ANALYSIS OF ARCHAIC WORDS IN THE STRUCTURE OF ENGLISH AND UZBEK PROVERBS

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ABSTRACT

Reading and understanding examples of folklore, to interpret some of the outdated, archaic words and phrases in them are quite problematic issue. To overcome this difficulty, it is important to analyze outdated historical and archaic words. Due to the urgency of this issue, in this article the relevant conclusions and recommendations for overcoming such complexities are given.

KEY WORDS: *proverbs, archaisms, historisms, language change, outdated vocabulary*

INTRODUCTION

Language is considered to be a dynamic process, not a steady phenomena. As the time passes by, the word stock, that is, the vocabulary of any language modifies by being supplemented with new words and expressions appearing simultaneously with the alterations of the culture, social life of people, development of science, national identities and people's mentality. A certain part of the outdated words in the language usually drops out of the vocabulary of the language completely or remain as elements performing purely historical descriptive functions. As an example, the word "**aboard**" was used for expressing the meaning of "out of doors", but overtime this word changed into preposition, which expresses to be on a ship, plane or train, moreover, out of the country. This list can be continued to **purblind** (short-sighted), **lurdan** (an idle or incompetent person), **coz** (cousin), **afeard/afeared** (frightened) and others. Such archaic words are preserved mainly in the genres of folklore, including proverbs, riddles, fairy tales and epics.

Therefore, we can say that our research work has a paremiologic features that combine the origin, etymological, semasiological sides of proverbs. Any attempt to describe the present state of proverb scholarship and its desiderata for the nature must by necessity look back upon past accomplishments.

MATERIALS AND METHODS

Archaic words have attracted the attention of scientists throughout the world. In particular, M.Ondar [1] analyzes outdated words in the texts of Tuvan heroic tales and divided archaic words into the following thematic groups: words referring to the character's title or status; names of military weapons and attributes of the hero; words referring to household items; and names of human body parts. Karagulova [2] identified a set of archaisms, acquired new terminological meanings, which will serve as a material for compiling glossaries in law and medicine, as well as a linguistic means for professionals of law and medicine. Dobrovolska [3] presents the results of a study of functional, semantic and chronological issues concerning Middle English occupational terms with Scandinavian word stems.

In Uzbek linguistics, the issue of archaic words were included in the works of N.Turniyazov and A.Rahimov [4], M.Hamroyev et.al.[5], Ulmas Sharipova and Ibrohim Yuldashev [6]. But they have confined themselves to explaining and giving examples of the term archaism, as well as to distinguishing it from historical words.

In order to accomplish the tasks of the research, we used system-structural, historical-comparative and descriptive methods, moreover, methods of etymological, functional, comparative,

statistical, semantic analysis, as well, the component analysis in this work.

RESULTS AND DISCUSSIONS

The interest in proverbs can, after all, be traced back to the earliest Sumerian cuneiform tablets and the philosophical writings of Aristotle. Renaissance scholars, such as Erasmus of Rotterdam, and modern folklorists, such as Archer Taylor, have all built on previous research as they put forth their own collections and studies of proverbs. There is indeed an impressive history of the two major aspects of proverb scholarship, i.e., the collection of proverbs (paremiography) and the study-of proverbs (paremiology). Naturally these two branches are merely two sides of the same coin, and some-of the very best research on proverbs combines the two in perfect harmony. Although the identification of traditional texts as proverbs and their arrangement in collections of various types are of paramount importance, proverb scholars have always known that the interpretation of their use in oral or written speech act is of equal significance.

Coming to the definition of an archaic words, they are the use of a form of speech or writing that is no longer current. Another term that can be confused with an archaism is historism. Historisms belong to obsolete words. The causes of their appearance are extralinguistic. It is the denotatum that is outdated. They are very numerous as names for social relations and institutions and objects of material culture of the past. The names of ancient weapons, types of boats, types of carriages, instruments belong to historisms: battle axe, battering ram. In proverbs' content, we come across a great number of historisms. Such as, "anvil", which is a heavy usually steel-faced iron block on which metal is shaped (as by hand hammering), the original background of this word dates back to Middle English *anfilt*, from Old English; akin to Old High German *anafalz* anvil; akin to Latin *pellere,* meaning to beat. In the proverb "*The church is an anvil which has worn out many hammers*" this historism was used to express a stylistic meaning.

Archaisms differ from historisms in this respect that they are obsolete names for existing objects. Archaisms always have synonyms: to deem – to think, glee – joy. Great number of proverbs contain archaisms in their content, which we aim to discuss in this work.

Coming to the specific features of archaic words in English proverbs, we have analyzed more than 600 proverbs, and found out ninety archaic units used in the context, let's see one of them:

• *As good be an addled egg as an idle bird*

Conducting the morphological analysis of the word "addled", it is the 2nd verb form of "addle", that means to confuse someone so they cannot think properly. From the etymological point of view, it has come   from   Middle   English *adel* – (in *adel eye* "putrid   egg"),   attributive   use   of   Old English *adela* is "filth, filthy or foul-smelling place," going back to Germanic *adela, adelōn.* However, in proverbs, this word expresses an archaic meaning to become rotten, (for eggs producing no chick): *As good be an addled egg as an idle bird.* The core meaning of this is perfectly appropriate to :

"A person who is inactive or does not work is as much useless as a rotten egg".

Or another explanation, addled egg expresses an egg that is no longer good to eat or spoilt, and idle bird lays no eggs. So the result is the same, to have a rotten egg equal to have no eggs, we suppose that it can be applied to any useless item that we have.

The contect that gives closer meaning, also has an archaic word "so'fi"

*Amali yo'q **so'fi**dan, tuxumi yo'q tovuq yaxshi.*

*Echki yugurib **lang** bo'lmas.*

The archaic word "lang" means "Lame", that is a person who unable to walk without difficulty as the result of an injury or illness affecting the leg or foot. Such examples are very common.

The modern version is "cho`loq", we know that Amir Temur is also called "Temur Lang". Here the proverb means that the person who works will never be harmed

To look backwards for the use of proverbs, we must not forget to investigate their traditional and innovative use in our own time. Proverbs, those old means of generationally-tested wisdom, help us in our everyday life and communication to cope with the complexities of the modern human condition.

Let's look through next proverb containing the archaic word "beget":

*Length **begets** loathing.*

The word "beget" literarily mean to bring (a child) into existence, or form, create, develop, cause, bring about, give rise to and others. Here, the word comes to identify to cause, by saying "if the close people will not see each other for a long time or will not talk or communicate for a lengthy period, this affect their relationship". Another definition is given in the book "The facts on file dictionary of proverbs" (2007) by Martin Manser, as follows: "Nobody likes a long-winded speaker or a writer". In both explanations, the archaic meaning of this word defines to cause and to bring about. This archaic word also used in the following form:

*Love **begets** love.*

In two versions, the archaic meaning of the word beget retains its archaic concept. Another proverb containing archaic word "clout":

*Never cast a **clout**, till May be out*

A clout is an old word for a piece of clothing. Some people think "May" refers to the month but others take it to mean the May flower or hawthorn. The tree flowers in late April or early May. In other words, the old saying means don't take your warm clothes off until the May blossom is out because cold weather can return during the spring months which is what is happening at the moment.

Let's look first at the 'cast a clout' part. The word "clout", although archaic, is straightforward. Since at least the early 15th century "clout" has been used variously to mean "a blow to the head", "a clod of earth or (clotted) cream" or "a fragment of cloth, or clothing". It is the last of these that is meant in "cast a clout". This was spelled variously spelled as clowt, clowte, cloot, clute.

So, "never cast a clout..." simply means "never discard your [warm winter] clothing...".

The "till May be out" part is where the doubt lies. On the face of it this means "until the month of May is ended".

Here is another interpretation. In England, in May, you can't miss the Hawthorn. It is an extremely common tree in the English countryside, especially in hedges. Hawthorns are virtually synonymous with hedges. As many as 200,000 miles of hawthorn hedge were planted in the Parliamentary Enclosure period, between 1750 and 1850. The name 'haw' derives from 'hage', the Old English for 'hedge'.

The tree gives its beautiful display of flowers in late April/early May. It is known as the May Tree and the blossom itself is called May. Using that allusion, 'till May is out' could mean, 'until the hawthorn is out [in bloom]'.

All in all, although the May blossom interpretation seems appealing, the 'May' in this proverb is the month of May. Uzbek equivalents of this proverb can be "suv ko'rmaguncha etigingni yechma", "xamir qormaguncha tandirga o't yoqma" and others.

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 19 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.

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