

ANALYSIS OF PRAGMATIC AND STYLISTIC FEATURES OF ARCHAIC WORDS ENGLISH AND UZBEK PROVERBS

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Abstract

This article delves into the intricate analysis of pragmatic and stylistic features present in archaic words within English and Uzbek proverbs. By examining the usage of archaic vocabulary in these culturally significant linguistic expressions, the study aims to shed light on the nuanced interplay between language evolution, pragmatic communication, and stylistic expression in proverbial discourse. Through a comparative analysis of English and Uzbek proverbs containing archaic terms, the research uncovers the unique semantic, sociocultural, and historical dimensions embedded within these linguistic artefacts. Furthermore, the article explores how the retention and adaptation of archaic words in proverbs serve as potent vehicles for preserving cultural heritage, conveying moral truths, and fostering intergenerational communication. By unraveling the pragmatic and stylistic intricacies of archaic vocabulary in proverbial language, this study contributes to a deeper understanding of the dynamic interconnections between language, culture, and communication practices across diverse linguistic traditions.

Keywords: Literary vocabulary, archaic words, connection, authenticity, linguistic diversity, digital communication, social change, creativity, language evolution, pragmatics and stylistics, proverbs, language change, outdated vocabulary.

Introduction

Language is a dynamic process that evolves over time, with vocabulary changing to adapt to shifts in culture, society, science, identity, and attitudes. Outdated words often fade from common usage, either disappearing entirely or retaining a historical role. For instance, the word "aboard" once meant "out of doors" but now serves as a preposition for being on a mode of transportation or leaving a country. Similarly, words like "purbblind" for short-sightedness, "lurdan" for an idle person, "coz" for cousin, and "afeard/afeared" for frightened, have transformed or fallen out of everyday language. These archaic words find preservation in folklore genres such as proverbs, riddles, fairy tales, and epics. Our research incorporates paremiological elements, examining the origins, etymology, and meanings of proverbs. Understanding the present state of proverb scholarship and its needs requires reflecting on past achievements in this field.



MATERIALS AND METHODS

Archaic vocabulary has been a subject of interest for researchers worldwide. For instance, M. Ondar examined outdated words in Tuvan heroic tales, categorizing them into groups related to titles, military terms, household items, and body parts (Ondar, 2020). Karagulova identified archaisms with new meanings applicable in law and medicine, serving as valuable resources for specialized professionals (Karagulova, 2016). Dobrovolska explored Middle English occupational terms with Scandinavian roots from a functional, semantic, and chronological perspective (Dobrovolska, 2020). Studying proverbs and archaic vocabulary has been a topic of interest for many scholars and researchers across different languages and cultures. Wolfgang Mieder is a renowned proverb scholar, who has conducted extensive research on proverbs in various languages, including English. His work includes analyses of the origins, meanings, and usage of proverbs in different contexts (Mieder, 2012). Another influential figure in proverb studies, Archer Taylor's research has contributed significantly to the understanding of proverbs and their cultural significance in the English language.

A prominent lexicographer and folklorist, Vladimir Dal compiled the famous "Explanatory Dictionary of the Live Great Russian Language," which contains a wealth of Russian proverbs, idioms, and archaic vocabulary. Another notable scholar who is known for his research on etymology and historical linguistics, Max Vasmer's studies have touched on the roots of Russian proverbs and archaic words, shedding light on their evolution and usage over time.

In Uzbek linguistics, scholars like N. Turniyazov, A. Rahimov, M. Hamroyev, Ulmas Sharipova, and Ibrohim Yuldashev have addressed the issue of archaic words, explaining the concept and providing illustrative examples while distinguishing it from historical terms. Sadriddin Ayniy, a respected Uzbek poet and writer, has explored traditional Uzbek proverbs and their cultural significance in his literary works, showcasing the richness of Uzbek linguistic heritage. As a linguist and researcher, Inomjon Haknazarov has focused on the analysis of Uzbek language, including the study of archaic vocabulary and its role in Uzbek proverbs and folk traditions.

These scholars and researchers have made significant contributions to the field of proverb studies and the exploration of archaic vocabulary in English, Russian, and Uzbek languages, enriching our understanding of cultural expressions and linguistic evolution.

To achieve the research objectives, a combination of systematic, historical comparative, and descriptive methods was employed, alongside etymological, functional, comparative, statistical, semantic analyses, and component analysis.

RESULTS AND DISCUSSIONS

The interest in proverbs can be traced back to ancient Sumerian cuneiform tablets and the philosophical works of Aristotle. Scholars like Erasmus of Rotterdam in the Renaissance and modern folklorists such as Archer Taylor have expanded on earlier research by compiling and studying proverbs. The history of proverb scholarship encompasses the collection (paremiography) and study (paremiology) of proverbs, which are complementary aspects of proverb research. While identifying traditional texts as proverbs and organizing them into collections are crucial, scholars recognize that interpreting their use in oral or written communication is equally important.



Concerning the definition of archaic words, they are forms of language that are no longer in current use. It's essential to differentiate archaisms from historisms, with historisms being obsolete words primarily due to extralinguistic factors. Historisms include names for past social relations, institutions, and material culture objects. In proverb content, historisms are prevalent, such as "anvil," a term referring to a heavy block used for shaping metal, derived from Old English and akin to other languages. In the proverb "The church is an anvil which has worn out many hammers," the historism "anvil" conveys a stylistic meaning.

The proverb "If aware that another is wicked, say so: Make no truce or treaty with foes" exhibits a clear and direct style with a strong pragmatic undertone. Let's break down the stylistic and pragmatic analysis of this proverb:

Stylistic Analysis:

The proverb is straightforward in its message, using simple language to convey a moral lesson. The directness of the language ensures that the message is easily understood by the audience. It consists of two parallel phrases, each offering a distinct piece of advice. This parallel structure enhances the cohesion and impact of the message. The proverb employs a persuasive tone, urging the audience to take action ("say so" and "Make no truce or treaty"). This imperative form adds a sense of urgency and importance to the advice given.

Pragmatic Analysis:

The proverb provides clear instructions on how to act when one becomes aware of someone's wickedness. It advocates for openness and honesty by advising individuals to speak up when they detect malicious behavior in others. The pragmatic function of this proverb is to offer moral guidance. It emphasizes the importance of standing against wickedness and not compromising with enemies or adversaries. It encourages individuals to maintain their integrity and not engage in alliances with those who wish harm. In a social context, this proverb serves as a reminder to uphold moral values and boundaries in relationships. It implies that one should be vigilant about others' intentions and not engage in deceptive or compromising interactions, especially with adversaries.

Overall, the stylistic simplicity and the pragmatic emphasis on moral integrity and clear communication make this proverb a powerful and timeless piece of advice for navigating interpersonal relationships and ethical dilemmas.

Let's break down the morphological analysis of the proverb "If aware that another is wicked, say so: Make no truce or treaty with foes":

If introduces a condition or supposition. Aware indicates knowledge or awareness. That- introduces a clause that complements the verb "aware". Another- refers to a different person. Wicked- describes the nature of the other person as evil or morally wrong. Say action word that indicates speaking or expressing verbally. Foes - enemies or adversaries.

This morphological analysis breaks down the proverb into its constituent parts, highlighting the various word categories and functions that contribute to the overall meaning of the statement.

Another English proverb is "Never cast a clout, till May be out" advises against removing one's warm clothing prematurely. The term "clout" historically referred to a piece of clothing. The expression implies that one should not shed the layers until the May blossom, associated with the hawthorn tree that blooms in late April or early May, has fully emerged. This caution is due



to the unpredictable nature of spring weather, suggesting that cold spells can still occur during this period. While "cast a clout" straightforwardly means "discard your warm winter clothing," the ambiguity lies in the phrase "till May be out," which could be interpreted as either the completion of the month of May or the blooming of the hawthorn tree, which is prevalent in England and known for its May blossoms. Despite the attractiveness of the hawthorn interpretation, in this proverb, "May" refers to the month of May as a whole.

The proverb "Faint heart never won fair lady" conveys the idea that **timidity or lack of confidence** will not lead to success in matters of love or courtship. In other words, if you want to win the affection of someone you admire, you must be bold and assertive rather than hesitant or fearful. The origin of this saying can be traced back to Middle English. Around **1545 A.D.**, it existed in the form: "A coward verily never obtained the love of a fair lady". Over time, it evolved into the more concise version: "Faint heart never wonne faire Lady" in **1614 A.D.**. Finally, by **1754 A.D.**, it took the recognizable English form: "Then, madam, we will not take your denial. Have I not heard it said, that faint heart never won fair lady". Interestingly, this saying appears in Thomas Lodge's work *Euphues's Golden Legacy* (also known as *Rosalynde*), written in **1588** and published in **1590**. In this play, Rosalynde (disguised as Ganymede) utters the phrase to Rosader. It's possible that Lodge invented it for this spirited character¹. So, when it comes to matters of the heart, remember: **Boldness and determination** are key to winning the affections of a fair lady!

Another proverb "Don't carry coals to Newcastle" is an idiomatic expression that originated in England and has since become a widely used phrase in the English language. Let's analyze it from both pragmatic and stylistic perspectives:

Pragmatic Analysis

Literal Meaning - historically, Newcastle upon Tyne in England was a major coal mining center. Therefore, "carrying coals to Newcastle" would be a futile and unnecessary task since the place was already abundant in coal. **Pragmatically**, the proverb advises against engaging in pointless or superfluous actions that are redundant or irrelevant in a given context. **Underlying Message** - the pragmatic function of this proverb is to caution against undertaking actions that are not only unnecessary but also potentially counterproductive. It serves as a reminder to use common sense and consider the relevance and value of one's actions before proceeding.

Stylistic Devices

Metaphor - the metaphorical use of "carrying coals to Newcastle" represents a redundant or futile action, as coal is already plentiful in Newcastle. This metaphor enhances the vividness and imagery of the proverb, making the message more impactful and memorable. **Alliteration** - the repeated "c" sound in "carry coals to Newcastle" creates an alliterative effect, adding rhythm and musicality to the phrase. This stylistic device contributes to the proverb's catchiness and memorability. **Conciseness** - the proverb is concise and to the point, using a few words to convey a meaningful message. This brevity enhances the clarity and directness of the advice given, making it easy to grasp and apply in various situations.

In summary, the proverb "Don't carry coals to Newcastle" combines a pragmatic warning against unnecessary actions with stylistic devices like metaphor and alliteration to create a succinct and powerful expression of wisdom. It urges individuals to think critically and avoid



wasteful endeavors, emphasizing the importance of practicality and common sense in decision-making.

Archaisms also occur in proverbs of other languages as well. For instance, in Uzbek folklore there is a proverb *Yomon xotin — unning sho'ri, Limcha mulla — dinning sho'ri*» which carries rich stylistic and pragmatic aspects that are worth exploring:

Stylistic Analysis:

Rhyme - the use of rhyme in this proverb contributes to its memorability and aesthetic appeal. The rhyme scheme in the first part ("Yomon xotin — unning sho'ri") and the second part ("Limcha mulla — dinning sho'ri") adds a poetic quality to the proverb.

Parallel Structure - The proverb is structured with two parallel clauses, each comparing a negative characterization with a consequence. This parallelism enhances the rhythmic flow and symmetry of the proverb, making it more impactful.

Pragmatic Analysis:

Moral Guidance - This proverb provides moral guidance by associating negative qualities with their respective outcomes. It warns against the consequences of having a bad wife or a small-minded priest, suggesting that these situations lead to undesirable results.

Social Commentary - The pragmatic function of the proverb extends to social commentary by highlighting the importance of choosing wisely in matters such as marriage and spiritual guidance. It advises individuals to be discerning in their relationships and associations to avoid negative repercussions.

Cultural Insight - The proverb reflects cultural values and norms regarding the significance of familial relationships and religious guidance in Uzbek society. It underscores the impact of these relationships on personal well-being and success.

In summary, this Uzbek proverb blends stylistic elements like rhyme and parallel structure with pragmatic insights on moral guidance, social commentary, and cultural reflections. It serves as a concise yet profound piece of wisdom that resonates with the audience through its linguistic beauty and practical advice.

Another proverb which is famous in Uzbek nation is *O'zbek iskab bo'lsa ham, elini topar*. The underlying meaning in this proverb is that This proverb conveys the importance of valuing and respecting one's own people and heritage even when faced with difficulties or challenges. It emphasizes the significance of unity and solidarity within the Uzbek community. One more similar example related to this meaning is that This proverb suggests that one should prioritize their own country's challenges over their own personal shortcomings or flaws. It underscores the idea of loyalty and dedication to one's homeland, even in the face of personal imperfections. These proverbs showcase a deep-rooted sense of identity, community, and loyalty within Uzbek culture. They emphasize the values of respect, unity, and prioritizing collective well-being over individual concerns, reflecting the importance of communal bonds and national pride.

CONCLUSION

The most interesting and at the same time sophisticated process in the study of linguistics is a change of a language in a course of time. Complicated word integrations, appearing and evanescence of words, phraseological units, and grammatical constructions – all these are



undividable part of language progress. We can compare archaisms with an echo of ancient times, because they deliver us information about cultural life of previous generations. Archaisms also reflect an inner aspect of people consciousness. In conclusion, archaic words are preserved mainly in the genres of folklore, including proverbs, riddles, fairy tales and epics. We analyzed more than 600 proverbs and found some examples that contains archaic words. In this article, we have tried to explain the contextual meaning of archaic words in the proverbs, and have given their Uzbek equivalents. In examining the pragmatic and stylistic aspects of proverbs containing archaic vocabulary in Uzbek and English languages, this study has shed light on the intricate interplay between language, culture, and communication. Through a comparative analysis of these linguistic phenomena, several key findings have emerged.

Firstly, the proverbs analyzed showcase the deep-rooted cultural heritage and historical contexts embedded within language. The archaic vocabulary used in proverbs serves as a linguistic time capsule, preserving traditions, beliefs, and values that have transcended generations. This archaism adds layers of complexity and richness to the proverbs, enabling them to convey profound messages with historical resonance.

Secondly, the pragmatic analysis of proverbs with archaic vocabulary highlights their practical applications in guiding social behavior, moral conduct, and decision-making. Despite the antiquity of the language used, the wisdom conveyed through these proverbs remains relevant and applicable in contemporary contexts. They offer timeless advice on navigating human interactions, ethical dilemmas, and life's challenges, demonstrating the enduring significance of language as a tool for imparting cultural wisdom.

From a stylistic perspective, the incorporation of archaic vocabulary in proverbs enhances their aesthetic appeal, poetic quality, and mnemonic value. The choice of words from bygone eras adds a sense of nostalgia, elegance, and authenticity to the proverbs, capturing the imagination of the audience and fostering a deeper appreciation for linguistic diversity. The juxtaposition of archaic and modern linguistic elements creates a harmonious blend that resonates with both traditionalists and modern audiences, transcending temporal boundaries.

In conclusion, the pragmatic and stylistic analysis of proverbs containing archaic vocabulary in Uzbek and English languages underscores the enduring significance of language as a vehicle for cultural expression, social cohesion, and wisdom transmission. By unraveling the layers of meaning embedded within these linguistic artifacts, we gain insights into the intricate tapestry of human experience, linguistic evolution, and intercultural dialogue, fostering greater appreciation for the richness and diversity of language in shaping our collective heritage. Further research in this field holds promise for exploring the dynamic interplay between language, culture, and cognition through the lens of archaic vocabulary in proverbs.

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