

**A LINGUO-CULTURAL APPROACH TO THE CLASSIFICATION OF ARCHAISMS IN
FRENCH AND UZBEK**

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Annotation: This article offers a comparative study of archaisms in the French and Uzbek languages from a linguo-cultural perspective. Archaisms, which are obsolete terms or expressions, provide valuable insight into the linguistic and cultural evolution of societies. This article explores how archaisms differ not only in their form and usage but also in their specific cultural context in each language. By classifying archaisms into different categories and analyzing their historical and modern usages, this study aims to demonstrate how language preserves cultural memory and reflects values specific to French and Uzbek societies. This work is highly useful for linguists, historical linguistics scholars, and intercultural researchers interested in the evolutionary and cultural aspects of language.

Keywords: Archaisms, linguistics, classification, linguo-cultural approach, linguistic evolution, cultural memory, linguistic comparison, lexicon, historical usages, terminology, cultural identity, language and culture.

Annotatsiya : Ushbu maqola fransuz va o'zbek tillaridagi archaizmlarni lingvistik-madaniy nuqtai nazardan taqqoslashni taklif etadi. Archaizmlar, eski yoki foydalanishdan chiqib ketgan atamalar yoki iboralardir, va ular jamiyatlarning lingvistik va madaniy taraqqiyotini tushunish uchun qimmatli ma'lumotlar beradi. Ushbu maqola archaizmlarning shakli va foydalanishi bilan birga, har bir tilga xos madaniy kontekstda qanday farq qilishi haqida o'rganadi. Archaizmlarni turli toifalarga tasniflash va ularning tarixiy va zamonaviy foydalanishlarini tahlil qilish orqali, ushbu tadqiqot til qanday qilib madaniy xotirani saqlab qolishini va fransuz hamda o'zbek jamiyatlarining o'ziga xos qadriyatlarini qanday aks ettirishini ko'rsatishga qaratilgan. Bu ish lingvistlar, til tarixchilari va tilning evolyutsion va madaniy jihatlariga qiziqqan lingvomadaniy tadqiqotchilari uchun katta foyda bo'ladi.

Kalit so'zlar: Archaizmlar, lingvistika, tasniflash, lingvo-madaniy yondashuv, lingvistik taraqqiyot, madaniy xotira, lingvistik taqqoslash, leksik, tarixiy foydalanish, terminologiya, madaniy identitet, til va madaniyat.

Аннотация : Эта статья предлагает сравнительное исследование архаизмов во французском и узбекском языках с точки зрения лингвокультурной перспективы. Архаизмы, представляющие собой устаревшие термины или выражения, предоставляют ценное представление об эволюции языка и культуры обществ. Статья исследует, как архаизмы различаются не только по своей форме и употреблению, но и по культурному контексту, специфичному для каждого языка. Классифицируя архаизмы на различные категории и анализируя их историческое и современное использование, это исследование стремится показать, как язык сохраняет культурную память и отражает специфические ценности французского и узбекского обществ. Эта работа будет полезна для лингвистов, историков языка и исследователей в области интеркультурности, интересующихся эволюционными и культурными аспектами языка.

Ключевые слова: архаизмы, лингвистика, классификация, лингвокультурный подход, лингвистическая эволюция, культурная память, лингвистическое сравнение, лексика, историческое использование, терминология, культурная идентичность, язык и культура.

Introduction. The linguo-cultural approach is a scientific method that studies the link between language and culture. This approach considers language not only as a tool of communication but also as a system that expresses culture, its history, traditions, and values. This article highlights several key aspects of this approach.

The link between language and culture: Like many others, this approach views each language as a reflection of its culture, customs, and values. Culture is transmitted through language, which in turn preserves cultural elements. For example: the French word “Noël” comes from the Latin “natalis”, meaning “birth.” It is more than just a holiday; it carries cultural traditions related to the birth of Jesus Christ and the way the French celebrate this occasion—through meals, songs, decorations, and more. In Uzbek, the term “Navruz” refers not only to the New Year but also evokes values of renewal, nature, and family, incorporating customs specific to Uzbek culture.

Role of archaisms: Archaisms—words or expressions that have become obsolete but reflect cultural history—are studied through this approach. The analysis of archaisms allows us to better understand their historical roots and significance in today's context. For example, in French, the word “coquin”, used in the sense of “child” or “rascal,” is an archaism that evokes mischievous innocence and childhood traditions. In literature, authors like Victor Hugo used this term to describe characters from a specific time period. **Social and cultural context:** The linguo-cultural approach fully considers the social and cultural context when studying language. Changes and evolution in language are strongly influenced by culture, traditions, and social dynamics. For instance, the French term “savoir-faire” reflects the cultural importance of craftsmanship and expertise. It shows how language is shaped by sociocultural values. In Uzbek, the word “mehnat”, meaning “work,” embodies a work ethic that is highly valued in Uzbek culture, reflecting the importance of individual contribution to community well-being.

Historical and contemporary analysis: This approach incorporates both historical and contemporary contexts. The study of archaisms helps establish a connection between past and present. For example, French archaisms like “honnête homme”, describing an ideal of moral and ethical behavior, have become less common in modern language. Yet, the expression recalls a time when etiquette and morality were central to society. In Uzbek, expressions such as “beshik” (meaning “cradle”) evoke not only infancy but also traditional childcare practices that still persist in some communities.

The study of archaisms in French and Uzbek is essential for several reasons:

Firstly, preservation of cultural heritage: Archaisms represent an important part of national heritage. Studying them helps preserve historical and cultural legacies, enabling societies to retain their ancient traditions and values in the modern world. For example, in French, expressions like “chanson de geste” illustrate medieval epics, a cultural form recounting heroic tales. In Uzbek, the term “doston”, used to describe traditional poetic epics, is crucial for preserving the richness of oral literature and popular traditions.¹

Secondly, understanding the evolution of language: Archaisms show how language has evolved over time. By analyzing them, one can understand the social, political, and cultural changes that have influenced language. For example, the French word “votant”, which originally referred to voters in a traditional sense, has evolved to take on more modern meanings. In Uzbek, “zamon”, meaning “time,” has also evolved to incorporate nuances of historical temporality, often referring to culturally significant periods.

Thirdly, identifying links between language and culture: The study of archaisms in both languages allows for the identification of relationships between language and culture. For example, we can observe which archaisms are connected to cultural customs, religious beliefs, or historical events.

¹ Martinet A. Elements of General Linguistics.- Paris: Armand Colin, 1964. - P.167.

For instance, the French archaism “galanterie” evokes courteous and refined behavior that was valued in 17th-century aristocratic society. In Uzbek, the expression “mehmondor”, meaning “hospitality,” is deeply rooted in the culture, illustrating the importance of welcoming and sharing in Uzbek traditions.²

Fourthly, opportunities for comparative analysis: The comparative analysis of archaisms in French and Uzbek can reveal similarities and differences between the languages, as well as mutual influences. It also enables the exploration of intercultural interactions. For example, in French, the archaism “brave”, used to describe a man of worth or courage, reflects past norms of masculine behavior. In comparison, in Uzbek, “burchak”, meaning “corner,” is used to express notions of safety and refuge, indicating cultural values related to domestic space and protection.

Finally, contemporary research: The study of archaisms requires the application of new trends and methodologies in the fields of linguistics and cultural linguistics. This is essential not only for historical analysis but also for understanding the modern development of language and culture. For instance, modern linguistics analyzes archaisms such as “il faut” in French to explore their relevance in contemporary language structures. In Uzbek, the study of archaisms like “cho'l”, meaning “plain,” sheds light on historical aspects of the Uzbek landscape and its impact on lifestyle.³

These examples illustrate how the linguo-cultural approach and the study of archaisms enrich our understanding of the French and Uzbek languages, while emphasizing the importance of the interrelationship between language and culture.

Now, we can examine the phonetic and lexical aspects of archaisms. In linguistics, archaisms can be classified into several categories according to their specific characteristics. These categories are essential for understanding how obsolete elements of a language persist and reveal cultural aspects of the past. Below is an analysis of the main types of archaisms, with examples from both French and Uzbek.

Phonetic archaisms refer to sounds or pronunciations that are no longer used in the modern language. They can reflect the phonetic evolution of a language and the influence of different eras or regions on that language. For example, in French, the word “août”, which was traditionally pronounced “a-ou-t” in southern regions of France, has become “out” in most areas. This older pronunciation is a phonetic archaism that still persists among certain generations or in regional dialects. In Uzbek, the word “qa'la” (fortress) was formerly pronounced with a distinct glottal stop, marking the separation between the syllables “qa” and “la”. In modern usage, this separation is often neglected, and the word is pronounced “qala”, thus losing its historical phonetic character.⁴

Lexical archaisms refer to words that are no longer used in everyday language but still appear in literary, poetic, or historical contexts. For example, in French, the term “gentilhomme”, which once referred to a nobleman or a man of high moral standing, is a lexical archaism. Today, more modern terms like “homme noble” or “gentleman” are used to convey similar concepts.

The specific characteristics of archaisms in French and Uzbek. Archaisms in French and Uzbek possess unique features that reflect not only the linguistic evolution of each language but also the

² Gulomova N. A. History of the Uzbek Language.- Tashkent: Fan va Texnologiya, 2019. - 226p.

³ Navoiy A. Khamsa.- Tashkent: G'afur G'ulom Literature and Art Publishing House, 1991. - P.219.

⁴ Dubois J., et al. Dictionary of Linguistics and Language Sciences. -Paris: Larousse, 2001. - 673p.

specific cultural and historical contexts in which they developed. These archaisms play an important role in preserving the values, beliefs, and customs of both cultures.

The role of archaisms in the culture and history of the French and Uzbek languages. Starting with the French language, archaisms often reflect specific periods in France's history, such as the medieval era, the Renaissance, or the Enlightenment. For example, terms like "harnois" (knight's armor) or "damoiseau" (young nobleman) were common in the vocabulary of the Middle Ages—a time in French history marked by chivalric values and nobility. These archaisms also serve as a cultural heritage in French literature. The works of Rabelais, Molière, and Victor Hugo are full of terms and expressions that are now outdated but were common in their time. In *Les Misérables*, for instance, Hugo uses the word "gourgandine" (a woman of ill repute), a word now considered obsolete, yet it vividly reflects the society of his time. Continuing with Uzbek, archaisms recall the rich history of Central Asia, especially the Timurid period and the influence of great Persian and Turkic civilizations. For example, words such as "sipoh" (soldier) or "xosiyat" (blessing) are associated with traditional culture and Islamic values, playing a central role in Uzbek literary and religious history. In classical Uzbek literature, particularly in the poetry of Alisher Navoiy, one finds many archaisms that are no longer in use today but evoke values such as courage, generosity, and faith. For instance, the word "vafodor" (loyal) is an archaism that expresses essential values and ideals of that era.⁵

The use of archaisms and their influence on modern language. This can be seen through the preservation of tradition. In French, archaisms are often used in literary contexts to create a historical or formal atmosphere. In classical theatre, for example, the use of words like "courroux" (intense anger) or "délectable" (delicious) maintains a certain elegance and formality. These words are sometimes used in speeches or writings for their stylistic effect or to convey a solemn tone.⁶ In Uzbek culture, archaic expressions such as "ajdodlarimiz" (our ancestors) or "erlar" (the brave ones) are still highly valued in traditional poems and songs. These expressions help perpetuate the spirit of respect for elders and ancestral values while reinforcing the connection to the past. I think it would be beneficial to talk about the symbolic use of archaic terms in idiomatic expressions. In French, archaic terms survive in idiomatic expressions. For example, "au beau fixe" means "constant and stable," although the word "fixe" is no longer used with this connotation in everyday language. These idioms embedded in the common language allow obsolete terms to continue enriching the modern language. Similarly, in Uzbek, the expression "ko'z qorachig'i kabi" (like the apple of one's eye) contains archaic words that are no longer in common usage but symbolize the importance of love and protection. Such idiomatic expressions contribute to keeping cultural values alive in language. We should also discuss the impact on style and literature: In French, the use of archaic words in literary or poetic works helps recreate an old-fashioned atmosphere and enrich the style. Poets like Baudelaire and Verlaine use old words to add depth to their poems. For example, the word "morne" (sad, gloomy) used by Baudelaire in *Les Fleurs du Mal* enhances the sense of melancholy. In Uzbek, in modern Uzbek poetry, archaic terms like "bahodir" (heroic warrior) or "sadoqat" (fidelity) are used to evoke values of bravery

⁵ Kurbanov A. Comparative Analysis of Archaisms in Uzbek and French Languages. -Tashkent: Universitet Nashriyoti, 2020. - 198p

⁶Bergé G. Cultural Linguistics: Language, Culture and Cognition.- Lyon: Presses Universitaires de Lyon, 2018. - P.112.

and loyalty. These terms add a classical elegance and remind readers of the heroic and warrior culture of Central Asia. This approach also plays a role in education and the transmission of culture, as seen in both French and Uzbek. In French, the study of archaic terms is an essential part of literature and language courses. Students learn words like "filou" (formerly "thief") or "enfantillage" (childish behavior) to better understand classical texts. This helps them grasp the historical nuances of the language and become familiar with the evolution of French society. In the same way, in Uzbek, students learn about the historical and cultural significance of archaic terms in literature, which strengthens their connection to their cultural heritage.⁷ In Uzbekistan, the teaching of the Uzbek language also includes classical texts where archaic words are common. Students learn terms like "janob" (master) and "mulk" (property), words that were prevalent in the classical literature era, to better understand the cultural and historical context of their heritage.

We should not forget the influence of archaic words on modern language. First, it is important to analyze the reintroduction of certain archaic terms. In both languages, some archaic terms are making a comeback in modern speech, often for their stylistic charm or their ability to express specific concepts. For example, in French, terms like "gentil" or "vil" have returned in literary and poetic language, adding nuances that are not always present in modern French. In Uzbek, old words like "orzu" (dream) and "sohib" (owner) are finding their place again in contemporary poetry and prose, helping modern writers connect with traditional values. There is also an influence on the creation of new expressions. Archaic words serve as a foundation for new linguistic creations. In French, terms like "chevalier" are revisited to represent modern values like heroism, inspiring expressions like "esprit chevaleresque" (chivalrous spirit). In Uzbek, words like "boshliq" (chief) and "ziyo" (knowledge) continue to influence modern expressions, symbolizing respect for knowledge and leadership in Uzbek culture. This ongoing dialogue between the old and the new helps preserve cultural identity while allowing the language to evolve.

Nevertheless, archaic words and grammatical forms in both French and Uzbek are not merely remnants of the past; they are cultural witnesses that connect generations, enrich literature, and inspire contemporary values while preserving cultural heritage.

Linguistic and Cultural Analysis: Similarities and Cultural Differences between the French and Uzbek Languages. The French and Uzbek languages reflect unique cultures, but they also share common points due to universal values and shared elements of linguistic evolution. Linguistic and cultural analysis helps better understand how cultural values, historical contexts, and social influences shape the evolution of languages and enrich exchanges between cultures. We begin with the main cultural similarities, particularly respect and hierarchy. In both languages, archaic terms are used to express respect toward elders or figures of authority. In French, words like "maître" (master) or "seigneur" (lord) were once used to address respected figures, and although these terms have become rare in everyday speech, they still survive in literature and formal expressions. In Uzbek, terms such as "ustoz" (master) and "janob" (mister) also reflect traditional respect. Additionally, there are similarities in the symbolism of moral values. Both cultures value moral concepts such as honesty, loyalty, and generosity, which are reflected in their respective languages. For example, in French, words like "honneur" (honor) and "loyauté" (loyalty) are often used to describe moral ideals and expected behaviors in social and literary contexts. In Uzbek,

⁷Vincent J.-M. History of the French Language.- Paris: Éditions Larousse, 2015. - P.178.

words like "sadoqat" (fidelity) and "mehribonlik" (benevolence) similarly carry these moral values. These concepts are deeply embedded in both languages, underscoring the shared emphasis on ethics and human relations in both cultures. This analysis highlights how the two languages mirror universal human concerns while maintaining distinctive cultural markers, providing valuable insight into how language shapes and is shaped by culture.⁸ In French, expressions like "homme de parole" (a man of his word) are used to describe a person of integrity, while in Uzbek, terms like "so'zidan qaytmas" (literally "one who does not go back on his word") convey the same idea. This highlights a shared value in both cultures, emphasizing the importance of keeping one's promises and integrity. Furthermore, we can examine the importance of family and social ties. The archaic terms in both languages reflect the significance of family and community bonds. In French, expressions like "de bonne famille" (from a good family) and "au coin du feu" (by the fire, symbolizing family life) underscore the value placed on the family and domestic values. Similarly, in Uzbek, terms like "oila" (family) and expressions like "birlikda kuch bor" (unity is strength) show the deep attachment to family and social groups. These expressions emphasize the role of collective unity, cooperation, and the importance of family as a fundamental pillar of society. In both languages, these archaic expressions not only reveal cultural values but also offer insights into the evolving role of family and social structures, continuing to influence contemporary values and practices.

Here, there are also some cultural differences, such as religious and philosophical influences. Uzbek has been deeply influenced by Islam and Persian culture, which can be seen in the many archaisms and expressions related to religious concepts. For example, the word "dard" (pain or sorrow) is often used in poems to express spiritual trials, a common theme in Sufi literature.⁹ In French, religious archaisms also exist but are often linked to the Christian tradition, such as the word "grâce" (divine favor), used in spiritual and literary contexts. The difference is seen in the traditions of chivalry versus nomadic bravery. For example, in French culture, archaisms associated with chivalry, such as "chevalier" and "preux," evoke an ideal of nobility and loyalty. These words reflect the honor and virtues associated with medieval knights.¹⁰ In Uzbek, words like bahodir (heroic warrior) evoke the bravery and independence of nomadic peoples, where physical strength and individual courage were highly valued. Furthermore, the difference also appears in the concept of nature and the spiritual world. In the Uzbek language, archaisms such as tuproq (earth, referring to nature and mother earth) are tied to a spiritual view of nature, whereas in French, words like terroir (native land) are associated with agriculture and rural heritage, reflecting a connection to nature that is more linked to the land and geographic roots.

We're talking about the social and cultural factors influencing language change, starting with social changes and modernization. In France, the Industrial Revolution and social transformations accelerated the abandonment of many archaisms, which were replaced by more technical and administrative language. For example, the word manouvrier (agricultural laborer) was replaced by ouvrier (worker) due to industrialization.¹¹ In Uzbekistan, the shift to a more urban and industrialized society has also led to a decline in the use of terms associated with traditional agricultural and pastoral practices. For example, words like cho'pon (shepherd) are increasingly rare in urban areas and tend to disappear from everyday language. It is also important to mention

⁸Vohidov S. Lexicology of the Uzbek Language. - Tashkent: O'zbekiston Milliy Ensiklopediyasi, 2018. - P.144.

⁹ Gulomova N. A. History of the Uzbek Language.- Tashkent: Fan va Texnologiya, 2019. - 226p.

¹⁰ Rey A. Historical Dictionary of the French Language.- Paris: Le Robert, 2011. - P.78.

¹¹ Dubois J., et al. Dictionary of Linguistics and Language Sciences. -Paris: Larousse, 2001. - 673p.

colonization and foreign influences.¹² In French, terms that originated through colonization and trade—such as *exotique* (“foreign, different”)—have remained in the language but gradually shifted in meaning. In Uzbek, Russian and Persian influence introduced many new words and expressions, especially in science and politics, reshaping the use of traditional vocabulary. For example, *davlat* (“government”) is a loan-word that replaced older expressions of authority, whereas in French, words like *harem* and *odalisque* (borrowed during the colonial era) became integrated with meanings that often diverge from their originals.

Literature and oral tradition play a crucial role in preserving archaisms. In France, folktales and popular literature have kept certain old-fashioned words alive in everyday speech; expressions such as *compère* and *commère* (“family friend”) still survive in some regions thanks to age-old stories and fables. In Uzbekistan, the epic storytelling tradition of *dastans* has likewise safeguarded ancient terms. Famous works like *Alpomish* retain words such as *yigit* (“brave young man”) and *dilbar* (“beautiful”), evoking ideals of courage and beauty that remain highly valued in traditional Uzbek culture.¹³

To conclude, we can say that archaisms in French and Uzbek reveal significant differences in how each culture perceives and expresses its values. In French, many of these terms reflect the culture of chivalry, nobility, and Christian influence, whereas in Uzbek, they are more closely tied to Islamic values, individual bravery, and tribal loyalty. However, both languages share fundamental values such as honor, loyalty, and respect for elders, though they express them differently due to the unique cultural and historical influences that shape each language.

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¹² Safarov M. *Issues of Archaism and Neologism in Uzbek Linguistics*. -Tashkent: Yangi asr avlodi, 2022. - P.83.

¹³Kurbanov A. *Comparative Analysis of Archaisms in Uzbek and French Languages*. -Tashkent: Universitet Nashriyoti, 2020. - 198p