

DOI: <https://doi.org/10.18454/RULB.2021.28.4.13>**ФРАЗЕОЛОГИЧЕСКИЙ КОНТЕКСТ АФОРИСТИКИ**

Научная статья

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Аннотация

В статье говорится о развитии в динамике теории афористики в соотношении с развитием теории фразеологии. Материалом для исследования стали афоризмы писателей XX века, зафиксированные в созданном нами в составе авторского коллектива «Словаре афоризмов русских писателей XVII – XX века» и «Фразеологическом словаре современного русского литературного языка в 2-х томах» под редакцией А.Н. Тихонова.

Проведенный анализ базировался на фразеосемантическом анализе с использованием также описательно-аналитических методик фразеологической семантики.

Фразеологические единицы констатируют понятия, бытующие в современном языке, в лаконичной форме отражают понятийную сущность современного самосознания в обществе. Афоризмы же, являясь единицами более высокого уровня, суждениями, отражают концептуальную картину мира как отдельного автора афоризмов, так и в целом концептуальную картину мира всего народа. Изучая афористику в диахронии в рамках фразеологической системы языка, можно структурировать в динамике языковую и концептуальную картину мира этноса.

Ключевые слова: афоризм, афористика, фразеология, история афористики.

PHRASEOLOGICAL CONTEXT OF APHORISTICS

Research article

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Abstract

The article deals with the development of the theory of aphoristics in the dynamics in relation to the development of the theory of phraseology. Russian writers' aphorisms of the XXth century recorded in the Dictionary of Aphorisms of Russian Writers of the XVIIth – XXth century created by us and in the Phraseological Dictionary of the Modern Russian Literary Language in 2 volumes edited by A. N. Tikhonov became the material for the study.

The analysis was based on phraseosemantic analysis using descriptive and analytical methods of phraseological semantics.

Phraseological units state the concepts that exist in the modern language, in a concise form they reflect the conceptual essence of modern self-consciousness in society. Aphorisms, being units of a higher level, judgments, reflect both the conceptual picture of the world of an individual author of aphorisms and the conceptual picture of the world of the whole nation. Studying aphoristics in diachrony within the framework of the phraseological system of the language, it is possible to structure the linguistic and conceptual picture of the world of an ethnic group in dynamics.

Keywords: aphorism, aphoristics, phraseology, history of aphoristics.

Introduction

The term "aphorism" was first used by Hippocrates in his work "On the treatment of diseases". Of course, the term had a completely different meaning than it does now. The aphorism then meant a medical prescription for the treatment of a particular disease and in this sense was known for a very long time. For example, Dante used it as a medical term in his *Divine Comedy*. Only by the XVI–XVII centuries the concept of aphorism acquires a political-moralistic and even philosophical character. More than 60 collections of moral sayings were published in French literature from 1550 to 1660. But the aphorism itself became a genre only under the pen of La Rochefoucauld, Pascal and La Bruyère.

In Western Europe, theoretical research in the field of aphoristics has been conducted for several centuries, a huge number of books have been published. Franz Mautner tried to generalize the whole mass of philological studies of aphoristics already in the XX century. He outlined his generalizing concept in a report at the IV Congress of the International Association of Writers in 1966 and offered the following explanation of the term: "an aphorism is a brief linguistic expression of an individual, outwardly isolated thought" [1, PP. 812-819].

In the German, Spanish and Italian philological traditions, the term aphorism exists as a common naming of a maxim, sentence, and even a fragment (in fact, a quote), in the French tradition the term aphorism is completely synonymous with the concept of maxim, in the English one – there are the terms aphorism and maxim in parallel.

In Russia, aphoristics, in fact, arose simultaneously with literature, as wise sayings have been known since the development of writing in Russia. In this case, we agree with the opinion on the synonymy of the concepts "aphorism" and "dictum", set out in the monograph *Aphoristics* by N.T. Fedorenko and L.I. Sokolskaya [10].

The first aphorisms are found in one of the most ancient Old Russian literary monuments *Izbornik* of 1076, then in Vladimir Monomakh's *Teaching to his children*, in Metropolitan Hilarion's *Word about the Law and Grace*, in the *Word about*

Igor's Regiment, in the *Prayer* by Daniel Zatochnik, in *Domostroy*, etc. The interpretation of the term aphorism is found in the *First Russian Dictionary of the Russian Academy of Sciences* in 1789. One of the first books of aphorisms in Russian was the book *Aphorisms, or Selected Thoughts of Various Writers* (1816) by K. Smitten, later the collection *Historical Aphorisms* by M.P. Pogodin appeared (1827, 1836), etc.

In the XIX century, many different collections of aphorisms and books of aphorisms of individual authors appeared in Russia, but the topic was developed very poorly in the theoretical aspect. The only evidence of interest in this topic in the sense of philological research remains the interpretation of the term in various dictionaries. For example, in the *Explanatory Dictionary of the Living Great Russian Language* by V.I. Dal, the following definition is given: "an aphorism is a short and clear saying, a rule based on experience and reasoning; a fragmentary, but complete statement in itself" [4, P. 30].

In the dictionary of M.I. Mikhelson *Russian Thought and Speech. Your Own and Someone Else's. The Experience of Russian Phraseology. Collection of Figurative Words and Parables* the term aphorism is explained as follows: "short, separate sayings; fragmentary, without internal connection between themselves" [9, P. 34].

Methods and principles of research

Russian writers' aphorisms of the XX century, recorded in the *Dictionary of Aphorisms of Russian Writers of the XVII – XX Century* [7] and *Phraseological Dictionary of the Modern Russian Literary Language in 2 volumes* created by us as part of the group of authors [11], became the material for the study.

The research was based on phraseosemantic analysis using also descriptive and analytical methods of phraseological semantics.

Text of article

At the turn of the XX–XXI century, a number of very valuable theoretical works in the field of aphoristic research appear. However, they did not give a final answer to a very difficult question about the nature of an aphorism, about its signs, about methods of separating aphorisms from various texts, etc.

Of particular note is the work of the Belarusian researcher E.E. Ivanov *Belarusian Folklore and Literary Aphorisms as a Linguistic Phenomenon: Semantics, Structure, Functioning*, in which an attempt is made to systematically determine the main classes and types of aphorisms, to describe the semantic specifics of aphorisms [6].

Since an aphorism is a statement of a completely stable form, it has a direct relationship to phraseology in a broad sense. In this broad sense, phraseology includes not only phraseological units according to the classification of Academician V.V. Vinogradov (from the point of view of the stability/instability of the form – these are merges, combinations and unities), but also paroemias, some comparative turns, stable expressions of a nominative nature.

S.G. Gavrin in his work *Aphoristic Phraseology as a Linguistic Category* noted that "the relevant properties of aphorisms as phraseological units are reproducibility, stability and common usage". He called stable aphorisms (or phraseological units) "stable phrases with generalizing conclusions, i.e., such phraseological units that have cognitive value, instructive meaning due to the fact that they express life patterns in one form or another" [3, P. 49].

At one time, a lot was said about the sources of the emergence of phraseological units. Until recently, literary texts were considered the main source of phraseology. Thus, A.M. Babkin in the monograph *Russian Phraseology, its Development and Sources directly* states: "One of the sources of enrichment of national phraseology is the language of the writer" [2, P. 106]. The same can be said about aphorisms. Aphorisms are most often isolated from literary texts, so that the basis of their origin is also the language of the writer. At the present stage of the development of the language structure, the language of the writer has ceased to be a universal basis for the emergence of aphorisms and phraseological units. L.P. Dyadechko in the article *Teletext as a Source of Popular Expressions* points out that "texts of new forms of mass communication that successfully compete with print in the information space <...> can become a source of enrichment of Russian phraseology" [5, PP. 123–124].

In addition, an aphorism, as the group of authors quite rightly pointed out in the previously named monograph *Aphoristics*, is a judgment, whereas phraseological unit is a concept. But it is precisely this apparent contradiction that allows us to study aphorisms in the broad context of phraseology. Aphorisms are one of the foundations of the emergence and development of phraseological units. A concept (phraseological unit) is isolated from an imageless judgment (aphorism). In turn, an aphorism can be isolated from a literary text, since it has a semantic core in the form of a potential phraseological unit. This was written by L.I. Shvydkaya in her dissertation *Synonymy of Proverbs and Aphorisms in the English language*: "aphorisms are integral predicative generalizing phraseological units with a direct (imageless) expression of a general meaning" [12, P. 65].

Thus, an aphorism is the context of the future phraseological unit. In order for the phraseological unit to "grow" from an aphorism, it is necessary that a certain image develops. This happened, for example, with the well-known statements, catchphrases of Griboyedov "числом поболее, ценою подешевле" ("more in number, at a cheaper price"), Pushkin "дела давно минувших дней" ("the affairs of bygone days"), "не мудрствуя лукаво" ("without further ado, slyly"), Gogol "легкость в мыслях необыкновенная" ("the lightness in thoughts is extraordinary"), Chekhov "на деревню дедушке" ("to the grandfather's village"), Dostoevsky "административный восторг" ("administrative delight"), Koltsov "на заре туманной юности" ("at the dawn of misty youth"), our contemporary Chernomyrdin "хотели как лучше, получилось как всегда" ("they wanted the best, it turned out as always"), etc.

From the point of view of semantics, aphorisms and phraseological units even in the narrow sense of the term have a lot in common. Indeed, it can be argued that both are a reflection of the conceptual picture of the world of the Russian people. Aphorisms can be considered components of the conceptual information of the people, while expressing the life experience of the subject. They carry a generalizing idea as a result of the search for the regularity of a particular phenomenon.

To confirm this thesis, it is enough to simply compare semantic fields, as well as concepts formed by both aphorisms and phraseological units. They cover the most important mental and philosophical concepts for a modern person. At the same time,

one cannot agree with the statement of A.V. Kuznetsov that "the cognitive meaning of an aphorism is one of its main functions, rather than its essence as such. This function can be realized, but it can also remain only a potency" [8, P. 46-47].

For writers and poets of the XX century, such as F. Abramov, Ch. Aitmatov, V. Aksenov, S. Alexievich, B. Akhmadulina, G. Baklanov, A. Bek, I. Brodsky, A. Vampilov, V. Bykov, A. Voznesensky, V. Voinovich, A. Galich, R. Gamzatov, A. Kabakov, Yu. Kublanovsky, D. Likhachev, B. Mozhaev, V. Ovechkin, B. Okudzhava, Yu. Polyakov, V. Shukshin, I. Ehrenburg, etc. the key words, the specific semantic cores of aphorisms, are the following lexical units that make up the semantic fields: *time, war, peace, struggle, language, humanity (man, people), country, mind, conscience, freedom, Russia, motherland, people, thought, love, nature, truth, life, evil, death, fate, soul, friend*, etc.

The phraseological dictionary showed that phraseological units with the main word coinciding with the key words of aphorisms have not lost their relevance, they remain in the active vocabulary of the modern Russian literary language and are replenished with new phraseological formations.

Потому что душа существует в теле,

Жизнь будет лучше, чем мы хотели.

(Because the soul exists in the body,

Life will be better than we wanted) (I. Brodsky).

Correlative phraseological units: to spend your life, to live; life is boiling; all your life, etc.

Только свобода личности, не попирающая свободы других личностей, есть демократия. (Only the freedom of the individual, which does not trample on the freedoms of other individuals, is democracy) (E. Yevtushenko).

Correlative phraseological units: personal freedom.

Всем научились пользоваться люди, только не научились пользоваться свободой. Может быть, бороться с нуждой и крайней необходимостью гораздо легче, чем со свободой. В нужде люди закаляются и живут мечтой о свободе. Но вот приходит свобода, и люди не знают, что с ней делать. (People have learned to use everything, but they have not learned to use freedom. Perhaps it is much easier to fight with need and extreme necessity than with freedom. In need, people become hardened and live the dream of freedom. But here freedom comes, and people do not know what to do with it) (M. Prishvin).

Correlative phraseological units: freedom of the individual; to give, to grant freedom to someone; freedom of creativity; freedom of assembly and meetings, etc.

Почему в нашей несчастной стране все, даже хорошее, приобретает карикатурный формы! И свобода, которая наконец пришла, какая-то у нас уродливая! (Why in our unhappy country everything, even good things, takes on a caricature form! And the freedom that has finally come is somehow ugly for us!) (E. Ryazanov).

Correlative phraseological units: civil liberties; individual freedom; political freedom, etc.

Results

Thus, it can be argued that aphoristics and phraseology are semantically close in the modern Russian language and have a general tendency to change over time, to correlate with the course of life.

In numerous theoretical works on Russian phraseology, both very remote times and modern ones, it has always been noted that phraseological units are an indicator of the formation of the self-consciousness of the people, reflecting the linguistic features characteristic of a particular society, allow identifying the dominant cultural development, etc.

Phraseological units state the concepts that exist in the modern language, in a concise form they reflect the conceptual essence of modern self-consciousness in society. Aphorisms, being units of a higher level, judgments, reflect both the conceptual picture of the world of an individual author of aphorisms, and as a whole the conceptual picture of the world of the entire nation.

We believe that it can be argued that aphoristics is an integral part of linguistics, or rather, phraseology with its broad interpretation (according to Academician V.V. Vinogradov). Only by studying aphoristics along with paroemias in the phraseological system of the language in its broad sense, it is possible to bring some clarity to the question of the essence and structure of aphorisms.

Conclusion

The conceptual picture of the world of a modern person is formed on the basis of a huge flow of information received from a variety of sources, and, above all, from the media, it is reflected in modern aphoristics and phraseology. Studying aphoristics in diachrony within the framework of the phraseological system of the language, it is possible to structure the linguistic and conceptual picture of the world of an ethnic group in dynamics.

Конфликт интересов

Не указан.

Conflict of Interest

None declared.

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