

## **Linguoculturological Aspect of Aphorisms in Different System Languages**

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**Summary:** Aphorisms have always attracted the attention of linguists not only by the conciseness of the form of expression, but also by the mechanisms for creating meaning, the capacity of the form, the properties of universality, generalization, didacticity.

**Keywords:** aphorism, structural features, semantic features, semantic depth, implicit meaning, small text.

The current stage of the study of political speech demonstrates the obvious increased interest of linguists in political discourse, the emergence and subsequent development of which is due both to the laws of the historical development of society and to significant changes in the current socio-political life. As emphasized by E.I. Sheigal, if in foreign studies the problems of language and power, language and ideology were the focus of attention of scientists for a long time, approximately from the end of the 50s of the XX century. (Klemperer 1947; Atkinson 1984; Tannen 1987), then in Russian linguistics, scientific studies of the language of politics, being limited by ideological considerations, began to be carried out mainly from the beginning of perestroika.

1. Aphorisms are widely used in the culture of different peoples. They serve as a means of storing and transmitting philosophical generalizations, wisdom, carry out didactic functions and attract attention with their conciseness. Aphorism, like many other genres of minimalism, has all the properties and categories inherent in the text (integrity, cohesion,

completeness), are characterized by specific didactic and cognitive functions) and represent a special text system.

2. Aphorisms have the following characteristics:

stability (stability of use, structural-semantic stability, semantic stability, lexical stability, morphological and syntactic stability);

· complicativity, i.e. "a specific complication of the semantic structure", reflecting in them "the results of human cognitive activity"; rethinking of its components; systemic.

3. The following types of aphorisms are distinguished:

didactic - gnomes - teachings, usually poetic and anonymous, but sometimes uttered directly on behalf of their writer:

Philosophical hriyas that convey the sayings of the sage in the context of a biographical or anecdotal story about him

4. An aphorism, as a minimal text, can be regarded as a specially arranged mechanism that has the ability to contain extremely highly concentrated information. If we compare a simple sentence from colloquial speech and an aphorism, then we can easily see that the main thing is that it is able to contain, store and transmit what remains beyond the possibilities for the former.

5. The fact of the extreme popularity of aphorisms in the culture of different peoples, of course, requires explanation. The pragmatics of laconicism and the semantic capacity of the aphorism, the potential for generalization, systematization and universalism that aphorisms possess require explanation. Brevity in itself is neither good nor bad, and the desire for it is explained both by subjective reasons, a certain tendency to brevity of expression, as well as objective reasons, the very specifics of the genre of aphorism, which allows generalization, edification, teaching.

Brevity is only one of the constructive features of genre construction. Each of the genres of minimalism has its own internal structure, its own laws of development, and is largely an ethno- and socio-specific artistic and aesthetic form. As the analysis of the aphorism shows, this is a fairly specific type of text in terms of internal structure and genre form, which is set by a number of text-forming factors:

The minimum sizespecificity of the structural and semantic organization;

· communicative-pragmatic specificity.

Thus, it would be wrong to say that it is the form, in particular the minimum dimensions, that is decisive. As in other forms of minimalism, all three parameters of text formation are inextricably linked.

The minimal text uses one of the essential characteristics of the semantics of a linguistic expression - the implication structure, that is, the very property of the semantics of the text that allows you to expand the structure of the generalization and draw a didactic conclusion.

The aphorism involves semantic mechanisms for creating a generalization, deploying a generalization structure, while the volume of the text does not matter for the implementation of the main pragmatic setting of the text - the functions of generalization, systematization, universalization. The form of a minimal text, as it has developed in the culture of many peoples, is characterized by the property of universality, generalization, systematization (as well as in proverbs, sayings, vents of minimalist poetry)

The main ways of translating aphorisms is a translation that conveys a given aphorism with the help of lexical means. Some authors also speak of "free" translation, others of "descriptive translation". In contrast to the "one-word" and closer to what is called a free translation, the semantic content of an aphorism can be conveyed by a variable phrase. Tracing, or literal translation, is usually preferred in those cases when it is impossible to convey the aphorism in the integrity of its semantic-stylistic and expressive-emotional meaning by other means, and for one reason or another it is desirable to "bring to the reader's sight" the figurative basis. Descriptive translation is reduced, in fact, to the translation of not the aphorism itself, but its interpretation, as is often the case with units that do not have equivalents in the target language. These can be explanations, comparisons, descriptions, interpretations - all means that convey the content of the aphorism in the most clear and concise form. Most often, we remember contextual translation, of course, in the absence of equivalents and analogues - when an aphorism has to be conveyed by non-phraseological means.

As structural features of aphorism, its stability, intertextuality, authorship, brevity, expressiveness, memorable form are noted. The semantic features of an aphorism are depth (implicitness), the presence of words-concepts, generalization, universal validity, timeless nature, completeness, paradoxicality. The data of an experiment conducted to reveal the semantic depth of aphorisms are given. The status of aphorism in the language as a small format text is established. The unrelenting interest in the study of aphorisms can be explained by a number of circumstances, including the dominance of the anthropocentric paradigm in modern linguistics, which implies a focus on the study of linguistic units (which include aphorisms), reflecting the way of seeing the world and the way of thinking of this or that people. Another reason for the relevance of the study of aphorisms can be called the debatable nature of the main linguistic parameters of an aphorism: its definition, structural and content features, functions, place in the paremiological fund of the language; this is an indicator that the aphorism appears to researchers as an insufficiently defined phenomenon, which means that it requires a more detailed and comprehensive study. Finally, the semantic aspect of aphorisms seems relevant from the point of view of linguistic research with the aim of further developing a strategy for their translation. The definition of aphorism can be found both in various encyclopedic, explanatory, linguistic dictionaries, and in a fairly large number of publications of various authors on this topic. In dictionaries, as a rule, a short, concise definition is given to an aphorism, reflecting several basic, the concept of forming features: "a short expressive utterance", "a laconic utterance honed in form and expressing a generalized idea". The authors of scientific articles offer slightly more detailed definitions of aphorism: "a certain saying that expresses in an artistic form the complete thought of the author", "a type of statement that allows, without evidence, without complex argumentation, only by the power of sophisticated unexpectedness of the formulation, to convince with a

pure statement, not so much proving as striking ". The most detailed, detailed definitions of aphorism should be sought in dissertations and monographs of authors who have devoted a lot of time and effort to studying this issue:

“An aphorism is a text of a small form, which implicitly contains wider information than that which is expressed explicitly” [9], “a short utterance of a phraseological type, which has such properties as the presence of words-concepts in the structure; certification , reproducibility, separate design ” [14]. As you can see, there are many definitions of aphorism, and their number continues to grow steadily. This is by no means due to the fact that the proposed options seem to other authors to be erroneous or inaccurate; the point, obviously, is that aphorism is a very multifaceted phenomenon, similar in its individual characteristics to other phenomena, but also possessing features that belong only to it. Of course, it is difficult to describe such a phenomenon in one sentence without missing a single important detail. Having considered the definitions of aphorism from various sources, we came to the conclusion that in the main points they do not contradict each other, but only highlight the specific features of the aphorism that are most important in the opinion of one or another author.

Another controversial issue regarding aphorisms is the set of their features, that is, such characteristic features that make it possible to single out an aphorism as an independent language unit. Various authors distinguish an unequal number of such signs. The reason for this lies, in our opinion, in the fact that not all authors have the opportunity to fully devote their research to the study of aphorism as such, to study it as an integral speech work, that is, a set of individual elements that are inextricably interconnected with each other. Most often, scientific works are devoted to the study of a specific aspect of aphorism (in the light of intertextuality [4], in terms of structural characteristics, aphorisms by R. M. Rilke in the aspect of translation [7], etc.). Less commonly, they cover a whole range of issues and, as a rule, are monographs (“ Aphoristics ”, “Russian Aphoristics ”, etc.), in isolated cases, articles (“ Aphoristics is a laboratory of thinking”). Thus, it seems appropriate to combine and summarize the available information. As a result of the study, we have identified the signs of aphorisms, which are divided into constitutive, that is, inherent in all aphorisms without exception, and optional, which may be characteristic of a particular aphorism, but are not concept-forming features. In other words, in the absence of optional features in an aphorism, this statement does not cease to be an aphorism. The features we have identified are further subdivided into structural and semantic ones. It is most convenient to present these signs in the form of Table 1. Table 1 Signs of aphorisms Structural Semantic Constitutive Stability, intertextuality, the presence of a specific author Depth / implicitness, the presence of concept words, generality, general significance, timelessness, claim to truth Completeness Optional Brevity, expressiveness, easy memorable form Paradoxicality As can be seen from Table 1, the structural features of an aphorism characterize its structure, internal and external form, a kind of frame, a shell for semantic content. Let us briefly explain their features. The stability of an aphorism implies its regular reproduction in speech in an unchanged form, with the preservation of all components and the order in which they follow. A sign of intertextuality lies in the fact that aphorisms, as a rule, are successfully woven into the fabric of other texts and often contain references to other texts themselves. The presence of a specific author

means that the authorship of the aphorism is known for certain and recorded in material sources. The completeness of the aphorism lies in its semantic and structural integrity. A sign of brevity of an aphorism is that most aphorisms are characterized by a small volume and, as a rule, one aphorism is one sentence, although, of course, there are exceptions. The expressiveness of the aphorism lies in its special expressiveness, which is achieved through the use of vivid language forms. The easily remembered form of an aphorism is determined by its special rhythmic intonation form; this subsequently affects its use. The structural features of aphorism seem to us to be quite fully studied due to the fact that they lie "on the surface", are easily visible and do not present any particular difficulty for their comprehensive study, which cannot be said about the semantic features of aphorism that characterize its inner content - the essence of the statement, hidden from eyes, and this significantly complicates the task of researchers of aphorism. Let's consider this issue in more detail. Our study allowed us to conclude that such a sign of aphorisms as "depth" is recognized by all authors and does not cause controversy. Some authors instead of the concept of depth use a special term - implicitness. Implicitness in the language is understood as "meaning or additional elements of meaning that are present in terms of content, but absent in terms of expression" / that is, the subtext of the statement. In other words, this is "information that does not constitute the direct meaning of the text components recorded in the dictionary, and, however, is perceived by the listener of this text" . Depending on the context of the situation, background knowledge of the recipient and his personal experience, the information contained in the statement can be perceived differently. Thus, O. Wilde's aphorism "An echo is often more beautiful than the voice it repeats" literally describes the situation when a voice wave reflected from an obstacle returns a sound that is more beautiful than the original sound; and this situation seems quite natural. However, this saying could not be called an aphorism if it did not have a subtext hidden behind the literal meaning, which is characterized by such depth that it can be interpreted in a large number of options depending on the prevailing context, the range of the recipients' thesaurus, their life experience and the degree of concentration of attention. The results of the survey conducted in the framework of this study confirm this statement. So, O. Wilde's aphorism presented above was offered to ten respondents with a request to interpret the meaning of this statement. As a result, eight people offered their own interpretation of the aphorism, none of which is repeated; two people did not see the hidden meaning in the proposed aphorism, but understood it literally. Moreover, one of the respondents offered two completely different interpretations of the aphorism (they are presented below under numbers 6 and 7); two people were asked to provide context for a better understanding of the aphorism, explaining that in different situations they can understand the statement in different ways. The following interpretations of the aphorism were proposed: 1. It often happens that in the process of communication a person, without suspecting it, expresses a very clever thought that strikes his interlocutors with its depth and, possibly, subsequently has a certain impact on their lives (and this person can do not even guess, or he himself is amazed at the depth of his thought "oh, how he said!"). 2. When talking about events, people embellish parts of them so that any story, traveling from person to person, acquires new details and subsequently sounds more impressive and dramatic than the original version. 3. Many people have idols that they strive to be like, try to imitate them, adopt their best qualities, get rid of their shortcomings, thereby constantly improving

themselves, surpassing their idols many times over, as if becoming their improved versions.

4. When we pay attention to a successful person, only his achievements and victories catch our eye, and we do not think about the fact that these successes were given to him with great difficulty and that every day he has to go through a lot to maintain his status.

5. Good deeds are always rewarded to people with good, multiplied many, many times over.

6. Echoes of events are often more important than the act itself.

7. Often people do not notice the happiness that is near them, but instead they are chasing something far away that seems more beautiful to them.

8. It happens that a person has some idea, but he lacks the ability to implement it, and another person, on the contrary, has such an opportunity, but cannot think of this idea himself; taking the idea from the first person, the second creates something ingenious.

9. Today is good, and tomorrow will be even better. Only by constantly practicing, a person achieves high results; each time, passing the same way, a person does it a little better and faster. Thus, the result of this small experiment clearly demonstrates that the aphorism has a special semantic depth, which implies a plurality of interpretations. Presumably, the "level" of depth for each aphorism will be different: some statements will generate many meanings, others will have fewer interpretations. One way or another, depth will always be an essential feature of an aphorism. Another important meaningful feature of aphorisms is the presence of concept words in them. These are words that denote important, relevant concepts for all people in general or a particular people in particular and represent the semantic core of the aphorism [14]. It is noteworthy that before A.V. Korolkova, who noticed the presence of such a distinctive feature in aphorisms, none of the researchers mentioned it, moreover, even in subsequent studies, few of the authors paid due attention to this feature. Meanwhile, A. V. Korolkova argues that absolutely every aphorism is characterized by the presence of at least one word-concept, otherwise this statement cannot be considered an aphorism [14]. Indeed, this is confirmed by numerous collections of aphorisms, built according to the thematic division of aphorisms into groups, each of which is represented by one or another concept: "love", "family", "religion", "politics", etc. Let's illustrate this statement with an example. Aphorism G.U. Beecher "Books are windows through which the soul looks at the world" [8] expresses a certain thought that each recipient perceives and interprets in his own way, depending on how he understands the concepts contained in this phrase "book", "soul", "peace". If this saying were not characterized by the presence of concepts important to humanity, it would hardly have found a response among so many people who think about it, discuss it, paraphrase it, use it in their works, etc. The next semantic feature of aphorism is generalization. It is due to the fact that "the subject of the aphoristic genre is the general, abstract, abstract as a source of explanation of the singular and concrete." In other words, the aphorism does not describe specific objects of reality, but expresses a general concept about these objects. Some authors also talk about the presence of a kind of markers of universality in aphorisms, which can be such words as "every", "any", "all", "always", etc. [10]. For example: "All philosophies are ultimately absurd, but some are more absurd than others", "All commerce is an attempt to determine the future", "Everything should be taken seriously when humor fails" [1]. The presented aphorisms of S. Butler contain markers of universality "everything", "everyone", "everything", which clearly make it clear that this statement is true for any situation of this kind, no matter with whom and at what time it happens. However, such markers of universality cannot be considered an integral part of aphorisms, since most

of the aphorisms do not contain them: “Life is fatigue that grows with every step”, “Robbers demand a wallet or life, women and both” [1]. Such signs of an aphorism, as universal validity and timelessness, are closely related to each other and follow from the two previous features described above. The general significance of an aphorism is “a certain value of the information contained in it for a wide range of people” [2], which is due precisely to the presence of concept words in the aphorism, as well as its generalization.

The fact that aphorisms set forth eternal philosophical problems that do not change over time points to such an important feature as timelessness. Of course, due to the fact that some important concepts for people may fade away [11], the significance of aphorisms containing these concepts will also fall, but this happens extremely rarely and affects single aphorisms - it is obvious that such concepts as “love”, “friendship”, “family”, etc. will exist forever, and with them aphorisms will continue to exist. It is thanks to the combination of all these signs that we still read and discuss aphorisms created many tens and hundreds of years ago: “No matter how short the words “yes” and “no”, they still require the most serious reflection” (VI century BC. BC), “When the heart rejoices, the face blooms” (IV century AD), “Science is nothing but a reflection of reality” (XVII century) [8]. Aphorisms contain the result of the author's observations, his accumulated knowledge and experience. Being the focus of universal philosophical ideas, aphorism is seen by many authors as a form of knowledge of reality and a source of truth, as a result of which such a sign of aphorisms as a claim to truth is singled out. However, the presence of this feature does not mean that the aphorism will be accepted by everyone as an unshakable truth and will not cause controversy. As you know, any phenomenon has at least two different sides, and from this point of view it can be described by several people in completely different ways, but at the same time, each of these descriptions will be true.

That is why one can often find aphorisms describing the same phenomenon from different positions: the aphorism of F. Bacon “Friends are thieves of time” [1] and the aphorism of M.T. Cicero “Without true friendship, life is nothing” [8]. In the first case, the situation receives a negative assessment, in the second, a positive one, but, one way or another, both aphorisms describe a certain life experience, and each of these aphorisms carries a grain of truth. Aphorisms are always self-sufficient statements, characterized by the presence of such a feature as semantic completeness. “An aphorism can be considered independent and complete if it does not require knowledge of the context or special knowledge related to the author’s work and his views” [10]. Very often, full-fledged works become sources of aphorisms; initially, aphorisms are woven into the canvas of the narrative, logically connected with previous and subsequent phrases, however, due to semantic completeness, they can be isolated from the general context and then used as independent statements. For example, the aphorism of E.M. The remark “A man is weak in this and his charm lies” [8] is initially part of a whole work, in the context of which it acquires its own specific meaning: “Do you think I don’t know why you have looked into Scheherazade three times in the last two weeks? For the first time, you had a blue-eyed, black-haired miracle of beauty with you, then you came alone. Man is weak in this and his charm lies.

However, the aphorism, having semantic completeness, can be understood outside this context. Some authors talk about another meaningful feature of paradoxical aphorisms. It is worth noting that among the meaningful features of aphorisms, paradox is also an optional feature, since it is not found in all aphorisms. However, aphorisms with this feature are of particular value, because they "are able to draw the reader's attention to something unnoticed, contradictory, contain accurate witty observations about reality and an unexpected interpretation of a particular phenomenon." A paradox is understood as "a judgment that disagrees with a generally accepted judgment or opinion" [13]. Thus, paradoxical aphorisms express an unexpected thought that exposes ordinary things and phenomena in an unusual form or presents them in a new light. For example, the aphorism of F. Bacon "Nature is conquered only by obeying its laws" [8] is paradoxical in its essence, since the thought contained in it may seem contradictory at first glance. It is believed that there is only one way out of two: win or obey; however, the author of the aphorism makes us look at this situation from a new angle - you can win by obeying, but how exactly everyone should decide for himself. In accordance with the selected features, some of which correspond to textual categories, most authors attribute the aphorism to a small format text. At the same time, a small-format text is commonly understood as "a text that is visible and observable in the smallest details, possessing such important characteristics as separateness, emphasis, formal and semantic self-sufficiency, thematic certainty and completeness" [16]. Obviously, the aphorism meets all of the above criteria. It should also be taken into account that the authors focus not only on the small format, but also on other specific features of the aphorism that distinguish it from other texts. So, I.A. Nalichnikova explains that "an aphorism is still a special type of text with its own characteristic features: the absence of a plot and title, the absence of architectonics forms (beginning, end, epigraph, epilogue, storyline) and chronotope, the presence of a tendency to the emergence of a new meaning of aphorism." HER. Ivanov and E.G. Teslenko argue that "an aphorism is a specific type of text" due to the fact that "one and the same aphorism can act as an independent speech work and as a microtext - an integral part of a macrotext" [10]. The textual status of aphorism declared by many linguists does not prevent it from being part of other texts of a different linguistic nature [12, 19]. It should also be noted that the group of constitutive features makes it possible to single out aphorisms among many related concepts, which, as a rule, include 132 proverbs, sayings, catchphrases, quotations, and sometimes phraseological units. They are adjacent because a certain part of their characteristics coincides. Based on this, many authors (Yu.E. Prokhorov, M.L. Gasparov, I.G. Olshansky, O.V. Melnikova, D.A. Kryachkov, S.G. Gavrin, etc.) identify the aphorism with some (or even all) of these concepts, often combining them under one common name paremiological statements. However, we adhere to the opinion of the authors (E.O. Polchaninova, S.G. Shulezhkova, O.A. Dmitrieva, etc.), who call for distinguishing between these concepts, since in addition to similar features, they also have opposite features, and are also characterized by different functions. So, for example, the main difference between a proverb and an aphorism is that it does not have a specific authorship. Obviously, the saying, being a kind of truncated proverb, also cannot be identified with an aphorism. The catchphrase is characterized by maximum conciseness and, although it has a specific authorship, it does not imply its mandatory knowledge and use in speech by interlocutors. At the same time, the catchphrase is designed to illustrate a situation,

and the aphorism is to prove to the interlocutor the legitimacy of actions or the correctness of thoughts. Phraseologism and aphorism, despite the presence of a common sign of stability, cannot be identified on the grounds that a phraseological unit is a phrase that is not finished in semantic and grammatical terms [18, 20], while an aphorism always has completeness. A quotation, which is a literal citation of someone's words with an indication of the author and source, is also often identified with an aphorism. But since not every quotation has such characteristic features of an aphorism as the presence of concept words, depth, informative density, generalization, claim to truth, completeness, we consider it right to distinguish between these two concepts. However, we recognize the possibility of a quotation becoming an aphorism, provided that all the signs constitutive of an aphorism are present; every aphorism was once a quotation. Thus, an aphorism is an independent linguistic unit that has a number of features that allow it to be distinguished from a number of related concepts. Possessing a deep meaning and being a source of knowledge accumulated over the centuries, an aphorism presents a particular difficulty for translators. The article deals with the structural and semantic specificity of aphorism as a striking phenomenon of language and culture. As structural features of aphorism, its stability, intertextuality, authorship, brevity, expressiveness, memorable form are noted. The semantic features of an aphorism are depth (implicitness), the presence of words-concepts, generalization, universal validity, timeless nature, completeness, paradoxicality. The data of an experiment conducted to identify the semantic depth of aphorisms are given. The status of an aphorism in the language as a small-format text is established.

As you can see, there are many definitions of aphorism, and their number continues to grow steadily. This is by no means due to the fact that the proposed options seem to other authors to be erroneous or inaccurate; the point, obviously, is that aphorism is a very multifaceted phenomenon, similar in its individual characteristics to other phenomena, but also possessing features that belong only to it. Of course, it is difficult to describe such a phenomenon in one sentence without missing a single important detail. Having considered the definitions of aphorism from various sources, we came to the conclusion that in the main points they do not contradict each other, but only highlight the specific features of the aphorism that are most important in the opinion of one or another author. Another controversial issue regarding aphorisms is the set of their features, that is, such characteristic features that make it possible to single out an aphorism as an independent language unit. Various authors distinguish an unequal number of such signs.

At the end of the 20th century, the democratization of public life led to a massive interest in the problem of political communication (Baranov 1991; Zilbert 1994; Levin 1998 and others) (Sheigal 2004: 8). Recently, such significant works as the publications of V.Z. Demyankov (Demyankov 2002), monograph by E.I. Sheigal (2004), monographs by O.N. Parshina (2007) and O.JI. Mikhaleva (2009). The interpretation of political discourse in most scientific studies includes the idea of it as one of the types of discourse with specific properties and functions. Among the peculiar signs of political discourse, it is necessary to note the visual and theatrical nature of the self-representation of political figures, the atonal image of their relationship, as well as the tendency for politicians to predominantly manipulative influence on mass and individual consciousness. Modern researchers of political speech also note the

ever-increasing expressiveness of modern political discourse ( Khazagerov (2002), Chudinov (2008), Sagaidachnaya (2009)), the main purpose of which is the struggle for power, and, consequently, drawing attention to the personality of the politician himself. Linguistic research at the end of the 20th century is marked by an appeal to the anthropological paradigm, which contributed to the spread of the opinion that all the meanings of natural language elements are " inherently subjective, anthropo- and ethnocentric " ( Vezhbitskaya , 1996: 6), and this directed linguistic problems towards analysis human factor. The ideas of studying the language of personality were expressed in the works of AM Peshkovsky (1959), I.A. Baudouin de Courtenay (1963), W. von Humboldt (1984), E. Sapir (1993), E. Benveniste (2002), F. de Saussure (2004) and others. The concepts of these scientists were developed in the works of G.I. Bogina (1984), Yu.N. Karaulova (1987), E.V. Ivantsova ( 2002 ) ; G. Lyabina (2007), OI Sharafutdinova (2008)) is also directly related to deep social changes in society. With the advent of competition in the political sphere, the individual characteristics of the linguistic personalities of politicians began to acquire particular importance. Since a person does not exist outside the language with which he comprehends the culture of his people, the formation of the anthropocentric paradigm contributed to the development of such a discipline as linguoculturology , which explores language and culture in their dialogue and interaction. Language, accumulating and transmitting information, is a mirror of culture, which "reflects not only the real world around a person, but also the mentality of the people, their national character, traditions, customs, morality, the system of norms and values, the picture of the world" (Ter-Minasova , 2000: 14-15). National and cultural specificity is characteristic of all levels of the language, but it is expressed most clearly through aphorisms, the internal form of which preserves and reflects the worldview of a particular ethnic group. To achieve the main goals of political discourse, political figures clothe their speech in a vivid form with the help of a variety of linguistic means of expression, the arsenal of which is quite large, and the intensity of the impact is high. Thanks to these means, the statements of politicians are often quickly remembered and subsequently considered precisely as aphorisms.

The importance of the problem of aphorism is also emphasized by the fact that research and publications of a number of leading domestic scientists, such as L.V. Uspensky (1964), G.L. Permyakov (1970), G.E. Kreidlin (1989), V.G. Kostomarov and E.M. Vereshchagin (1990), N.T. Fedorenko and L.I. Sokolskaya (1990). The question of understanding and defining aphorism as a linguistic phenomenon is of interest to many modern scientists. It is possible to single out several areas of research on aphorisms associated with different views on the nature of aphorism, which results in a fairly, but a systematic idea of aphorism as a linguistic and speech phenomenon. In addition, in the works of researchers, there is a bias towards the study of the aphoristic fund, recorded in lexicographic sources. As for "live" speech creativity in the context of discourse aphorization , it has not yet become the subject of theoretical research.

In the analyzed dissertations, T.I. Manyakina (1980), M.E. Elenevskaya (1983), E.Yu. Vaganova (2002), Wang Ling (2005), A.P. Shumakova (2006), which are devoted to the problem of linguistic and stylistic features of aphorism, and dissertation research by OA Dmitrieva (1997), AB Ammer (2005), concerning the issues of national and cultural

specificity of aphorisms, there is no comprehensive (system-linguistic, speech and linguocultural ) approach to their research. As for the national and cultural specifics, research in this area also extends to the corpus of aphorisms included in the annals of lexicographic sources. In addition, in the dissertations mentioned above, the subject of research is the moral and ethical features of aphorisms in British and Russian linguistic cultures . A comparative analysis of the value potential of the aphorisms of two cultures (Russian and American) across the entire spectrum of ethos characteristics is not traceable. In the light of the foregoing, we can conclude that the problem of a comprehensive study of the "living" aphoristic fund of the leading political leaders of Russia and the United States of the late XX - early XXI centuries. as an integrated linguoculturological and functional-pragmatic phenomenon requires analysis, systematization using an integrated approach, which indicates the relevance of the research problem. It should be noted that today there is only one dissertation research devoted to the analysis of the role and place of aphorisms in the formation of the style of a particular author (dissertation research by N.M. Kalashnikova (2004)), which also actualizes the attempt made in the dissertation to comprehensively study aphorisms through the prism linguistic personality of the producer. The object of this study is the individual aphorisms of the leading political figures of Russia and the United States of the late XX - early XXI centuries. V.V. Putin and George Bush Jr. The subject of the study is linguoculturological and functional-pragmatic features of aphorisms in the political discourse of V.V. Putin and George Bush Jr. as markers of their linguistic personalities. The hypothesis of the study is based on the assumption that the study of political discourse in the context of the functioning of aphorisms in it and the achievement of their perlocutionary effect will be effective if: 1) the linguistic status of speech aphorism, its role in the text space of political discourse and functional and pragmatic potential are revealed; 2) the role and significance of the storey component, which accumulates and generalizes culturally significant information and expresses the moral consciousness of the nation, is determined as part of an aphoristic statement as a means of realizing its atonal function; 3) the ideological characteristics of the linguistic personality of a political rhetorician were studied in order to correctly derive its axiological orientations. In this regard, the problem of the study is to identify the national-cultural and functional-pragmatic features of the speech aphorisms of political communicants through the prism of their characteristics as specific linguistic personalities in the aspect of broadcasting political dominants aimed at manipulating the audience, which is the purpose of the study. In accordance with the purpose, problem and accepted hypothesis of the study, the following tasks were solved:

- 1) determine the linguistic status of an aphorism as a small text form, identify the role of aphorisms in the formation of the text space of political discourse and systematize the linguistic criteria for isolating a speech aphorism through its specific language implementations at the phonetic, morphological, lexical and syntactic levels;
- 2) establish the functional and pragmatic potential of aphorisms and determine the features of their functioning in political discourse;
- 3) analyze aphorisms as translators of the identified national priorities of Russia and the United States;

4) to reveal the linguocultural and functional-pragmatic potential of V.V. Putin as translators of the political convictions of the leader of the nation;

5) to determine the features of the linguistic personality of George W. Bush Jr. through his aphoristic fund as an integrative unity of linguoculturological and functional-pragmatic potentials; 6) draw conclusions of a comparative nature regarding the linguistic personalities of V.V. Putin and George Bush Jr. as political leaders of nations based on the linguo - culturological and functional-pragmatic parameters of the aphorisms they produce.

The material of the study was 145 aphorisms by V.V. Putin and 160 aphorisms of George Bush Jr., extracted by continuous sampling from 74 texts of their speeches presented on official websites and in the media. Translations of aphorisms were made by the author of the dissertation. The empirical material of the work is also linguistic aphorisms of classical authors, selected from lexicographic sources. The methodological basis of the study is the principle of an anthropocentric approach to language and speech, which affirms the impossibility of the existence of language outside the personality; modern theory of political discourse, which interprets it as a special type of discourse, which is characterized by a specific set of properties and functions; provisions of linguoculturological research based on the functioning of the language, its interdependence and interaction with culture. In the course of the study of aphorisms and aphoristic statements of the leading political leader of America, it was revealed that they perform the following functions: representative, regulative, didactic, actional, integration. The implementation of these functions is carried out by George Bush by applying all three strategies - to increase, to decrease and theatricality strategies, as well as various tactics that make up the database of functions. Analysis of the aphorisms of George W. Bush Jr. indicates that the motivational-pragmatic level of his linguistic personality is mostly represented by a representative function. This function is carried out through the tactics of representation and analysis - "plus" of the strategy to increase and contributes for the most part to the presentation of the power, uniqueness and steadfastness of America and the characteristics of his personality, as well as through the tactics of analysis - "minus" in order to condemn terrorist actions. Pragmatically significant is the function of integration, which is often combined with an actional function, which is due to the need to unite the American people after the terrorist attacks of September 11, 2001 and the call to defend their country. The advantage of the representative function in the aphorisms of George W. Bush Jr. in comparison with the dominant didactic in the aphorisms of V.V. Putin confirms the democratic nature of American society, while Russian society is still at the beginning of the path to democratization.

The study of aphorisms at the verbal-semantic level of the linguistic personality of George W. Bush Jr. revealed the widespread use of stylistic figures and tropes, which are represented in the smallest number in the aphorisms of the Russian political leader. Parallelism, anaphora, epiphora, antithesis, simile, chiasm, anadiplosis, simile are distinguished among these stylistic figures, which often interact with each other and contribute to enhancing the expressiveness and expressiveness of speech, emphasizing the most important issues, ideas and attitudes. At the lexical level, the use of metaphors and epithets is noted. The intensification of the expressiveness of aphorisms is also carried out through the use of a

large number of abstract words that influence the creation of a "high style" inherent in aphorisms and characteristic of the proclamation of the fundamental values of American society - freedom, independence, democracy, and the representation of one's personal qualities. The use of colloquial expressions and words also takes place in Bush's aphorisms, the volume of which, however, is directly opposite to the volume of those used in the aphorisms of V.V. Putin, and is one tenth of the total number of expressive means. This fact suggests that these political leaders choose different ways to achieve the main atonal function of political discourse. Appendix 3 presents the results of a comparative study of linguoculturological and functional-pragmatic features of the aphorisms of V.V. Putin and George Bush Jr.

### Conclusion

The result of intensive modifications of socio-political life at the end of the 20th century and, as a result, the focus on the personality of the politician himself, his speech, the main purpose of which is the struggle for power, was the ever-increasing expressiveness of political discourse, which is achieved through a variety of linguistic means. The study showed that political discourse, thanks to a wide range of expressive means, generates vivid aphorisms, which, being spontaneous speech creation, presented in the form of statements, fix and reflect the worldview, the subjectivity of a linguistic personality as a generalized image of the bearer of cultural-linguistic and communicative-activity values that arise not only based on knowledge and information, but also on the politician's own life experience, and represent a personally colored attitude to the world.

As a result of the linguoculturological study of speech aphorisms V.V. Putin, it was found that the absolute value and goal of his political activity as the head of the nation is to improve the quality of life of Russians, to achieve the economic prosperity of the country. The necessity and importance of this course is proclaimed implicitly and in aphorisms reflecting moral, social and political values presented as a guarantee of a modern prosperous society. The third part of the total number of aphorisms of V.V. Putin expresses values that are predominantly moral in nature, such as honesty, justice, responsibility, modesty. The paramount place in the speech of George W. Bush Jr. occupy the political, fundamental values of the American people: freedom, independence, democracy and equality.

An exceptional place in the aphorisms of both politicians belongs to patriotism. However, if the patriotism of V.V. Putin is ready to defend his homeland, then in the aphorisms of George W. Bush he is expressed in recognizing and proclaiming the superiority of his country over others, the advantages and achievements of which are not only freedom and independence, but also a society based on democratic principles, in which everyone has opportunity and right to succeed. The personalities of both politicians are distinguished by their focus on social values. In the light of the current socio-political situation in the modern world society, subject to military and terrorist acts, one of the most important values proclaimed by them is security.

comparative study of the functional potential of the aphorisms of American and Russian political leaders has great explanatory power in linguoculturological terms, which revealed

their performance of various functions: representative, regulatory, didactic, actional, integration, modeling and predicting. Aphorisms of George Bush Jr. more characteristic of the representative function, which contributes mainly to the presentation of the power, uniqueness and steadfastness of America, as well as the characteristics of his personality. Despite the proclamation of V.V. Putin of the democratic principles of society, against the background of others, a didactic function is distinguished, which is inherent in aphorisms proclaiming the value of labor, a deliberate and reasonable approach to solving problems, a call for order, as well as moral values, which is primarily due to the prescriptive type of mentality. The prevalence of the representative function in the aphorisms of George W. Bush Jr. in comparison with the dominant didactic in the aphorisms of V.V. Putin can be considered evidence of the confirmation of the democratic nature of American society, while Russian society is still at the beginning of the path to democratization.

In the aphorisms of both politicians, the function of integration is noted, which is often combined with an actional function, which is due to the need to unite the people in order to protect their homeland.

The study of the verbal-semantic level of linguistic personalities V.V. Putin and George W. Bush demonstrated some difference in the choice of language means, with the help of which individual aphorisms acquire expressiveness and communicative-pragmatic specificity. Particular attention in the aphorisms of V.V. Putin is given to the lexical level, which for the most part is represented by a variety of colloquial phrases, vernacular, expressions with reduced vocabulary, which speaks, first of all, of his desire to get closer to the people and win universal recognition. With the help of these expressive means, V.V. Putin declares a fairly wide range of values, the central place among which belongs to the value of work, condemnation of inaction and an irrational and irresponsible approach to fulfilling one's obligations. Among the most frequently used means of expression in Bush's aphorisms, various stylistic figures are noted, including parallelism, anaphora, antithesis, comparison, chiasm, anadiplosis, comparison, which interact with each other and contribute to highlighting the most important issues, ideas and attitudes. The intensification of the expressiveness of aphorisms is also carried out through the use of a large number of abstract words that influence the creation of a "high style" characteristic for the proclamation of the fundamental values of American society - freedom, independence, democracy, as well as the representation of one's personal qualities.

A promising resource for the study of the problems put forward in the framework of this dissertation research is the analysis of speech aphorisms in other types of discourse using the material of other languages.

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