

## Archaic And Historical Elements In English And Uzbek Phraseological Units

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### Abstract

The present paper investigates archaic and historic words in the structure of English and Uzbek phraseological units. The paper explores such set expressions relating to the use of dominant words in their content. These units are classified regarding the existence of archaic components. Excepted cases are also included and identified another group of phraseological units which the author proposed to call "history based". With the help of comparative analysis similarities and differences are found out due to national-cultural specifics of both analyzed languages. Theoretical part of the article is proved by numerous examples of English and Uzbek phraseological units.

**Keywords:** phraseological unit, archaism, historical word, cultural, nation, dominant word, relic.

### Introduction

In different periods of time new words and set expressions appear due to various necessities and conditions of life. As times goes by, the importance and meaning of such

units strengthen or weaken thus making some of them replaced by new words while others drop out of language altogether. Such processes are clearly observed in lexicology and phraseology. As culture, history and traditions are vividly reflected in phraseology, we can observe archaic and historical words in the structure of both English and Uzbek phraseological units (PU). The complexity of use and comprehension of the content of such units makes the current study actual and important.

### **The Main Findings And Results**

Phraseology is a fount absorbing information about traditions, culture and a way of a nation's life, which may already have been forgotten. (Ayupova, 2013, p.179). No phenomena could be fully understood without observing its historical dynamics. Even during synchronic examination of a phenomenon it is essential to take into account historical data where necessary (Kunin, 1996, p.16-17)

Archaisms are words which indicate phenomenon, concepts existing in modern reality but outdated in form and have modern synonyms. In former times these words were widely used but in the course of time, they were replaced by other lexical units. Ex. words like uncouth, sooth, steed, slay are archaic in English as they have widely used synonyms strange, truth, horse. (Moisev, 2010, p.51-52) Archaisms can be lexical and grammatical (archaic forms of words). Lexical archaisms are divided into proper lexical, word-formative and semantic.

There is still another class of words which is erroneously classed as archaic, viz. historical words. By-gone periods in the life of any society are marked by historical events, and by institutions, customs, material objects, etc. which are no longer in use, for example: Thane, yeoman, goblet, baldric, mace. Words of this type never disappear from the language. They are historical terms and remain as terms referring to definite stages in the development of society and cannot therefore be dispensed with, though the things and phenomena to which they refer have long passed into oblivion. Historical words have no synonyms, whereas archaic words have been replaced by modern synonyms. (Galperin, 2010, p.84)

According to well known phraseolog A.V. Kunin (1996), availability of an archaic

element in the structure of phraseologisms causes semantic complication which is one of the main characteristics of phraseological stability.

In most cases we have to look at etymology of such units while studying the semantics as they reveal valuable historical information. The role of inner form can hardly be overestimated in phraseological units with archaic and historical words.

Inner form of phrasemes are general for etymological and actual meaning of associative-figurative element formed in its semantic structure by interaction of phraseme-formative components. (Aliferenko, 2004, p. 156)

A.R. Ayupova (2013) emphasizes the role of inner form (or cultural meaning) and states that "losing proper information about origin may result the loss of expressiveness of phraseological units which in the end may be the main reason of certain phraseological units becoming archaisms." She identified two factors in this process :

1) obliteration of an image in the consequence of losing information about real life situations which traces back to the literal meaning of phraseological units.

2) obsolescence of one of the components of phraseologisms or its substitution with another derivation.

**Phraseological historisms** has been defined by E. Qilichev (1972) as "set expressions which became old fashioned and are out of active use together with the things, phenomena they denote and have no equivalents are called phraseological historisms.

The use of archaic and historic phraseological units are viewed by Artemova A. F and she puts such units in the group of bookish or pedantic phraseological units "in a way, it is classical phraseology and peculiar to written style and they can also be used in the speech of writers, public figures and intellectuals". (Artemova, 2009, p. 57-58) She puts emphasis on the influence of archaic and historic words in the structure of phraseological units "under lexical sign is understood dominant word in the structure of phraseological units. Thus, dominant word in the literary-poetic PUs is literary or poetic word, in the outdated PU are archaisms, historic words – names of historical events, prominent figures and so forth. The enumerated dominant words (from the point of lexical sign) create semantic center of PUs" Historisms – native English PUs with well-defined lingua-structural

characteristics since they are engraved in nation's memory about particular historical events, about seas which played important role in different stages of the life of a country. This group includes PUs connected with Parliament, court of justice and army. (Artemova, 2009, p. 59-60).

Our description for phraseological historisms – having been associated with things, objects, phenomenon, social, economic and political structure in a particular period in the history of a nation, such units have gradually fallen out of actual use since the things, conceptions they refer do not exist today. They may be used in historical novels and films to create realistic background.

In the process of investigation there were found two main groups of historic PUs in the English and Uzbek languages on terms of existence of historic constituent in them:

1) historic PUs that contain historic words: **the Duke** of Exeter's daughter – the rack (an instrument of torture used in the past for punishing and hurting people); the **Knights** of the Golden Circle – members of secret reactionary organization in southern states of the USA.

2) in spite of being historic, some PUs do not include archaisms and historisms in their structure: **black letter** – the old English Gothic script; **Moll Blood** – gallows; **the Rough Riders** – voluntary cavalry regiment created by T.Roosevelt and L.Wood to participate in Spanish-American war in 1898; **the Holy Alliance** – the reactionary union of Austria, Prussia and Russian in 1815; **the Black Death** – epidemic Bubonic plague in Europe in XIV; **harba qilmoqlik** – to attack with weapons like lance or sword; **anjom tuzamoq** – to prepare specially for war (about horses, weapons).

Phraseological units containing archaic and historic elements can be further divided into two major groups owing to the influence of archaic and historic words on the use of them:

**1) PUs with direct sense of historic words:** archaic and historic words in some PUs are used with their straightforward meaning and most of them have become historisms as they are related to social, political, economic and judicial processes in different stages in the history of a country: **Knight** of the Round Table – one of the knights of legendary king Arthur; a **Jim Crow** car – separate coach for the black; a **bayonet** is a weapon with a

worker at each end – the weapons of war are used by ordinary people against ordinary people; Jimmy o'**Goblin** – sovereign (an old British gold coin worth one pound); **Juzya** bermoq – to pay a tax (juzya was a type of tax which was imposed on Jewish people's property in Central Asian Khanates); Bir odam **omoch** bilan, yettovlon cho'mich bilan – one person works and seven people are ready to eat (omoch was a primitive plough, the expression itself belongs to the times of inequality when peasants used to work hard and officials came to get the most of the harvest as different taxes); **Taxtdan** tushmoq – to be deprived of being a ruler (taxt – throne); **madrasa** tuprog'ini yalamoq – to study hard at madrasah (madrasah was a religious university); Da'vogar sust bo'lsa, **qozi** muttaham bo'lar – "if a claimant is naive, qozi (judge) becomes cunning"; Lenin o'lsa ham **leninizm** tirik – although Lenin dies, his political system exists; **Amir** bo'lsa ta'magir, na tovuq qolur, na kulonkir – If a king is grasping, there is neither hen, nor cock for common people ("amir" was used for a "ruler" in Bukhara and some other muslim countries). As can be seen, such units appeared long time ago and have not changed their meaning over a period. Dominant words in these units are archaic or historic and they are used in their literal meaning.

**2) PUs with figurative sense of historic words.** In spite of containing archaic or historic element some PUs in both languages are used widely as in such units figurative sense of those words are dominant: o'ziga **xon**, o'ziga **bek** – a person who does whatever he/she pleases (xon – a ruler of a country in Eastern countries in the middle ages, bek – mayor of a city or a region in some Turkish countries in the time of feudalism); ota go'ri **qozixonami** ?! – it is not worth to quarrel; (qozixona was an office of an Islamic religious judge); it hurar – **karvon** o'tar – do not pay attention to the words of mad people; og'ir **karvon** – a sluggish person; chirog'i o'chmoq – to die (chiroq is a former type of lamp); el qo'zg'alsa, **taxt** qo'zg'alar – "if common people revolt, they are able to change an authority", common people have great force; **knight** of the pen – writer. It should be noted here that a number of PUs in both languages in this group are connected with former types of war weapons: a straight **arrow** – an honest or genuine person; **nayzaga** olmoq – to speak decisively against smth(nayza - lance); fling (or throw) down the **gauntlet** – to challenge someone to a fight (a metal glove worn by soldiers in the Middle

ages); pick (or take) up the gauntlet – to accept a challenge; a hog in **armour** – to feel ill at ease; battle **axe** – an overbearing and belligerent (usually middle aged or old) women; til – **qilich**dan o'tkir – “tongue is sharper than sword”; egilgan boshni **qilich** kesmas – acknowledging your faults and being polite will aid to escape from the most extreme circumstances; to go **berserk** – to be in a state of wild and uncontrollable fury.

Relating to the history of a certain nation, a majority of such units are considered deeply native. They have social and historical realias like goblin, knight, armour, Jim Crow, juzya, madrasa, qozi, amir, xon and etc. thus, a certain clarification is needed for even native users of a language.

Grammatical archaisms are also used in PUs: **kith** and kin, **betwixt** and between, manner **maketh** a man. In most cases, these archaisms are used for stylistic purposes.

There is another group of PUs which are originally related to definite historical events, former practices of punishments or doing something, political regimes and so on but they do not contain archaisms and historisms. We would propose to call them **history based** PUs: an iron curtain – an impenetrable barrier (the Iron Curtain, the physical and other barriers preventing the passage of people and information between the Soviet bloc and the west during the cold war); night of the long knives – a treacherous betrayal or ruthless action (Night of the long knives is especially associated with the massacre of the Brownshirts on Hitler's orders in 1934 ); bite the bullet – to face up to doing smth difficult or unpleasant (this phrase dates from the days when wounded soldiers were given a bullet to clench between their teeth when undergoing surgery); Elchiga o'lim yo'q – mediator, ambassador is not punished (in the past ambassadors of even enemy countries were not killed) A considerable number of English PUs in this group stems from the former ways of punishing wrongdoers: haul someone over the coals – to reprimand someone severely (from a torture that involved dragging the victim over the coals of a slow fire); go through fire (and water) – face any peril (this phrase originally referred to the medieval practice of trial by ordeal making an accused person hold or walk on red-hot iron or throwing them into water); die hard – disappear or change very slowly (used first of criminals who died resisting to the last on the Tyburn gallows in London, Die-hard was a regiment created by W. Inglis, the English commander, at the battle of Albuera in 1811); a ball and chain – a

severe hindrance (a heavy metal attached by a chain to the leg of a prisoner to prevent their escape). As is evident from the examples, meaning of such units have close metaphorical association with the real historical events.

In some cases, PUs are polysemantic: jar solmoq – 1) to declare by jarchi (jarchi was a person whose job is to spread information and to warn people in the past) 2) to exaggerate or overstate, in the first sense this unit is historic and in the second it is still widely used. It is clear that the first meaning appeared earlier and here nominative meaning of the word “jarchi” is dominant.

Dictionaries are of significant importance in explaining and preserving the real meaning of phraseologisms “with the help of historical-etymological references, it can be explained linguistic and extra-linguistic phenomenon influencing rethink of this or that phraseologism, and in its turn, this helps to realize the meaning of phraseologisms.(Umarxojaev, 1981, p. 31). Actually, if the etymology of a set expression is unknown or is not recorded in time they may lose their meaning or they may change their meaning over a time.

We conclude this article with a few observations:

1) the existence of archaic and historic component in PUs does not ensure that they are archaic or historic PUs

2) on the contrary, PUs can be in actual use even containing archaisms and historicisms and it mostly depends on the use of dominant words in their structure.

3) there are a number of PUs in both languages that are associated with certain historical events, which we would propose to call them “ history based PUs”. Their associative metaphorical meaning would be more obvious if one knows the etymology of such units. Here, dictionaries play significant role.

4) belonging to a certain national culture, a great number of historical PUs are culturally specific. Thus, certain explanation is needed in dictionaries as they contain material and social historical relics.



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