

LINGUISTIC UNDERSTANDING APHORISMS IN DAILY USE

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Annotation. *In linguistics, more attention is paid to the study of aphorism as a phrasal text and a stable phrase. In this regard, it is especially relevant to analyze the properties of an aphorism that characterize it in various types of discourse and spheres of speech communication. The article presents an attempt to differentiate and describe various empirical understandings of the aphorism.*

Key words: *linguistic aphorism, phrasal text, folk-poetic, stable phrase, communication, discourse, empirical, poetic-rhetorical*

Аннотация. *В языкознании больше внимания уделяется изучению афоризма как фразового текста и устойчивого словосочетания. В связи с этим особенно актуален анализ свойств афоризма, характеризующих его в различных типах дискурса и сферах речевого общения. В статье предпринята попытка разграничить и описать различные эмпирические понимания афоризма.*

Ключевые слова: *лингвистический афоризм, фразовый текст, народнопоэтический, устойчивый оборот, коммуникация, дискурс, эмпирический, поэтико-риторический.*

Annotatsiya. *Hozirgi zamonaviy tilshunoslikda aforizmni frazema matn va turg'un ibora sifatida o'rganishga ko'proq e'tibor beriladi. Shuning uchun ham, aforizmlarning turli xil nutq turlari va nutq sohalarida uni tavsiflovchi xususiyatlarini tahlil qilish dolzarbligini yo'qotmay kelmoqda. Maqolada aforizmning turli empirik tushunchalarini farqlash va tavsiflashga urinish va natijalari berilgan.*

Kalit so'zlar: *lingvistik aforizm, frazaviy matn, xalq-poetik, turg'un ibora, muloqot, nutq, empirik, poetik-ritorik.*

The linguistic understanding aphorisms in daily use goes back to the ancient oral-written lingua-culture. The structural and functional properties of aphorism as a unit of speech and as a verbal means of thinking were sufficiently realized by ancient Greek authors. So, other Greek. ἀφορισμός meant not only a statement specific in form and logical structure, but also a laconic, fragmentary style of speech. Implicitly (under the name of a gnome, maxim, florilegium, etc.), an aphorism was correlated in antiquity with a statement (phrase) of a certain type, on the basis of which, in particular, aphorisms were extracted from written texts and compiled in the form of fairly large collections, the most famous of which were Menandre's Menandri sententiae (IV-III BC) and Stobaeus' Ἀνθολόγιον ἢ Ἐκλογήν ἀποφθεγμάτων" ("Florilegium") of Stobaeus (V AD) [3. 2-3].

The linguistic understanding aphorisms in daily use is based on the ideal idea of native speakers of what properties an aphorism should have as a product and method of verbal and mental activity. Such a representation is not constant, since it is largely determined by the level of development and national characteristics of speech communication and book and written language culture, and directly depends in its scope on the appeal to the term itself and the concept of aphorism. Therefore, the everyday linguistic understanding of aphorism can be explicit and implicit (include or not include the term aphorism),

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minimal and maximum in scope (based on the concept of aphorism as specific or generic in relation to all other sayings, set phrases, etc.).

Everyday-linguistic understanding of aphorism is reflected in its metalinguistic definitions both in speech practice and in normative linguistic reference books that take into account usage. Thus, the modern everyday-linguistic understanding of aphorism is partially reflected in the lexical meaning of the word aphorism, which is interpreted, for example, in Russian as “a saying that expresses any original thought with the utmost brevity in a refined form” [4.5], in Belarusian – “a brief apt saying”, in English – “a short phrase that contains a wise idea” [5.1], etc.

The linguistic understanding aphorisms in daily use can be reflected in its popular science definitions in encyclopedic reference books of a general type, where the concept of aphorism is defined and / or its properties are described as an object of reality (speech, thinking, literature, etc.). However, the definitions of such kind demonstrate, as a rule, one or another empirical understanding of the aphorism (see above) or the result of its theoretical understanding as the subject of a particular scientific discipline, therefore, they cannot be accepted in full due to the presence of internal contradictions and excessive detail in them. So, if we combine the main definitions of the concept of "aphorism" (placed in such fundamental encyclopedic publications as the Great Russian Encyclopedia”, “Belarusian encyclopedia”, , “Encyclopedia Britannica”, “Brockhaus Enzyklopädie”, “Grand Larousse encyclopedique”, “Meyers Enzyklopädisches Lexikon”, etc.), then the aphorism can be qualified as a saying (belonging to a famous author or anonymous), which concisely, concisely, generalized, in a jerky, stylistically sophisticated, highly artistic, often allegorical form, expresses a certain complete thought of a directive (instructive) or declarative (stating) nature, predominantly socially significant topics, deep and at the same time witty or paradoxical content. Such a definition is artificial and is never used in its entirety by native speakers [8.6].

The linguistic understanding aphorisms in daily use should not be identified with its linguistic understanding as an object of linguistics. The second can be formed based on the first, but should not correspond to it; it can be opposed to it in terms of its scope and content. This kind of opposition is common for the correlation of naive and scientific pictures of the world, the complete coincidence of which is possible only at the proto-scientific level. That is why the linguistic understanding aphorisms in daily use, despite all its simplicity and attractiveness, cannot be accepted as a proper linguistic qualification of the concept of aphorism as a unit of speech (language).

Linguistic understanding aphorisms in daily was developed with studying of folk-poetic (folklore) understanding, folk-literary understanding and poetic-rhetorical understanding of aphorisms.

The folk-poetic (folklore) understanding of aphorism was explicated in the first third of the 20th century in connection with the spread of the concept of aphorism to proverbs. “A proverb is also an aphorism, but in the form of vernacular” [11. 6]. Aphorism and proverb began to be identified, on the one hand, under the influence of the development of its broad understanding as common to all short sayings with a generalized content, and on the other hand, due to the obvious proximity of the signs of aphorism and proverbs of literary origin (which make up a significant part of the paremiological funds of many European languages [5. 3]), as well as proverbs with direct motivation of general meaning (“proverb sayings”, by definition V.I. Dahl). From the second half of the twentieth century proverbs (at first only with direct motivation of general meaning [7.1-2], and then any) began to qualify as folk aphorisms [13. 1-3], or as simple aphorisms. Thus, the term folk aphorism is presented as a synonym for the term proverb in modern school dictionaries of the Uzbek language [12. 4-8], and the term aphorism is codified in the modern Uzbek literary language as synonymous the term proverb.

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The folk-poetic understanding of aphorism is not limited to proverbs. In addition to proverbs, aphoristic genres of folklore should also include folk signs and superstitions (in the form of sayings), economic (business) sayings, stable judgments of common sense, as well as other stable phrases that exist in folk speech (if they have a generalized universal meaning). Nevertheless, proverbs form the core of folk poetic aphorisms due to both the most ancient origin and the invariable preservation of their qualities as a type of utterance in different languages throughout their long history up to the present day.

The current existence of proverbs is characterized, on the one hand, by the creation and use of new proverbs that reflect modern realities and attitudes to life, and on the other hand, by the preservation and updating of traditional proverbs in speech, mainly by paraphrasing them, including including parody. Parodies of proverbs, or anti-proverbs, are by far the most productive form of updating traditional proverbs and are represented by extensive collections in many European languages, cf. “Antisprichwörter” (1982—1989) by V. Mieder, “Twisted Wisdom: Modern Anti-Proverbs” (1999) by V. Mieder and A. Litovkina, “Anti-Proverbs of the Russian People” (2005) H. Walther and W.M. Mokienko and others. Modern proverbs are created and function not only in traditional oral form, but also in written form, due to the almost universal prevalence and availability of electronic means of written mass communication (primarily the Internet). In this regard, it is difficult to establish an unambiguous boundary between folklore (proverb, folk-poetic) and non-folklore (folk-literary) creativity in the field of creating and using new aphorisms.

The most essential features of a folk poetic aphorism are a generalized expression in reality (reduction of many specific situations to one typical, or typical, situation), brevity and expressiveness of the language form (allowing you to quickly memorize and easily reproduce it in speech), completeness of the content (ensuring its polysemanticity) and polyfunctionality in speech), epistemological relevance (causing its enduring authority as a reflection of collective experience), etc.

The folk-literary understanding of aphorism was synthesized from their folk-poetic and literary-artistic understanding in the late 20th - early 19th centuries. thanks, on the one hand, to the democratization of the literary process, the disappearance of the boundaries between professional and amateur literary creativity (everyone can become a writer and publish his own book), and on the other hand, the development and accessibility of electronic means of written mass communication (primarily the Internet). Books of aphorisms by unknown authors have appeared and continue to appear, not always highly artistic in form and deep in content, but invariably claiming elitism and literary recognition, for example: “New Aphorisms of Kozma Prutkov” (2002) by V. Polubotko, “Philosophical Aphorisms” (2005) Y. Fomina, “The first century of Arkady Davidovich. Aphorisms-masterpieces ”(2014) A. Davidovich, etc. In the modest title of one of these books - "Amateur Aphorisms" (2012) by a certain I.T. Callina - quite accurately reflects the essence of this kind of sayings. Internet resources are saturated with the results of mass aphoristic creativity, which competes quantitatively with electronic versions printed collections of proverbs and literary aphorisms.

The main purpose of aphorism in this sense is to express in the most diverse form everything that could not be found either in proverbs or in classical literary aphorisms. worldview depth Thoughts and originality of form (content) are uncharacteristic of such aphorisms; their authors do not claim to be mentors of virtue or teachers of wisdom (therefore, they do not always mark their authorship). The content of folk literary aphorisms is often not socially significant and is not always characterized by a positive outlook on the world. In their form, they are in many cases paraphrasing proverbs or literary aphorisms, their inheritance, reminiscences, allusions to them, etc.

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Aphorisms as a product of mass verbal creativity do not have clear genre boundaries and are difficult to internally differentiate. In the circle of folk literary aphorisms, there are groups that are homogeneous in various ways, the most famous of which are merphisms - sayings in which negative life experience is conceptualized. Murphisms are based on the so-called "Murphy's law" – a playful philosophical principle in English. Anything that can go wrong will go wrong ('If there is a possibility that some kind of trouble can happen, then it will definitely happen'), allegedly formulated by US Air Force Captain Engineer E. Murphy in 1949 during a project to determine the maximum overload that the human body can withstand. The consequences of the now widely known "Murphy's Law", created by numerous anonymous authors, were first collected in the book "Murphy's Law, and Other Reasons Why Things Go WRONG!" (1977) A. Bloch. Merphisms as a meaningful variety of folk literary aphorisms acquired in the second half of the 20th century. huge popularity and are actively created by imitators of E. Murphy on a variety of topics ("Murphy's Laws for Lawyers", "Murphy's Laws for doctors", "Mother Murphy's Laws for Parents", etc.)[3. 4-6]

The poetic-rhetorical understanding of aphorism began to take shape in ancient and medieval rhetoric and poetics, on the basis of which it finally took shape in modern times. In Quintilian's *Institutionis oratoriae libri duodecim*, the most extensive presentation of the theory of oratory that has survived to this day (about 35 - after 96), the aphorism, designated as lat. *sententia* or Greek. *gnoma*, a separate chapter was devoted (*Liber VIII, Caput V*). Aphorisms have always been widely used in rhetorical theory and practice as one of the most expressive speech means and effective ways of expressing thought. Aphoristic statements of various types are used and interpreted in Aristotle's *Rhetoric and Poetics* (384-322 BC), rhetoric and poetics of other ancient authors, and their numerous medieval compilations. Aphorisms as a subject of rhetoric were first described most fully in the treatise by B. Grasian "Arte de ingenio, tratado de agudeza (Agydeza y arte de ingenio)" (1648) and explicated in practice in his book of aphorisms "Oraculo Manual, y Arte de Prudencia. Sacada de los Aforismos Quese Discurre En las obras de Lorenzo Gracian" (1647). [3. 5-6]

For poetic-rhetorical aphorism, the most important are its qualities as an element of oral public speech (conciseness, generalization, expressiveness, evaluativeness, illustrativeness, argumentativeness, etc.), as well as its poetic and rhetorical properties as a speech genre, conditions and means of creating aphorisms, their functioning as separate literary texts or elements of literary works of various genres. The persuasiveness inherent in the content of an aphorism is based and achieved not so much by novelty or logical argumentation of thought, but by intention, its unexpected expression with the help of various stylistic and linguistic means.

The poetic-rhetorical understanding of aphorisms makes it possible to achieve in practice a "stunning effect" on the listener (reader) of even the most trivial in content generalizations. Thanks to their poetic-rhetorical qualities, aphorism is one of the most productive verbal means not only of oral public speech and the language of fiction, but also of journalistic and religious discourses, the language of the media and advertising, as well as offensive language in cases where the speaker strives for the persuasiveness of the message, using expressive means of expressing thought.

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