem "An meine Mutter" described all mothers in the image of his mother. The poet began the first verses of the poem as follows:

Der reinste Demant dieser Erde

Das köstlichste, das reichste Erz

Die schönste Sonne aller Sonnen

Es ist das treue Mutterherz

der reinste Demant – the most precious pearl, das Erz – mineral, die Sonne – sun, das Mutterherz – heart of mother [Langenschedt]

The poet compares the mother's heart to the most precious stone on earth, a diamond, an ore of unparalleled value, an unparalleled sun in beauty.

O Herz so tief, so unergründlich,

O Herz so wahr, so gut, so rein

O ewig wie der Weltenlenker

Kann nur Mutterliebe sein!

Tief - deep, infinite, unergründlich - faithful, trustworthy, wahr - true, gut - good, rein - pure, pure, sincere, ewig - eternal, die Welt - world, der Lenker - rule.

In the following verses, the author describes the mother's heart as follows: She is such a heart, so infinite, so faithful, true, sincere, pure. Only motherly love can be as eternal as the pillar of the world.

Selbstsüchtig ist sonst jede Liebe

In ihrer Qual, in ihrem Glück.

Sie gibt ihr Herz dir hin, doch fordert

sie auch dein Herz dafür zurück [Langenschedt]

Selbstsüchtig - selfish, die Qual - suffering, das Glück - happiness.

It is said that any love is a kind of suffering, a kind of happiness, that a lover can give his heart away, in return for which he demands the love of his heart.

Nur einer Mutter grosses Lieben

Gibt sich dem Kinde ganz dahin

Und fordert nicht, o schön das Geben

Ist überreichlich ihr Gewinn [Langenschedt]

die Liebe - love, affection, das kind - child, child, der Gewinn - victory, achievement.

Only a mother can fully present her great love to her child, expecting nothing in return.

O Mutterherz, o Mutterliebe,

Wer kann dich hier ermessen doch,

Du Herz ob auch vom Kind gebrochen,

Im Sterben segnest du es noch! [Langenschedt]

Ermessen - blame, brechen – break, das Sterben – death, segnen – pray.

The poet ended the poem with very beautiful verses. O mother's heart, mother's love, who can blame you, even if your child has hurt your heart, you will give your life and bless him. Truly, like a mother, her heart is not a river, a sincere, pure person.

In conclusion, it should be noted that the poets of both nations glorified the mother as a priceless person, beautifully interpreting her unique qualities in their own languages. Both likened the mother to the sun, precious

stones to diamonds. Toshpolat Ahmad used more noun phrases to describe the characteristics of the mother. Sun, pearl, moon, mujgon, etc. Wilhelm Arent, on the other hand, used adjectives. Tief, wahr, rein, schön etc.

There are so many nations in the world that they have so many mothers. Children of every nation value and glorify their mother. In every country, mothers are honored, poems are written for them, songs are sung. [Zhuraev A., 2018]

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