

## THE FORMATION FACTORS OF ENGLISH LANGUAGE APHORISMS. APHORISTIC TEXTS

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**Abstract:** As aphorisms have been for millennia anthologized and de-anthologized, revived and mutilated, quoted and misquoted, they constitute their own cultural network. As such, a philological understanding of aphorisms is as necessary as a philosophical one: that is to say, one must examine not only their internal meaning but also the circumstances of their material production, transmission, and reception in history.

In Modern linguistics, a number of researches are devoted to the study of aphorisms as a phrase text and a fixed phrase. However, the concept of aphorism in linguistics does not have its own definition. In this regard the analysis of the linguistically relevant properties of the aphorism that characterize its linguistic nature is of current importance.

Aphorism, due to its expressive form and deep semantic content, is a unique phraseological unit. Due to their universality and semantic autonomy, aphorisms reflect the reality of a particular era, which supports the interest of scientists in considering this unit of language from different points of view. Despite the studies of aphorisms in various contexts, there is still no clarity not only in understanding the essence of aphorisms, but also in determining their scope, in characterizing the structure. In addition, the aphorism should be considered in a diachronic aspect, because it develops, reflects changes in society and the world as a whole. Oscar Wilde, as a representative of classical English aestheticism, is known to the world for his statements about English and American realities, about the peculiarities of the worldview of his contemporaries, about the values of that era.

### **Абстракт.**

Поскольку афоризмы на протяжении тысячелетий антологизировались и деантологизировались, возрождались и искажались, цитировались и неверно цитировались, они составляют свою собственную культурную сеть. Таким образом, филологическое понимание афоризмов столь же необходимо, как и философское, т. е. необходимо исследовать не только их внутренний смысл, но и обстоятельства их материального производства, передачи и восприятия в истории.

В современной лингвистике ряд исследований посвящен изучению афоризмов как фразового текста и устойчивой фразы. Однако понятие афоризма

в языкознании не имеет собственного определения. В связи с этим актуальным является анализ лингвистически значимых свойств афоризма, характеризующих его языковую природу.

Афоризм, благодаря своей выразительной форме и глубокому смысловому содержанию, представляет собой уникальную фразеологическую единицу. Благодаря своей универсальности и семантической автономности афоризмы отражают действительность той или иной эпохи, что поддерживает интерес ученых к рассмотрению данной единицы языка с разных точек зрения. Несмотря на исследования афоризмов в различных контекстах, до сих пор нет ясности не только в понимании сущности афоризмов, но и в определении их объема, в характеристике структуры. Кроме того, афоризм следует рассматривать в диахроническом аспекте, поскольку он развивается, отражает изменения в обществе и мире в целом. Оскар Уайльд, как представитель классического английского эстетизма, известен миру своими высказываниями об английских и американских реалиях, об особенностях мировоззрения современников, о ценностях той эпохи.

**Key words:** aphorism, maxim, phenomenon, enlightener, refutation, remarkable, ambiguously, concretization, destruction, semantic content, immoral paradox, homogeneous concept, irrationalism,

### Introduction

Aphorisms are the subject of research by linguists, literary critics, historians, and philosophers. However, despite the ancient origin of aphorism, as well as the widespread use of aphorisms in speech, the phenomenon of aphorism has not yet been fully studied. What is confirmed in the very definition of the concept of "aphorism", which is interpreted by linguists in different ways.

The term "aphorism" has been known since ancient times. This genre was especially developed in Greece. The sayings of ancient Greek thinkers such as Pythagoras, Democritus, Socrates, Plato, Aristotle, Epicurus, Epictetus, Plutarch have become widely known. The ancient Greek scientist Hippocrates called aphorisms his medical treatise on the symptoms and diagnoses of diseases, the art of healing and prevention. However, there is information about the wider use of the word "aphorism" in ancient literature. In addition to the medical term, this word already then meant a maxim, a gnome, a wise saying. In the XII century. Dante used the word "aphorism" only in a medical sense. In subsequent centuries, aphorisms began to be found in a number of countries in various sciences, especially in those in which there were no methodological and practical justifications: in jurisprudence, philosophy, politics, natural sciences (Vaganova 2002: 26).

In the future, the word "aphorism" penetrated the literature of different countries in various ways. So in German, Spanish and Italian, the word "aphorism" has become a

collective term for homogeneous concepts. In French, instead of "aphorism", the word "maxim" was used, and the word "aphorism" itself was used only in the medical field.

In France, interest in the genre of aphorism arose as early as the middle of the 16th century. Aphorisms, sayings and maxims of the French moralist of the 17th century were especially popular. François de La Rochefoucauld. His "Maxims and Moral Reflections" were the result of extensive life experience and represented a whole code of worldly philosophy. During the Enlightenment there were significant changes in the concept of "aphorism". It was at this time that the Spanish writer Baltasar Gracian established aphorism as an independent genre in literature. An outstanding master of aphorisms of the Enlightenment was the German writer and scholar Georg Christoph Lichtenberg.

The starting point of his work was a sharp opposition to all existing, sacred traditional social norms and orders, which he put to the judgment of reason. However, his ideas, like those of many German enlighteners, suffered from abstraction and were aloof from political problems. In the XVIII century. the aphorisms of such famous French and German authors as Voltaire, Montesquieu, Diderot, Kant, Goethe, Schiller are widely distributed. Nietzsche, who worked in the 19th century, was hailed in Germany as the "leader" of aphorism. His aphorisms are characterized by extreme paradoxicality, individualism and irrationalism.

The aphorism of these countries has much in common. Compared with the aphorism of Germany and France, the aphorism of England and America in the XX century. Received less development. With regard to the aphoristic terminology adopted in these countries, it can be said that the terms "English aphorism" and "American aphorism" do not have clear contours and no solid theoretical work in this direction has been created there. At present, in both countries, almost no books of isolated aphorisms appear, and also a small number of scientific works on aphorisms, but work is well done on creating collections of aphorisms.

English aphorism tends, on the one hand, to moralistic edification (F. Bacon, J. Ruskin), on the other hand, to immoral paradox (O. Wilde, B. Shaw). In the form of a paradox, the aesthetic structure of the aphorism (a contrasting combination of concepts) is completely exposed and at the same time its aesthetic content is decomposed, since the aphorism is no longer based on the assumption of eternal, monumental laws of being and thinking, but on an unexpected, effective removal and refutation of them, moreover, in the game opposites, the boundaries of good and evil, truth and falsehood are lost.

Bernard Shaw is mainly the author of introductory aphorisms, characterized by paradoxical form. It is no coincidence that F. Engels, who appreciated Shaw's talent, called him a "paradoxical novelist."

(Manyakina: 1980 - 134).

As for American literature, it can be seen that it is not as rich in aphorisms as English. The aphoristic work of Mark Twain is quite remarkable in it. His Notebooks, published for the first time only in 1935, are full of aphorisms, in which humor is often combined with the sharpest satire. One can cite, for example, such a characteristic aphorism of his: "We in America have received three invaluable gifts: freedom of speech, freedom of conscience and prudence, which keeps us from using them" (Anastasyeva 2003: 15). His words sound like a slogan for all the progressive forces of his native country: "Peace, happiness, the brotherhood of people - that's what we need in this world." M. Twain appreciated aphorism and rightly noted: "The correct dosage of aphorism: a minimum of words, a maximum of meaning." Twain's aphorisms exactly correspond to this dosage, and, in addition, they are very original, witty and optimistic (Korolkova A.V, 2005: 312).

The aphoristic text is no doubt a special kind of text, having linguo-style and genre specificity. On the one side, aphorisms are called short, deep in content and complete in meaning judgments that belong to a certain author and are enclosed in a figurative, easy to remember form. On the other hand, "... aphorisms, as a mirror of national culture, contain a large amount of information about the traditions, foundations, originality of the worldview and mentality of a particular language community" [1, p. 58]. The communicative direction of stylistics makes it possible to better understand the nature of aphorism.

In the creation of the linguo-style specificity of an aphoristic text, along with other style features, artistic and figurative speech concretization is also involved - the basic style feature of artistic speech, which, being determined by a whole complex of extralinguistic factors, acquires a specific character that distinguishes it from figurative concretization in a literary and artistic text.

Aphorism is subject to the widest sphere of communication (science, art, politics, law, religion, life, etc.). As for the form of thinking, aphoristic statements combine logical and figurative thinking, and also realize the aesthetic, communicative, expressive function of the language.

The purpose of communication can be very diverse. Aphorism is characterized by completeness of semantic content, brevity and refinement of verbal expression, aphorisms are often called worldly wisdom. Often, an aphorism does not cause controversy in the reader, it only reminds of simple truths that a person neglects. In aphoristic, a punning play on words is widely used, logical shifts, manifested in the opposition of similar concepts and identifications of opposite ones; surprise is achieved by the destruction of associations attached to words

### Conclusion

It should be noted that although aphorism is a significant and ancient science, theoretical ideas about it are very vague.

The very concept of "aphorism" is defined ambiguously and is understood in different ways. There are a huge number of definitions of aphorism proposed by different scientists. In the understanding of some, an aphorism appears as a deep, instructive thought in a brief figurative form; while in the presentation of others, the aphorism is a paradoxical judgment in a sophisticated style, gravitating towards originality. In order to characterize the aphorism more fully, consider some of the most revealing definitions.

From the above definitions, several distinctive properties of aphorism can be distinguished, such as: conciseness, paradoxicality, originality, memorability, and also, often, the presence of an author.

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