

## THE ARCHETYPE OF LAND AND CLAN IN THE FORMATION OF THE CONCEPT “MOTHERLAND” IN RUSSIAN AND KARAKALPAK LINGUISTIC CONSCIOUSNESS

**Turabaeva Nazira Aytmuratovna**

Candidate of Philological Sciences, Docent  
Department of Russian Language and Literature

Nukus State Pedagogical Institute

E-mail: [naziraturabaeva0909@gmail.com](mailto:naziraturabaeva0909@gmail.com)

**Annotation:** When forming the concept of Motherland in the linguistic culture of the Russian and Karakalpak peoples, the imprints of the archetype of the earth and the genus are traced, which manifest themselves in different ways at the linguistic level. An important place in the realization of the concept of Motherland is occupied by the archetype earth, perceived by speakers of two different languages and cultures as the progenitor of mankind. The gender archetype has a different form of expression in the languages being compared.

**Keywords:** archetype, earth, genus, motherland, linguoculturology, linguistic consciousness.

### Introduction

Modern linguistics, at the center of its research, examines human language and speech in all its manifestations. Depending on the aspect of the problem under consideration, methods of describing linguistic units distinguish cognitive linguistics, linguistic and cultural studies, ethnolinguistics, linguoculturology.

V.A. Maslova defines linguoculturology as follows: "Linguoculturology is a science that arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language"[5; 28]. A similar definition is found in V.N. Telia: linguoculturology is a scientific discipline that studies the material culture and mentality of the people reflected in the language [9].

A comparative study of universal concepts from the aspect of linguoculturology will allow for a more thorough study and understanding of the national mentality manifested in language and speech. One of such universal concepts is the concept of "Motherland". Archetypes occupy an important place in the formation of concepts.

Archetype as a scientific term was introduced by C.G. Jung, who characterized it as proto-forms, i.e. archetypes of the "collective unconscious". Presenting archetypes as "the most powerful clusters of psychic energy", K. Jung argues that "they are not determined by consciousness, but are able to influence it" [12; 12]. Following psychology, the term archetype has become widely used in literary studies, where it is considered, first of all, as "a universal plot or prototype fixed by a myth and passed from it into literature."

### **The results of the study**

Recently, the term archetype has also begun to be considered in linguistics. Thus, Maslova characterizes the archetype "as genetically fixed ancient images of socio-cultural ideas", Agreeing with C.G. Jung, she notes that "these are also the original images of the unconscious, repeated throughout history by motives" and considers it in close connection with symbols [5]. In the compared languages, the archetypes "earth" and "genus" occupy an important place in the formation of the concept of "Motherland". V.N. Telia, referring to the data given by S.M.Tolstoy, notes that "at the heart of one of the oldest concepts of socio-spiritual culture "Motherland" are the prototypes characteristic of the national perception of the world order the land on which people are born, live and die" [10]. D.G. Larionova emphasizes that "Motherland" as a basic concept for Russian cultural and linguistic consciousness is rooted in the archetype of "genus" and notes that "in Slavic mythology, the god Genus is the supreme deity, the progenitor of the gods and the creator of the world." Also, the god Rod and rozhanitsy (female gods) are characterized in the "Word about idols" as pagan and to whom meals were set [7;10].

The concept of "Motherland" in the compared languages is defined through the relationship to parents: to father and mother, kinship, family, home and space. The archetype of the earth forms the basis of the concept of "Motherland" in the compared languages.

In the national consciousness of native speakers of the Russian and Karakalpak languages, the motherland is primarily the place where a person was born and grew up. The basis of the formation of the concept of "Motherland" in the Russian linguistic consciousness is the archetype of Mother Earth, which goes back to the goddess Makosh – "Mother of cheese earth". In Russian, the motherland is called the motherland, the native land, the epithets mother, mother are used. In the minds of Russians, the motherland and the mother and the earth, it is not for nothing that the Motherland is loved and protected as a mother: The motherland is the mother, know how to stand up for her, the beloved Motherland is the mother of the beloved, one person has a mother, one has a Motherland, the mother's native side, and someone else's stepmother.

The archetype of mother earth, which is being looked out for in the attitude of Russians towards their native land, has its roots in the depths of centuries. Back in the IV-III millennia BC, farmers had the idea of plowed and sown land as a woman who carries her child in her womb. Therefore, people for the earth are sons and daughters, as it is sung in the song "after all, these are the Sons of the Motherland." V.N. Telia, differentiating Motherland 1 and Motherland 2, indicates that in the first case we are talking about the "native" microcosm, which is associated with the archetype of mother earth as "the source of life, as a wet nurse and drinkers; The womb of the mother earth accepts a person at the end of his life." In the second case, this archetype appears "in the context of motherhood in relation to the whole nation" [9; 473]. Along with the archetypes mother, mother, mother-cheese earth, N.V.Bagicheva and T.A.Chikaeva also highlight the sanctity of the Russian land "Holy Russia" [1 ].

In the Karakalpak language, the Motherland is called tuo'g'an jer, kindik qanim tamg'an jer, ana-O'atan. But, unfortunately, the value and importance of the native land is more realized in separation from it: tuo'g'an jerdiñ qādirin Elden ayrilg'an biler there is nothing better and more expensive than the native land: tuo'g'an jerdey jer bolmas, tuo'g'an eldey el bolmas, tuo'ilg'an jeriñ köziñe ottay basilar, tuo'ilg'an jerdiñ kŷni de, tŷni de isiq.

The rituals and rituals associated with the land and soil have almost not been preserved in the culture of the Karakalpak people. The analysis of folklore texts allows us to say that in the consciousness of the Karakalpaks, the attitude towards the earth as the ancestor of the human race was fixed thanks to Islamic religious beliefs. Thus, in the Karakalpak parable "Adam alayissalam kissasy" it is said that the Almighty instructed Jabrayil to bring a handful of ashes to the Ground. But the Earth was against it, fearing that a person could sin, for which he could go to hell and she could not tolerate it. After that, the Almighty sends his angels Mikael, Israfil and Azrael to Earth in turn. The Earth begs all the angels not to take her ashes, Azrael does not heed the pleas of the Earth, takes out and brings the ashes to the Almighty to create man. [14] This plot closely echoes the biblical story of the creation of man from the dust of the earth "And the Lord God created man from the dust of the earth, and breathed into his face the breath of life, and man became a living soul" [2]. This fact gives an understanding that the attitude towards the earth as a mother is embedded in the minds of Russians and Karakalpaks in connection with their religious culture. The presence of religious themes in Karakalpak legends is noted by folklorists.

The concept of a handful of ashes or bir kysym topyrak has become a precedent for speakers of comparable languages, embodying the corruptibility of the human body and the fact that people will return to the bosom of the earth after death, as evidenced by this proverb:

"Qara jerdi jamanlama,  
Qaytip sog'an bararsaň,  
Qaliň eldi jamanlama,  
Qarg'isina qalarsaň".

Thus, the archetype of the earth in the linguoculture of the Russian and Karakalpak languages lies in the subconscious of native speakers and manifests itself in language in the form of words, metaphors, phraseological units, proverbs and sayings, in which it is associated with the mother.

But in relation to the motherland, another perception of it can be traced – through the attitude towards the family. No wonder in the Russian language, the genus - Motherland – people are the same-root words that go back to the verb to give birth. The parallel produced between the functions of the birth of the earth and the mother contributed to the formation of metaphors: the earth gave birth, the native land.

The archetype of the genus in the linguistic consciousness of Russians and Karakalpaks in the representation of the concept of Motherland is manifested in their attitude to it, in which terms of kinship are used. After all, the attitude towards the motherland is laid in the minds of people from birth, which was proved by the examples we considered with the archetype earth. Along with the mother, the attitude towards the motherland is manifested through the image of the father, the ancestors. After all, the motherland is not just a person's place of birth, but everything that surrounds him from birth: parents, relatives, home, family, nature, neighbors, customs, traditions, religion, etc. Therefore, each person loves his Motherland in his own way, but an important place in it is occupied by the attitude of a person to his family. It is not for nothing that the phraseological phrase "Ivan, who does not remember kinship" has a negative connotation in the Russian language consciousness, since a person must know his roots, history and culture, that is, his family, his origin. Russian Russian proverbs show the semantics of the genus: "Wormwood does not grow without a root", "To betray the motherland is to disgrace

the mother and father", of which it is clearly felt how well the attitude towards parents and the perception of the motherland as their parents has been established in the consciousness of the Russian.

In the Russian language consciousness, the words fatherland, fatherland, which go back to the word father, have a different emotional load. Here, on a subconscious level, the father's strictness and exactingness are felt, and the use of subjective suffixes in these words is unacceptable. Russian society's patriarchal mouth (and not only Russian) has left its mark on the semantic perception of this word. The political meaning of this word is indicated by E.M.Ignatova, referring to the work of V.V. Vinogradov: "The word Motherland did not have an acute political meaning in Pushkin's language, which was associated with the word fatherland" [4]. Discussing the place of the fatherland lexeme in revealing the meaning of the concept of Motherland, I.Sandomirskaya writes: "If a soldier of the Fatherland goes to defend his native shelter, then we are no longer talking about a hut belonging to him personally: native shelter grows to the living space of an entire nation [8].

Otherwise, the archetype of the genus manifests itself in the linguistic consciousness of the Karakalpaks, since it permeates their entire history and culture. Despite the fact that the Karakalpaks are a single nation, it is still customary in their culture to know the name of their kind and its subgroups, which are taught to children from an early age, and also, upon close acquaintance, it is customary to ask not only nationality, but also to which genus it belongs and from which territory: "Kai Balasa? Nelisen?", where the first question requires an answer about nationality, and the second about gender. Until now, the Karakalpak villages are called by the names of their clans "Kakhly Ayyyl", "Bessary Ayyyl" and, according to Karakalpak ethnographers, "Relatives up to the third generation were considered the closest. Close relatives lived a common life, usually in the same village; distant ones went to visit each other less often" [12]. In the minds of the Karakalpaks, there is no clear division between the people and the country. "The unity of the native land and the native people is so firmly imprinted in the linguistic consciousness of the Karakalpaks that they are always used together, even merged into a single word. Such unity can be explained by the fact that the Karakalpaks, like other nomadic Turkic peoples, considered themselves inseparable from their kind, tribe, and people. The nomadic lifestyle required joining forces against an external enemy, natural difficulties"[11]. In this regard, the word "ate" means both the country and the people, which goes back to the family, the family - to relatives, whose proximity is determined by the seven tribes. In the Karakalpak language consciousness, the motherland is associated with the ancestors and it is called ata zhurt, ata makan, which literally means the land of the ancestors, where zhurt means both the people and the place where the people live, makan is only a place. In the Karakalpak proverbs "Ata zhurt- altyn besik", "Ata Zhurt- topyragy da altyn", the land of the ancestors is equated with gold, the most expensive metal. The importance of each person for the motherland is defined in the following proverb: "Atadan altay Tuysaң yes, ShatanyңA zhalgyzsaң", where each person is the only son for his Motherland.

## Conclusion

Motherland as a universal concept occupies one of the central places in the conceptual sphere of the compared languages. Equating the native land with the mother is closely related to the archetype of the earth, from the ashes of which man was created. This understanding is typical

for both the Russian language consciousness and the Karakalpak one. The archetype of the genus manifests itself in the personification of the motherland to the mother, father and ancestors. In the Russian language, linguistic facts predominate, associating the motherland with mother, father, in the Karakalpak language – with ancestors. The archetype of the genus permeates the entire culture of the Karakalpak people, where the veneration of their ancestors, respect for their relatives, collectivism, people and Motherland are inseparable in the minds of the Karakalpaks.

### Literature:

- 1.Багичева Н.В., Чикаева Т.А. «Свиток, на котором отмечены все тайны бытия»: архетипы родины-матери в русском менталитете// Филологический класс, 3(49)/2017.
- 2.Бытие, Глава 2, стихи 4-25. [https://www.bible-center.ru/ru/bibletext/synnew\\_ru/ge/2:4-25](https://www.bible-center.ru/ru/bibletext/synnew_ru/ge/2:4-25)]
3. Доманский Ю.В. Архетипические мотивы в русской прозе XIX века. Опыт построения типологии. Литературный текст: проблемы и методы исследования, IV. [http://www.k2x2.info/jazykoznanie/literaturnyi\\_tekst\\_problemy\\_i\\_metody\\_issledovaniya\\_iv\\_sbornik\\_nauchnyh\\_trudov/index.php](http://www.k2x2.info/jazykoznanie/literaturnyi_tekst_problemy_i_metody_issledovaniya_iv_sbornik_nauchnyh_trudov/index.php)
- 4.Игнатова Е.М. Место концепта «Родина» среди культурных концептов//языковое бытие человека и этноса: когнитивный и психолингвистический аспекты//материалы IV международных Березинских чтений. Выпуск 14 –М., 2008
5. Маслова В. А. Лингвокультурология – М. : Академия, 2001.
6. Русские пословицы поговорки. -М., 1988
7. Рыбаков Б.А. Язычество древних славян. –М.1997
8. Сандомирская И. Книга о Родине. Опыт анализа дискурсивных практик. – Wien: WienerSlawistischerAlmanach, 2001 (Sonderband 50).
9. Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. М.: Языки русской культуры, 1996.
- 10.Телия В. Н. Рефлексы архетипов сознания в культурном концепте «родина» // Славянские этюды. Сборник к юбилею С. М. Толстой — М.: «Индрик», 1999.
- 11.Турабаева Н.А. “Country/el” as a component of a concept “Motherland/watan” in Russian and Karakalpak paremiology. [Электронный ресурс] <https://www.int-jecse.net/abstract.php?id=4884>
12. Утебаев М.Б. Терминология родства у каракалпаков и её отражение в этикетном поведении.- Историческая этнология. 2022. Т. 7, № 3. С. 398–413. <https://doi.org/10.22378/he.2022-7-3.398-413>
- 13.Юнг К.Г.. Архетип и символ. –Киев, 2023 стр 12
- 14.Қарақалпақ фольклоры. 77-87 том. – Нөкіс, «Илим»: 2014.
15. Qalbaeva G. Qaraqalpaq xalq[apsanalari. Nokis,2023