



КОГНИТИВНЫЕ ИССЛЕДОВАНИЯ В ЯЗЫКЕ Cognitive Studies in Language

DOI: 10.22363/2313-2299-2020-11-3-434-447
UDK: 811.161.1'373:398.9

Research article / Научная статья

Language as a Concept of Russian Aphoristics

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Abstract. The article describes aphoristics as an integral part of the language and culture studies reflecting the value system of the people's mentality diachronically and synchronically. Russian aphoristics has been preserving national identity, morale and values throughout centuries, for generations transferring cultural and historic memory of the people. However, aphoristics reflects not only unique, specific features of Russian culture and mentality but also demonstrates unanimity of the culture codes and the universal character of human values. The study specially focuses on the Russian aphoristics' sphere of concepts whereas, possible to outline and depict dozens of concepts specified on the level of culture as well. The concept LANGUAGE represents one of the key concepts of the human cognitive system, hence it is widely and diversely exposed in the corpus of the Russian aphoristics of the 18th—21st centuries. In aphoristics, LANGUAGE emerges in different ways. In Russian aphoristics, the specification of the concept LANGUAGE has got an ambivalent nature. Here LANGUAGE is realized in the homonymic phraseo-semantic field being verbalized by means of the most frequent components of the core and periphery of the phraseo-semantic field: LANGUAGE (Russian language, native tongue), foreign LANGUAGE, word, parole, syllable, etc.

Key words: aphorism, aphoristics, concept *LANGUAGE*, linguoculturology, linguistic worldview

Article history:

Received: 20.04.2020

Accepted: 30.04.2020

For citation:

Korolkova, A.V. (2020). *Language as a Concept of Russian Aphoristics*. *RUDN Journal of Language Studies, Semiotics and Semantics*, 11 (3), 434–447. doi: 10.22363/2313-2299-2020-11-3-434-447

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УДК: 811.161.1'373:398.9

Концепт язык в русской афористике

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В статье говорится о том, что афористика является неотъемлемой частью языка и культуры, отражает ценностную парадигму ментальности народа в синхронии и диахронии. Русская афористика сохраняет на протяжении столетий национальное самосознание, морально-нравственные ценности народа, обладает свойством передавать из поколения в поколение культурно-историческую память. Однако афористика отражает не только уникальность, своеобразие русской культуры и ментальности, но и показывает общность культурных кодов и универсальность общечеловеческих ценностей. Особое внимание в статье уделяется концептосфере русской афористики, в которой можно выделить и описать десятки концептов, реализующихся и на уровне культуры. Концепт *язык* является одним из основополагающих в системе знаний человека о мире, поэтому он широко и разнообразно представлен в корпусе русской афористики XVIII—XXI вв. Концепт *язык* актуализируется в афористике различными способами. Реализация концепта *язык* в русской афористике показывает его амбивалентность. Концепт *язык* в русской афористике реализуется в одноименном фразеосемантическом поле и вербализуется через самые частотные компоненты ядра и периферии: *язык (русский язык, родной язык), иностранный язык, слово, речь, слог* и пр.

Ключевые слова: афоризм, афористика, концепт *язык*, лингвокультурология, языковая картина мира

История статьи:

Дата поступления: 20.04.2020

Дата приема в печать: 30.04.2020

Для цитирования:

Korolkova A.V. *Language as a Concept of Russian Aphoristics* // Вестник Российского университета дружбы народов. Серия: Теория языка. Семиотика. Семантика. 2020. Т. 11. no 3. С. 434—447. doi: 10.22363/2313-2299-2020-11-3-434-447

Introduction

Modern linguocultural studies pay special attention to the issue of interrelation between language and culture. The topic of their interaction and interdependence is a key one. Language determines the means to study and learn, to cognize the world by various nations, predesignates their thought and mentality, and simultaneously makes up an integral constituent of the culture, rather its product. In the study “Russian phraseology: Semantic, Pragmatic and Linguocultural Aspects”, Prof. V.N. Telia rightly remarked that “culture and language maintain the dialogue”, while “culture is a kind of unique memory of the nation. And fulfilling its cumulative distribution function, language provides for the intergeneration dialogue going not only from the past to the present, but also from the present to the future” [1. P. 226].

Being an integral part of language and culture, aphoristics reflects the value paradigm of nation's mentality — both synchronically and diachronically. During centuries, the Russian aphoristics conserves national self-consciousness, moral and ethical values, and possesses the ability to transfer cultural and historic memory from generation to generation. The Russian aphoristics (as well as any other one) retains and reflects national cultural picturesqueness. Still, aphoristics concerns both — the unique identity of the Russian culture and mentality, and demonstrated the affinity of cultural codes and human value universality as of the examples of Russian sayings fixed in notions of *love*, *Motherland*, *happiness*, *generosity*, *friendship*, *time* and so on.

Methodology of the Study

The carried out analysis based on the descriptive and analytical method to characterize the concept *LANGUAGE* in Russian aphoristics. The main methodical principle used the continuous sampling of aphorisms having a keyword (concept) *LANGUAGE* from the nuclear and periphery zones of “The Dictionary of Aphorisms of Russian Writers”. Over 170 aphorisms were studied.

Discussion

Within the frames of various linguocultural studies, the issue of concepts is crucial, and concepts are treated as the basic cultural units, *sui generis* ‘clots of culture’ (according to Prof. Yu. S. Stepanov's terminology).

Until present, the origin of a concept causes discussion, and the definitions of the term remain variable. However, the majority of scholars agree that concept manifest itself as the main means of cultural translation of the value paradigm. In our study systematizing aphoristic matter, we reclined on the theory of Acad. D.S. Likhachev.

While approving the importance to study national conceptual sphere, Acad. D.S. Likhachev acknowledged the linguistic conceptual sphere, created by writers and the folklore, is extremely abundant. But a national language being ‘an exclusively cultural and mental phenomenon, representing spiritual, animated hypostasis’ used to be the background of creativity of each and every writer [2. P. 281].

Besides, Acad. D.S. Likhachev states the concept to be the result of collision between a dictionary entry meaning and individual (national) human experience. “Considering a word perception, its meaning and concept, we don't have to exclude a man (...), the perception of concept is the more broader and ampler, the more broader and abundant is man's cultural experience”, writes D.S. Likhachev [2. P. 282]. He specifies that concepts exist in ‘ideosphere’ of a man, depend on his experience and background knowledge. Concepts possess a certain potential of semantic substitution of a word which could be revealed in a certain context. These postulates of Acad. D.S. Likhachev pertain the studies of Russian

aphoristics conceptual sphere to full extent. Aphorisms of independent writers, poets, scholars reflect the richest cultural experience of the nation and the greatest personal cultural potential. Aphoristics render the linguistic worldview of the most learned and educated people of the time, and simultaneously, it partially reflects the ‘naïve’ worldview of the whole nation.

Nowadays studies of concepts’ content are numerous and multidimensional; see the significant works by Yu.Eu. Prokhorov [3], Yu.S. Spepanov [4], V.A. Maslova [5], G.V. Tokarev [6], Z.D. Popova and J.A. Sternin [7], N.F. Aliferenko [8], E.S. Kubryakova [9] and others.

As is generally recognized, concept actualization takes place through its verbalization. In course of the concepts’ analysis verbalized in the Russian aphoristics, in the structure of a saying, we determined the keyword and analyzed its lexico-semantic combinability.

Having accomplished the semantic analysis of the Russian aphoristics, and revealing the body of their keywords, it became possible to state that the Russian aphoristics key words being the semantic background of a saying, coincide with the basic verbalized concepts of the Russian culture, while the Russian cultural conceptual sphere practically coincide with the semantic blocks and phrase-semantic fields of the Russian aphoristics. However, we have to mention that the conceptual sphere and semantic space of the Russian aphoristics should be reasonably discriminated.

While representing the literary intention of an author the conceptual sphere of the Russian aphoristics still retains the basic generalized invariant to realize the definite concept. In addition, it’s necessary to mention, that the concepts of the Russian aphoristics make up an integral part of the so-called literary worldview. We’d also mark, that the verbalized Russian aphoristics concepts depict and demonstrate both — national aesthetic traditions and their individual independent authors’ perception.

The Russian aphoristics conceptual sphere lets us allocate and describe a few dozens of concepts which are realized at the level of culture.

The concept LANGUAGE is one of the fundamental concepts of human knowledge of the world which makes it to be broadly and variously represented in diverse linguocultures. As to the Russian linguoculture, the concept LANGUAGE is diversely foregrounded, and in aphoristics as well. In Russian aphoristics, the realization of the concept LANGUAGE demonstrates its ambivalence.

We’d like to say that the study is based on the aphoristic units registered and displayed in the “Dictionary of aphorisms of the Russian writers” (18th—20th centuries) [10].

We have to add that the aphorisms’ nature and their origin have been under studies for quite a long time, and no well-established approach exists. The issues of aphoristic studies were discussed in the works by E.E. Ivanov [11], N.T. Fedorenko and L.I. Sokol’skaya [12], K.M. Tangir [13], A.V. Korol’kova [14], Yu.Eu. Prokhorov [15; 16], Eu.M. Vereschyagin and V.G. Kostomarov [17],

N.O. Guchinskaya [18], O.A. Dmitriyeva [19], I.P. Sharapov [20], S.A. Shatalova [21] and others.

In the Russian aphoristics, concept LANGUAGE is revealed in the cognominal phraseo-semantic field and is verbalized through the most frequency components: *язык (русский язык, родной язык), слово, речь, слог* (literally: ‘language (Russian language, native language), word, speech syllable’), etc. The issue is discussed in detail by Prof. Yu.S. Stepanov [22].

The concept under study is to full extent revealed in the vast phraseo-semantic field ‘LANGUGE’ both in the nucleus (*язык, русский язык, родной язык*; lit.: ‘Russian language, native language’) and the periphery (*слово, речь, слог*; lit.: word, speech, syllable’). Russian aphorisms verbalize the concept LANGUAGE directly using the name of the concept and its synonyms belonging either to the nucleus or periphery spheres.

The diachrony of the Russian aphoristics demonstrates the semantic changes in the meaningful capacity of the concept LANGUAGE.

The Russian aphoristics of any epoch or time span helps find the sayings about *language*. Most frequently aphorisms about *language* are labeled with positive connotation. All aphorisms telling about the Russian language virtually render the meaning of pride, admiration, national identity, beauty, flexibility, euphony and eloquence. The Russian speech and language are the property of the nation, they are evolving together with the nation which is why language should be conserved and protected from any vulgar over-simplification.

Let’s make an example:

*Во век отеческим языком не гнушайся,
И не вводи в него
Чужого, ничего;
Но собственной своей красою украшайся* (A.P. Sumarokov)¹.

* * *

Phraseo-semantic field LANGUAGE is one of the most significant and notional in the Russian conceptual sphere as the speech in the Russian culture and mentality was understood as the God’s gift. Such tradition in interpreting language dates back to ancient Russian literature. This phrase-semantic field of the Russian aphoristics is one of the vastest as to the number of sayings, the depth of apprehension of the issue. During many centuries one may observe the evolution and amplification of the content plane of the concept LANGUAGE.

In the 18th century aphoristics, one can’t possibly find a single saying about the Russian language, speech or word per se having a negative connotation. Word

¹ Having no translation of the verse by A.P. Sumarokov — one of the father-founders of the literary Russian language, we’d just render the content literally: ‘*In centuries respect your native language, don’t introduce anything alien into it, but be proud if its own beauty*’. The same notes will be done further.

and speech are understood as a specific background, as the basis of the Russian culture. No one creating aphorisms on language and speech has ever noted a destructive prime of the Russian word.

In the 19th century, the phraseo-semantic field under the study has been actively appending and developing within the structure of the Russian aphoristics on the whole, thus implementing the dynamics of the concept LANGUAGE in the Russian linguoculture.

At the turn of the 18th—19th centuries, the aphoristics of G.R. Derzhavin and N.M. Karamzin elaborated similar ideas about the language, and expressed unlimited, endless appraisal of the Russian word, and stated that the Russian language was not just equal to any European language, but in many respects surpassed them:

‘In love with the native *word*, I wish I shown its wealth, flexibility, facility and general capability to express the most tender feelings which I believe are scarce in other languages’, wrote G.R. Derzhavin.

‘Long live the tribute and glory of our *language* in its native and original treasure almost without any foreign touch, and let it flow as a proud magnificent river which roars and rumbles, and suddenly if necessary, softens and babbles as a tender rivulet and sweetly pours into the soul forming all the measures which reflect only downturns and upturns of the human voice!’, as wrote N.M. Karamzin.

In the 19th century, many aphorisms about language make us pay attention to the historic value in developing the native word to resound the national history.

P.A. Vyazemsky wrote on the issue the following:

*Язык есть исповедь народа;
В нем слышится его природа,
Его душа и быт родной.*²

It was in the first quarter of the 19th century when among the Russian writers, men of letters and critics the discussion broke out tackling the purity of the Russian language becoming especially crucial when the ideological, worldview assumptions of Slavophiles and Occidentalists were set up. The Russian aphoristics was involved in the discussion whereas the concept LANGUAGE (WORD) has acquired new shades of meaning. At this, one has to mention that both in the 17th and 18th centuries that the aphorisms about language impurity, clogging it with foreign words were widespread in the sayings of A. Kantemir and V.K. Trediakovsky. In the 19th century, such aphorisms became even more frequent due to “linguistic” discussions of Slavophiles and Occidentalists. Thus in

² To formulate the meaning in English: *Language is the confession of a nation; the people’s nature, soul and life are sound in language.*

the 19th century there appear aphorisms which state that natural borrowings could be favourable for the Russian language (A.S. Pushkin artfully wrote about it).

In the 20th century, the concept LANGUAGE becomes even more frequent than earlier. Nearly every writer and poet lay open aphorisms (that is sayings included in large and various texts) as the discourse on language and speech, on style and functional features of language/ At the same time the authors of aphorisms might have abided rather opposite views on the political processes developing in the country, e.g.:

Русский язык
красив
и ядрен... (V. Mayakovsky).³

И нет у нас иного достоянья!
Умейте же беречь
Хоть в меру сил, в дни злобы и страданья,
Наш дар бессмертный — *речь* (I.A. Bunin).⁴

Furthermore, language becomes a tool of the revolutionary fighting that once and again is declared in many aphorisms of D. Bedny, V. Mayakovsky, E. Bagritsky.

As is known, any concept in course of implementation in language and speech reflects the aspects of the national conceptual worldview. The concept LANGUAGE makes no exception. Since ancient times, in the Russian national conceptual worldview the concept of LANGUAGE (WORD) was always thought as something sacral. In every century — 18th, 19th and 20th, there come into being a number of aphorisms comprehended philosophically within the ontological paradigm. See examples:

Language is a tool of *thinking*... To treat language carelessly means to think carelessly: inaccurately, approximately, incorrectly (A.N. Tolstoy).⁵

In the 18th—21st centuries, as a leading principle, the great number of sayings attributed the power or might of LANGUAGE (WORD). Word determined the worldview and ideology of a man, his beliefs and opinions, models his behavior.

A great many aphorisms tells us about strong connection between the language and the soul of a nation. One can insist that in the Russian aphoristics in course of applying the concept LANGUAGE, we can observe the reflection of individual linguistic worldviews making up as a whole the national worldview which possesses specific ontology.

³ Literally: *Russian language is beautiful and invigorating* (V. Mayakovsky).

⁴ Literally: *We haven't got any other treasure! Be able to take care, at least to the extent that one is able, in days of animosity and misery our immortal gift — our speech* (I.A. Bunin).

⁵ Word-by-word translation is given.

As to the Russian aphoristics recorded as the entries of “The Dictionary of Aphorisms of Russian Writers” it’s represented in blocks of aphorisms about language by independent authors. Thus, several dozens of such aphorisms belong to V.G. Belinsky, A.I. Herzen, V.I. Dahl, M. Gorky, L.N. Tolstoy, A.S. Pushkin, K.G. Paustovsky. These aphorisms tackle the issues of the Russian language history, its treasures, beauty and value, and linguistic issues as well.

For example, V. I. Dahl said that language determines the soul of people and belonging to a certain nation:

‘Neither vocation, nor confession and the very blood of ancestors don’t determine a man to belong to a certain nation. *Spirit*, soul of a man — therein one has to look for his belonging to this or that *nation*. How is it possible to determine the belonging of Spirit? By all means, the Spirit revelation is a thought. The language a man is thinking on, determines the nation he belongs to’.

Using and creating aphorisms about language every writer and poet focuses attention on its diverse aspects. Thus, A.I. Herzen considers the beauty and legerity of the native language to be the most important features; F.M. Dostoyevsky thinks that ‘language and the people are synonyms’; N.M. Karamzin emphasizes ‘the self-treasure of the native language’; V.K. Küchelbecker adorns ‘resonant, rich and powerful language; K.P. Batyushkov writes about ‘the language of the enlightened nation’.

A.S. Pushkin created a great number of sayings concerning the Russian language and praising its beauty, freedom, imagery, brightness, ‘sonority and expressiveness’. In somer sayings the poet says that ‘colloquial speech of the simple folk (...) also deserves deep studies’, that the language should be given maximal freedom, etc.

The written *language* revives every single minute with expressions born in the conversation, but it shouldn’t renounce the acquisition which came into being in course of centuries. To use exclusively the colloquial speech means no language acquisition.

The legacy of K.G. Paustovsky is rather aphoristic: the aphorisms introduced penetrate both his creative literary works and publicistic texts. The works by K.G. Paustovsky use a greeat many aphorisms realizing the concept LANGUAGE. The write states that ‘one can make wonders with the Russian language’, that the Russian people is great and happy, because it created such a beautiful language.

The aphoristic corpus of sayings about language contains those which emphasize the creative potential of a word. Many authors (starting from the 19th century) demonstrate the necessity to study the native language, its importance for the national education. Similar aphorisms could be found in the works by M.V. Lomonosov, P.A. Vyazemsky, A.I. Herzen, A.I. Kuprin, M. Gorky and others, e.g.:

Native language should make our main background and our general education as wel as the education of every one of us (P.A. Vyazemsky).

Several aphorisms of the Russian classical literature are devoted to the issues of individual authors style (eloquence, language) of an author. To every poet, writer, playwright and literary critic language is the fundamental base of the creative work, a specific means, so the purity of style. Stylistic specifics are reflected in a great many of aphorisms in the works of A.S. Pushkin, N.V. Gogol, L.N. Tolstoy, I.A. Bunin, V.V. Veresayev, M.Gorky, K.G. Paustovsky.

‘*Language* shouldn’t be just understandable and simple, but it should be good. The beauty or rather the generosity of language might be treated in two respects: in respects of words used themselves and in respect of their combinations’ (L.N. Tolstoy).

At the turn of the 20th—21st centuries in the Russian aphoristics there come in a large number of sayings on the issues of the Russian language, on the strong necessity to save and conserve it. In this aspect, aphoristics reflects the “naïve” worldview, as social issues of the perestroika period were embodied in the sayings of the kind. The sense volume of the concept LANGUAGE is widening, there are observed semantic changes of its content plane.

The anti-aphorisms (the term coined by V.M. Mokienko and H. Walter) and aphorisms of the start of the 20th century reveal the pejoratively labeled concept LANGUAGE which wasn’t observed during many centuries in the Russian aphoristics. There existed sayings criticizing the state of the Russian language, but neither mischief nor negative connotation was observed. The conceptual sphere of modern worldview demonstrates the ambivalence towards language. See the following example:

Длинный язык до фингала доведет [23. P. 572]: here the Russian expression ‘*длинный язык*’ metaphorically means ‘big mouth’ or ‘chatterbox’. And the Russian word ‘*фингал*’ is actually ‘black eye’, but metaphorically means ‘trouble’.

Nowadays even the language of the arts becomes obscene and thus unquotable [23. P. 572].

‘Learn English, my dear friend, I beg you! In our Motherland, as to *the Russian language* the writer can anyhow do without, but as to the English language — never! One can gain international recognition just cursing ‘filthy Russia’ in perfect English, preferably stammering in the Oxford manner’, according to Yuri Polyakov, modern Russian writer [24].

Moreover, in the so-called facetious “folk” aphoristics there exists the trend not simply to desacralize language, but to vulgarize it.

The Russian aphoristics realizes the concept LANGUAGE verbalizing the components of the notion — *speech* and *word*, which make the key words of many aphorisms. For example:

Народ — зодчий речи.
Речь — зодчий народа. (A. Voznesensky)⁶

Another example:

Правилу следуй упорно:
Чтобы *словам* было тесно,
Мыслям — просторно. (N.A. Nekrasov)⁷

In the Russian aphoristics the concept LANGUAGE reveals the vast background knowledge of the authors of the sayings. Many aphorisms of the kind are marked with both the discourse on language and individual style of literature classics — A.S. Pushkin, M.Yu. Lermontov, A.P. Chekhov, L.N. Tolstoy, N.A. Ostrovsky and others, — and their sayings about the history and grammar of the Russian language, as well.

It's useful to mention that on the whole the acquisition of aphorisms shows a certain level of man's education concerning his speech and the meta-text, and it deepens the essential understanding of any issue. In course of realization of the concept LANGUAGE of the Russian aphoristics there takes place not only the representation of the individual author's worldview, but their sayings are being included in the broad context of the Russian culture. A great many of the aphorisms make up the so-called *winged words*, incoming to the modern linguistic space. We know the monograph titled "Winged words: Their sources and expression" written by Prof. S.G. Shulezhkova [25].

Winged words become an integral part of the modern rapidly developing language games discourse, which is fixed in corresponding dictionaries, e.g., "The Great Dictionary of Winged Words" [26].

Thus the well-known winged words belong to the aphorisms created by I.S. Turgenev 'about the wonderful, great and magnificent Russian language', those created by A.S. Pushkin that 'Slavonic and Russian language has got unsurpassed advantages'. The aphoristic joke by A.S. Pushkin «...Без грамматической ошибки // я русской речи не люблю»⁸ has actually lost the author's attribution and became a winged expression. Bearers of the modern Russian don't know the author of the aphorism «Дивишься драгоценности нашего языка: что ни звук, то и подарок»⁹ (though it belongs to N.V. Gogol). In the famous comedy by A.S. Griboyedov "Wit works vow" a few aphorisms on the concept LANGUAGE have transformed into the winged expressions

⁶ Literally: *The nation is the architect of speech, and the speech is the architect of the nation*, where the Russian word 'зодчий' is archaic word to denote of an architect.

⁷ Literally: *Follow the rule thoroughly — so as words be closely set, and thoughts be ample.*

⁸ Literally: *I don't like the Russian speech lacking a grammar mistake.*

⁹ Literally: *You're stunned by the treasures of our language: a single sound makes a great surprise.*

frequently use in modern Russian, e.g., ‘mixture of languages — French and Nizhny Novgorod tongues’ (literally), etc.

Modern journalism widely uses the winged expressions with the key word *language* as well.

In the Russian aphoristics on the whole, the concept LANGUAGE persists in the dialectic ties with all its aspects, and reflects the interaction of the universal properties with those of national and historical ones revealing the national specifics of the cultural life.

On the one hand, In Russian linguoculture and Russian aphoristics as well, the concept LANGUAGE is considered to be unique in its content, as it is most frequently verbalized by means used to combine both The Russian language and a native language. All the languages of the world do possess the concept LANGUAGE which is characterized by its own independent national and cultural specifics. On the other hand, the concept LANGUAGE one can consider to be the universal as in various and diverse languages it is based on the perception of the ontological origins of language, describes its functional features that was reflected by the Russian aphoristics as well. Several aphorisms containing the concept of LANGUAGE have got the same meaningful volume as in the sayings of Classical Antiquity authors. For example, the power and magnificence of words were mentioned in the works by Demokritos, Publius Syrus, and Menander; as well as modern authors V.V. Mayakovsky, V.G. Kovalenko and V.G. Belinsky:

Нет ничего сильнее слова. (Menander) (lit.: ‘*There’s nothing stronger than a word*’)

Слово — полководец человеческой силы (V.V. Mayakovsky) (lit.: ‘*Word is a chieftain of human power*’).

During a few centuries in diachrony one could clearly see semantic changes in verbalizing the concept LANGUAGE — in the direction of absolutely majorative meaning towards partially pejorative one. In synchrony, within some historic epochs, as in the 19th century, the concept LANGUAGE reveals semantic simplicity which wouldn’t exempt individual independent author’s interpretation of aphorisms.

Conclusion

Russian aphorisms verbalizing the key word and concept LANGUAGE make an integral part of the belles-lettres worldview of a number of writers. Despite the fact, such aphoristic sayings foreground the national and cultural specifics of the concept reflect several basic national moral and ethical prescriptions being connected with the sacralization of Word as a God’s blessing.

The concept LANGUAGE persisting in the Russian aphoristics is multidimensional and manifold one as it reveals a number of cognitive aspects.

In the nucleus zone of the concept LANGUAGE within the Russian aphoristics has got the sayings speaking about language ontological origins about

its wealth, beauty, significance and history of the Russian language, and the necessity of its conservation.

In the periphery zone of the concept LANGUAGE being realized in the sayings with the key words *speech, word, style*, the semantic volume of the concept enlarges insignificantly, and the potency of Russian language, Russian word and speech are also emphasized which speaks in favour of the wide range of linguistic capability to express the slightest hues of feelings in the native language.

We'd like to draw attention to the sayings with key words like foreign language and foreign words which also form the periphery zone. In Russian aphoristics the opposition of “self — alien (foreign)” is of crucial importance, e.g., *Russian language, native language — foreign language, foreign words*. The use of foreign words isn't disapproved when the author of an aphorism himself applies a pragmatic sense, but the overuse of foreign words and foreign language on the whole is not welcome by many writers, poets and literary critics. Still, learning foreign languages intellectually enriches a man, broadens his range of vision.

Any *learning of foreign languages* advance and modernize mentality adding flexibility and ability to intervene foreign world contemplation, according to D.I. Pisarev.

In some cases in the Russian aphoristics the key words of the periphery zone of the concept LANGUAGE are represented by the following units: *eloquence, oratorical art, oratorical skill, orator or speechmaker, poetry, poet*. The number of sayings with the given key words is of significant quantity, there are especially many aphorisms with the key words like *poet* and *poetry* (in the frames of contextual synonyms to the key words of *speech* and *word*).

The Russian aphoristics does represent the concept LANGUAGE in full scale and effect but to create the broad-based comprehensive structure of the concept one has to take into account even more its aspects.

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