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ASPECTS OF THE PRAGMATIC UNDERSTANDING OF THE APHORISMS

АСПЕКТЫ ПРАГМАТИЧЕСКОГО ПОНИМАНИЯ АФОРИЗМОВ

AFORIZMLARNI PRAGMATIK TUSHUNISH ASPEKTLARI

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Abstract

In modern linguistics, more and 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.

Аннотация

В современном языкознании все больше внимания уделяется изучению афоризма как фразового текста и устойчивой фразы. 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.

Annotatsiya

.*Hozirgi zamonaviy tilshunoslikda aforizmni frazema, matn va turg‘un ibora sifatida o‘rganishga tobora ko‘proq e'tibor berilmoqda. Shu munosabat bilan, aforizmning nutq turlari hamda ularga aloqador sohalarda aforistik birikmalarni tavsiflovchi xususiyatlarini tahlil qilish ayniqsa dolzarbdir. Maqolada aforizmning turli empirik tushunchalarini farqlash va tavsiflashga urinish hamda asoslari berilgan.*

Key words: *aphorism, phrasal text, stable phrase, communication, discourse, empirical qualification, differential sign.*

Ключевые слова: *афоризм, фразовый текст, устойчивая фраза, коммуникация, дискурс, эмпирическая квалификация, дифференциальный признак*

Kalit so‘zlar: *aforizm, frazema matn, turg‘un ibora, aloqa, nutq, empirik kvalifikatsiya, differensial belgi.*

INTRODUCTION

Aphorism as a verbal means of expressing general judgments and universal generalization of reality in the form of a phrase (phrasal text) has long been productively used in many types of discourse and spheres of speech communication used in various socio-cultural practices and individual fields of knowledge [1.148-152].

Aphorisms are found in the philosophical, didactic, religious discourses of ancient linguistic cultures (Egypt, China, Greece, India, etc.) Since ancient times, aphorisms have been common in the language of folklore and fiction, in religious, philosophical, scientific, legal, political, journalistic and other discourses, in the language of oral public speaking and in everyday speech. Within the framework of each type of discourse and the sphere of speech communication, their own empirical (from the point of view of native speakers) ideas about aphorism were formed at the time, which then formed the basis for its qualification in various branches of knowledge in terms of different scientific disciplines (theory of knowledge, philosophy, ethics, literary studies, rhetoric, linguistics, etc.) [1.117-122].

However, the existing industry definitions of the aphorism do not fully and accurately reflect its characteristics (properties, signs) as a product and means of speech-thinking activity in certain types of discourse and spheres of communication (socio-cultural practices, fields of knowledge). The establishment of such characteristics (differential features) and the allocation on their basis of aspects of the empirical qualification of aphorism is an urgent task of both general aphoristic and linguistic theory of aphorism, since it will allow not only to explain modern empirical ideas about aphorism and to distinguish scientific directions of its study, but also to verify the differentiation of aphoristic units into common subject classes (scientific, philosophical, literary, journalistic, legal, folklore, etc.).

The purpose of the study is to establish and describe aspects and differential features of the empirical qualification of an aphorism as a verbal means of expressing general judgments and universal generalization of reality in the form of a phrase (phrasal text). Russian aphoristic units contained in written monuments, books of sayings, reflected in compilations of aphorisms from various textual sources and oral speech, recorded in reference publications — collections and dictionaries of sayings

of different epochs and peoples in Russian, translated into Russian from different languages of the world, as well as in Latin, Uzbek, English served as the material for the study other languages.

The total number of aphorisms studied is over 100,000 units from more than 300 handwritten and printed sources.

The research methods are heuristic, descriptive, taxonomic, generalization, analysis and synthesis.

The empirical qualification of an aphorism should be understood as its comprehension within the framework of this kind of discourse or the sphere of speech communication used in a separate social or cultural practice, a field of knowledge (including scientific) as a verbal means of expressing general judgments and universal generalization of reality in the form of a phrase (phrasal text).

Each particular empirical understanding of an aphorism can be considered as one of the aspects of its general empirical qualification within the framework of aphoristic as a field of knowledge about the use and study of an aphorism in all its substantive, formal and functional manifestations.

In modern aphoristics, a number of aspects of empirical qualification (empirical understandings) of aphorism can be distinguished, which were formed at different times, arose and developed in various national (or international) traditions, under the influence of various cultural trends and social processes, within the paradigms of scientific knowledge and linguistic cultures.

The most significant aspects of the empirical qualification of an aphorism are such empirical understandings as scientific-philosophical, literary-philosophical, religious-literary, literary-artistic, literary-journalistic, literary and folk-legal, folk-poetic, poetic-rhetorical, everyday-linguistic.

Aspects of the empirical qualification of an aphorism are differentiated both by its use in a particular kind of discourse or the sphere of speech communication, and on the basis of a set of certain properties and functions (differential features) of an aphorism characteristic of its implementation as a verbal means within a given social or cultural practice, field of knowledge, etc.

The analysis of aphorisms contained in written records, books of sayings, compilations from various textual sources and oral speech recorded in collections and dictionaries of sayings of different epochs and peoples in Russian, Latin, English, German, French, Spanish and other languages has shown that there are nine most significant empirical understandings of aphorism as a verbal means of expression general judgments and universal generalization of reality in the form of a phrase (phrasal text).

The scientific and philosophical understanding of the aphorism originated in ancient proto-scientific rationalism. In the form of aphorisms, the entire European pre—romantic philosophy of the VII-VI centuries BC is presented, to which the so-called "gnomic prose of the pre-philosophical tradition" primarily belongs Ancient Greece.

The first use of the term aphorism (gr. αφορισμός), as is known, belongs to Hippocrates, to whom the treatise "ΠαραγγελίΑι και αφορισμοί" is attributed (after 390 BC), consisting of more than 400 sayings and beginning with one of the most famous winged aphorisms in the world Ὁ βίος βραχὺς (Latin Vita brevis), which subsequently became the subject of many comments and scientific studies [3]. Perhaps the treatise received its name later, thanks to numerous compilers, however, it reflected the usual practice of using other-Greek. άφορισμός in the meaning of ‘definition’ (from the verb άφορίζω to delimit, define‘) [4..233].

In Modern European thought, the scientific and philosophical understanding of aphorism was first explicated by F. Bacon in his Novum Organum (1620) and other philosophical works. For example, the final section of the 3rd chapter of the 8th book "De Dignitate et Augmentis Scientiarum" (1623) is entitled "A sample of a treatise on universal justice, or on the sources of law, in one chapter, in the form of aphorisms" and consists of 97 aphorisms.

In the next period, the scientific and philosophical understanding of the aphorism found its conceptual and empirical reflection in almost every paradigm of scientific and philosophical knowledge. Thus, such famous philosophical works as “Les Essais” (1580-1588) by M. Montaigne, “Cogitationes privatae” (?-1650) by R. Descartes, “Aphorismen” (1801-1807) were written entirely (or almost entirely) in the form of aphorisms and 1818-1831) by G.V.F. Hegel, "Aphorismen zur Lebensweisheit" (1851) by A. Schopenhauer, “Jenseits von gut und bose" (1886) by F. Nietzsche (section “Aphorismen und Intermedien"), “Apotheosis of Groundlessness" (1905) by L. Shestov, “Tractatus logicophilosophicum" (1921) by L. Wittgenstein and others. Aphorisms were often used as a means of expressing thoughts in the field of natural sciences and humanities, for example, in chemistry “Aphorismen aus der chemischen Physiologie der Pflanzen” (1794) by A. von Humboldt, medicine “Aphorisms, or the Main foundations of physiology, pathology and therapy” (translated into Russian 1824) by F.J.V.Brousset, “Aphorisms about Cholera” (1848) by P.F.Goryaninov, stories “Aphorisms and thoughts about History”

([1891-1911] 1968) by V.O. Klyuchevsky, etc. Linguistic scientific works were also called aphorisms, of which the most famous (in Slavic languages) acquired “Linguistic notes and Aphorisms” (1903) by I.A.Baudouin de Courtenay.

The most essential features of a scientific and philosophical aphorism are its substantial synthesis (generalization) as a means of thinking and speech, accuracy in explanation and verbal expression general concepts and facts of reality, logic in defining and generalizing the connections between them, the obligatory pursuit of truth. According to V.I. Vernadsky’s apt remark, "scientific, logically correctly done actions are valid only because science has its own definite structure and that there exists in it the field of facts and generalizations, scientific, empirically established facts and empirically obtained generalizations, which in their essence cannot be really challenged" [5.93-94]. In this sense, aphorism is one of the most productive verbal means of both the language of science and philosophical discourse.

To date, the use and understanding of the term aphorism in the meaning of “scientific principle” has been preserved (for example, in English), aphorisms are widely used as a verbal means of expressing, transmitting and storing scientific and philosophical thought [6]. In its current understanding, the concept of aphorism extends to the expression of a universal generalization of reality in the form of a phrase (phrasal text) in philosophical systems that developed outside the European tradition (Chinese, Indian, Arabic philosophical thought, etc.).

One should distinguish from the use of aphoristic units in scientific speech (as the main means of expressing scientific and philosophical knowledge), on the one hand, the compilation of aphorisms from scientific and philosophical works in order to summarize certain theories, positions, views of various authors [2.10], and on the other hand, the appeal to aphorisms as factual material for the presentation of scientific or philosophical thought for popular or educational purposes [2.13].

The literary and philosophical understanding of the aphorism goes back to the ancient philosophical-moralizing and didactic literature of Egypt, China and India, the ancient literary tradition. Its heyday occurred in the XVII—XVIII centuries, which were characterized by the cult of “universal reason and complete form” [10.44], as well as at the end of the XIX — beginning of the XX century — the period of denial of the “steadfastness” of existing principles and laws of being.

With this understanding of the aphorism, the main thing in the search for the essential and universal in the innumerable variety of particular phenomena of life is a deep and comprehensive understanding of reality from the point of view of universal or individual (as no less significant) spiritual experience. In this case, the aphorism is considered as a universal means of cognition and formulation of the laws and norms of being of man and nature, including in their ethnic or moralizing interpretation.

In the history of Western European literature, the concept and term aphorism were first explicated by the Spanish writer B. Gracian (1601-1658) in his book of aphorisms “Oraculo Manual, y Arte de Prudencia Sacada de los Aforismos Quese Discurre En las obras de Lorenco Gracian” (1647). Thanks to this, the term aphorism has become widely used along with the long-known terms maxim and apoph (t)egma, as well as maxim (meaning “generalized statement of ethical content”), paradox (meaning “generalized witty statement, the content of which contradicts the generally accepted opinion”), however, it is often replaced by the terms common to all of them, sayings, thoughts (reflections), judgments, reflections, etc.

During the enlightenment of the literary and philosophical genre of aphorisms, such classic examples as “Reflexions ou sentences et maximes" were created morales” (1665) by F. de La Rochefoucauld, “Pensées” ([?-1662] 1669) by B. Pascal, “Caractères ou les moeurs de ce siècle” (1686) by J. de Labruyer, “Aphorismen” (1764-1799) by G.K. Lichtenberg, “Introduction a la connaissance de l’espit humain” and “Fragments and Reflexions et maximes” ([1746-1747) by L. de Clapier Vauvenargues, “Produits de la Civilisation perfectionnée. Maximes et pensées. Caractères et Anecdotes” (1795) N.S. de Chamfort et al. At the end of the XIX — early XX century, the books of aphorisms “Bose weisheit. Aphorismen und spruche” (1882-1885) by F. Nietzsche, “Reading Circle” (“Круг чтения”) (1904-1908) and “For Every Day” (“На каждый день”) (1906-1910) by L. Tolstoy, “Sprüche und die Widersprüche" (1909) and “Literatur und die Lüge" (1929) by K. Kraus, “Rhumbs" (1926) and "Les Autres Rhumbs" (1934) P. Valery.

Results and Discussion. Aphorisms should be distinguished from the literary genre of aphorisms, which were never created by their authors in the form of separate works, but were used in texts of other literary genres, from which they were subsequently isolated, systematized and published in the form of collections (as a rule, without the participation of the authors themselves). An aphorism included in the text of a literary work is directly or it is indirectly related to the context, therefore it is not always adequately understood outside the work (especially in cases when it is put into the mouth of a

literary personage [5.11]). An aphorism created as a separate work does not require any other texts for its understanding, although it can appeal to their content (including other aphorisms as a literary genre), contradict them, argue them, supplement them, comment, etc.

The use of aphorism as a stylistic means was known to European literature in antiquity. Thus, the poem “Ἔργα και Ἡμέραι” by Hesiod (VIII—VIII BC) consists mainly of teachings, advice and warnings, mainly in the form of sayings of generalized content ("eternal truths"), which are used as a means of convincing the reader that work and its material benefits are the real meaning of human life. Aphorisms are found in many monuments of medieval European literature, starting with the Old English epic poem “Beowulf” (late VII — early VIII century) [5.15] and ending with “The Canterbury Tales” (late XIV century) by J. Chaucer. One of the most famous examples of the inclusion of aphorisms in a literary text in the literature of the Middle Ages is the widely known work of the Spanish writer X. Manuel's "El Libro de los Enxiemplos del Conde Lucanor et de Patronio" (1335), consisting of five books, where the 2nd, 3rd and 4th books are collections of sayings on the themes of the 51st novella, placed in the first book. Aphorism as a verbal means of expressing thoughts of generalized philosophical content was addressed in their works by all the classics of world literature, most of whom were not aphorist writers (they never created or published books of aphorisms as a literary genre).

Aphorisms included in the literary text become widely known and acquire a “second life” thanks to the long tradition of extracting them from the context and collecting them in the form of separate books. This tradition originated in antiquity. The most famous compilation of that time is “Menandri sententiae”, a collection of poetic sayings extracted by Menander (about 343 — about 291 BC) from the works of ancient Greek playwrights. This collection was very popular in the ancient world and medieval Europe (it was also translated into Old Slavonic).

The religious and literary understanding of aphorism was first explicated at the turn of the XV—XVI centuries, when treatises appeared in the form of theological aphorisms. One of the first works of this kind was “Aphorismi compunctionis theologicales” (1497) by the Swabian Catholic physician Hieronymus Baldung. The religious understanding of aphorism has received its greatest development relatively recently (since the second half of the twentieth century) due to the extrapolation of the concept and term aphorism to denote generalized sayings in the canonical and theological literature of various religions of the world. Such sayings have long been an integral part of sacred texts and religious dogmas. Thus, in the ancient Egyptian sacred code “Book of the Dead”, which was formed mainly in the era of the New Kingdom (from 1550 to 1070 BC) and includes the sacred “Texts of Sarcophagi” preceding it (late III — early II thousand BC) and “Texts of Pyramids” (III thousand BC), a lot of aphorisms like Life rises from death are used (“The chapter on how not to let the body die”), Deception and cunning are disgusting ("The hymn of praise to Ra when he rises above the horizon and when he sets down in the land of eternal life"), The disgusting thing is uncleanness ("The Chapter on the Transformation into a Bird"), etc.

Many sayings of generalized content are contained in the oldest religious written monuments — the Indian “Rig Veda” (II thousand BC), the Iranian “Avesta” (II—I thousand BC), the Jewish “Tanakh” and “Torah” (mid-I thousand BC), the Indian “Tripitake (Tipitake)” (the second half of the I millennium BC) and “Bhagavad Gita” (the end of the I millennium BC), etc. The Bible is replete with sayings of generalized meaning (“New Testament”, I century AD) [12.2], aphorisms are many of the verses in the surahs of the “Koran” (VII century) [13.5]. In canonical tests, aphorisms can occupy the main place. For example, “Dhammapada” (about III century. B.C.), which includes, according to legend, the statements of the Buddha himself, consists only of poetic sayings generalized in content. Part of the biblical texts consists mainly of aphorisms — the Book of Ecclesiastes (Old Testament), the Sermon on the Mount of Jesus Christ (Matthew 8. 5-7), etc. A significant number of meaningfully significant and expressive aphorisms are also contained in the monuments of theological literature. Sayings from the works of Christian Fathers and Teachers of the Church are widely known.

The main features of a religious and literary aphorism are the recognition of its content as true regardless of the factual and logical justification (declarativeness), the acceptance of the stated provisions without reservations as a guide for further actions, judgments, norms of behavior, social relations (directionality). The declarative and directive nature of the aphorism determines the identification of its content with a certain religious model of the world, as well as the fixed nature of its form (lack of freedom of lexical and grammatical organization), which allows you to preserve (reproduce) the generalized saying unchanged with repeated use (which ensures one of the most important properties of religious texts - the continuity of the transmission of sacred knowledge).

Along with the term aphorism (often in the same list), the general terms utterance, thought, as well as advice, etc. are widely used to denote generalized statements of religious content. Within the

framework of religious styles (by direct participants of religious discourse), generalized sayings are usually not qualified as an aphorism due to its replacement

in the religious sphere of communication by more traditional genre concepts of teaching, parable, etc.

CONCLUSION

The pragmatic understanding of an aphorism as a verbal means of expressing general judgments and universal generalization of reality in the form of a phrase (phrasal text) implies its comprehension by native speakers within a particular kind of discourse, the sphere of speech communication used in a particular social or cultural practice, a field of knowledge (including scientific).

The observational understanding of the aphorism is characterized by a high degree of heterogeneity due to significant differences in the chronology of its

formation and development, the influence of various national (or international) traditions, various cultural trends and social processes, paradigms of scientific knowledge and linguistic cultures.

The empirical understanding of aphorism in modern European aphoristics is differentiated into nine most significant aspects: scientific and philosophical,

literary-philosophical, religious-literary, literary-artistic, literary-journalistic, literary- and national-legal, folk-poetic, poetic-rhetorical, everyday-linguistic.

Each aspect of the pragmatic understanding of an aphorism is based on its specific properties and functions (differential features) characteristic of the implementation of an aphorism as a verbal means within the framework of a given social or cultural practice, field of knowledge, etc.

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