



LINGUOCULTURAL APPROACH TO THE CLASSIFICATION OF ARCHAISMS

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ABSTRACT

The existence of various classifications of archaisms within different linguistic levels as a distinct layer of obsolete vocabulary indicates that they can also be categorized from linguocultural and linguocognitive perspectives. Implementing this task requires analyzing the national and cultural characteristics of archaisms and their potential for linguistic expression. P. Newmark identifies five main cultural categories – ecological, material, social, socio-political, and gestural – which collectively reflect the ethnocultural lexicon of a nation, encompassing its material and spiritual life. These categories represent not only lexical items but also the cultural and mental identity of a people. Based on this, the study argues that archaisms, as an essential part of national culture and mentality, should be reconsidered through linguocultural lenses in translation. Using examples from Cho'lpon's "Night and Day", the research classifies archaisms according to Newmark's cultural categories, adding a new category related to speech etiquette and communicative culture. The NVivo-based analysis revealed subcategories of culturally marked archaisms, with the most frequent belonging to the domains of social and communicative culture. The findings suggest that a linguocultural approach to the classification of archaisms is highly effective in translation analysis and cultural interpretation.

KEY WORDS: Archaisms, Linguoculture, Linguocognitive Approach, Classification, Cultural Categories, Translation, National Identity.

As a distinct type of obsolete linguistic layer, the existence of various classifications of archaisms within different linguistic levels indicates that they can also be classified from linguocultural and linguocognitive perspectives. Implementing this task requires analyzing the national and cultural characteristics of archaisms and their potential for linguistic representation.

In his research, P. Newmark identifies the following cultural categories encountered in the process of translation [1]:

1. **Ecological culture-related vocabulary** (flora, fauna, wind, types of hills and plains) — that is, words with territorial, geographical, and natural cultural significance.
2. **Material culture vocabulary**, that is, artifacts including words related to food, clothing, buildings, constructions, and means of transportation.
3. **Social culture**, i.e., words connected with the social life, work, and leisure activities of people.
4. **Socio-political organizations, customs, and traditions**, including words denoting activities, processes, and concepts related to politics, administration, religion, or the arts.
5. **Gestures and behavioral expressions**.
6. These national and cultural categories, in general, reflect the culture of a people and form the basis of *ethnocultural vocabulary*, which encompasses phenomena belonging to the material and spiritual life of a nation (such as housing,

household items, dishes, food, clothing, footwear, etc.) [2]. Ethnocultural vocabulary also embodies the national and ethnic character, mentality, moral norms, customs, and traditions of a people.

Based on the above scholar's views, it can be concluded that not only words and expressions belonging to these categories but also archaisms — the main subject of our research — should be analyzed and reinterpreted in translation through their linguocultural features. Therefore, in our analysis of archaisms from Cho'lpon's novel "Night and Day", we classified them according to the above-mentioned cultural categories, and additionally introduced a category reflecting *speech etiquette and communicative culture* typical of interpersonal relationships of that period.

This, in turn, plays an important role in identifying which category a particular archaism belongs to during its translation into English, taking into account the linguocultural features appropriate to the context of that historical era, and ensuring its accurate re-creation in translation. Since archaisms are closely connected with the history and culture of a nation, it is natural that they preserve culturally marked meanings.

By using the NVivo platform and coding the archaisms corresponding to P. Newmark's classification of cultural categories, we identified the relative subcategories of national and cultural archaisms.



Archaisms can be classified from a linguo-cultural point of view into several categories. They reflect various aspects of a nation's lifestyle, social relations, customs, speech culture, as well as its material and spiritual values. The main categories of such archaisms are presented below.

1. Archaisms related to ecological culture.

This group includes words denoting nature, seasons, and parts of the day. For instance, *hamal* (spring) and *saraton* (summer) refer to seasons, while *namozgar* (afternoon) and *sahar* (early morning) refer to time. Such words illustrate how ancient people perceived natural phenomena and organized their lives according to environmental rhythms.

2. Archaisms related to material culture.

These archaisms reflect material aspects of human life, including household objects, food, clothing, and documents. For example, *kart* (bed), *ganjina* (storage, warehouse), *qo'g'urma* (fried meat), *ko'z oynak* (glasses), *boshput* (passport), and *depesha* (telegram) belong to this category. They represent the material and domestic culture of past societies.

3. Archaisms related to social culture.

This category encompasses words used to denote social groups, professions, and ethnonyms. Examples include *sart* or *sartiya* (Uzbek or Tajik), *farang* (French, European), *amirkon* (American), *ahli ilm* (scholars), *tolibi ilm* (students), *hamshahr* (fellow townsman), *teng-to'shlar* (peers), and *ahliya* (wife, women in the family). These units reveal the hierarchical and communal structure of society in earlier times.

4. Archaisms related to customs and traditions.

This group includes words and expressions that reflect ancient family, festive, and everyday customs. For instance, *evlanmoq* or *xotin oluv* (to marry), *sevinchilamoq* (to ask for joyful news), *zurriyotlik* or *bezurriyot* (having or not having children), *aytmoq* (to invite a guest), and *izmon* (host) belong to this category. They express social interaction and traditional hospitality norms.

5. Archaisms related to gesture and behavioral culture.

These words describe manners, politeness, and forms of social behavior. For example, *pistoqi ta'zim qilmoq* (to make a false bow, to behave hypocritically) and *chas bermoq* (to show respect) reflect moral and ethical behavior patterns typical of traditional society.

6. Archaisms related to speech and communication culture.

This category includes words that express respect, politeness, or insult in communication. They are divided into euphemistic and dysphemistic archaisms. Euphemistic archaisms include *zoti mukarram*, *janobi oliylari*, *zoti muhtaram*, while dysphemistic archaisms such as *xudo bexabar*, *betavfiq*, *bachchag'ar*, *xotin taloqi*, *battol*, and *benamoz* express contempt or verbal aggression.

In general, the classification of archaisms from a linguo-cultural perspective allows for a deeper understanding of their role in national life and culture. Such categorization also provides an important theoretical foundation for the adequate translation and reproduction of archaisms in other languages, taking into account their linguo-cultural and cognitive features.

As observed from the examples above, some of the archaisms are formed on the basis of Arabic and Persian elements, while others originate from purely Turkic linguistic units. For instance, such words as *sart*, *benamoz*, *betavfiq*, and *battol* belong to the borrowed lexical layer, whereas archaisms like *farang* and *amirkon* were created through the internal potential of the Turkic language system. According to statistical results, lexemes related to the social culture of the population, as well as to the culture of verbal communication, constitute the majority of archaisms with national and cultural characteristics. Meanwhile, archaisms associated with ecological culture and behavioral aspects of the population are relatively less frequent. Based on the analysis, it can be concluded that a linguocultural approach proves to be an effective method in classifying archaisms into categories.

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