



**ФАН ВА ТЕХНОЛОГИЯЛАР  
ТАРАҚҚИЁТИ**  
**РАЗВИТИЕ НАУКИ И  
ТЕХНОЛОГИЙ**



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## APHORISTIC WRITTEN RECORDS IN OLD ENGLISH TEXTS: THE ASPECT OF PHRASEOLOGY

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*Annotation.* The target of the work is to explore the possibility of establishing the linguistic status of aphorisms in the written monuments of the Old English language. An analysis of Old English texts containing sayings and statements of an aphoristic nature has been made, and a phraseological analysis of individual aphorisms has been made. The methodological basis of the research was: descriptive method, text analysis method, phraseological identification method.

**Keywords:** aphorism, saying, phraseology, Old English, phraseological analysis

## АФОРИСТИЧЕСКИЕ ЗАПИСИ В СТАРОАНГЛИЙСКИХ ТЕКСТАХ: ФРАЗЕОЛОГИЧЕСКИЙ АСПЕКТ

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*Аннотация.* Цель работы - изучить возможность установления языкового статуса афоризмов в письменных памятниках древнеанглийского языка. Проведен анализ древнеанглийских текстов, содержащих поговорки и высказывания афористического характера, сделан фразеологический анализ отдельных афоризмов. Методологическую основу исследования составили: описательный метод, метод анализа текста, метод фразеологической идентификации.

**Ключевые слова:** афоризм, поговорка, фразеология, древнеанглийский язык, фразеологический анализ.

## ESKI INGLIZ TILIDAGI MATNLARDA AFORISTIK YOZUVLAR: FRAZEOLGIK ASPEKT

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*Annotatsiya.* Ishning maqsadi qadimgi ingliz tilining yozma yodgorliklarida aforizmlarning lingvistik maqomini o'rnatish imkoniyatlarini o'rganishdir. Aforistik xarakterdagi gap va birikmalarni o'z ichiga olgan qadimgi ingliz tilidagi matnlar tahlil qilindi, alohida aforizmlarning frazeologik tahlili o'tkazildi. Tadqiqotning uslubiy asosi: tavsif usuli, matn tahlili usuli, frazeologik identifikatsiya usuli.

**Kalit so'zlar:** aforizm, gap, frazeologiya, qadimgi ingliz tili davri, frazeologik tahlil

Since the formation of phraseology as an independent linguistic discipline, the question of its scope remains debatable. This is especially true of predicative statements of an aphoristic nature - proverbs, sayings, words, maxims, etc. Some prominent phraseologists, such as S. G. Gavrin [3; 5.], A. V. Kunin [7; 1.], A. G. Nazaryan [9; 4.] and others, maximally include this material in the sphere of phraseology. Others, including N. N. Amosova, A. I. Molotkov [8; 2.] and others, recognize the phraseological status only for aphorisms with a common figurative meaning. There is no uniformity in pony mania of the essential properties of the very phenomenon of aphorism. In the most general form, aphoristic (also gnomonic, achronistic) is a statement that represents a phenomenon or action as timeless, i.e., reporting some general truth [2; 6]. It is customary to distinguish between linguistic and speech aphorisms. The selection of these varieties is carried out on the basis of such differential features as mass reproducibility/irreproducibility and the presence/absence of figurative meaning [6; 6].

A remarkable feature of aphorisms is that they “reflect the nature of the historical conditions that gave rise to their epochs” [10; 7]. The attention of researchers is mainly focused on the current state of aphoristics and phraseology, while the past state of the phraseological subsystem of the language is much less studied. This is true fully in relation to Old English aphorisms for the reason that the regularity of the use of an aphorism in speeches are extremely difficult to verify in the limited volume of surviving texts. An utterance of a clearly gnomonic nature, recorded in the text only once, is thus deprived of the main proof of its phraseological status. This is a general problem of the historical study of phraseology, which is especially relevant for material such as aphorisms.

In the framework of this study, the goal is to consider aphorisms in Old English texts on the subject of establishing their phraseological status, for which the following tasks are sequentially solved: a) a brief review of the written monuments of the Old English language, in which aphorisms are recorded, as well as a list of characteristics of aphorisms with illustrative examples; b) specific examples are considered phraseological features of aphorisms; c) examples of phraseological analysis of specific aphorisms are given; d) the conclusions of the study are briefly given.

All Old English texts in which aphoristic statements are found can be divided into two main groups: a) special collections of proverbs, maxims, etc.; b) other texts in which there are separate aphorisms. The present study considers both groups. Some of the aphorisms are Old English translations from Greek and Latin originals; in this case, they are mostly copyright, but the establishment of authorship is often hypothetical.

Listed below are works in Old English writings that served as sources aphorisms. For each work, a brief descriptive commentary is given indicating the number of considered aphorisms. [11; 8].

1. Durham Proverbs (Durham proverbs) - a collection of 46 proverbs in Old English and Latin versions, compiled in the 11th century.
2. "Guthlac" - a poem of religious content in two versions, based on an earlier Latin text 8th century 1 aphorism recorded.
3. "The Wanderer" (The Wanderer) - an elegiac poem by an unknown author, written no later than the middle of the 10th century. 6 aphorisms are noted.
4. "Advice from a father to his son" (A Father's Instructions to his Son, also known as Precepts) is a didactic poem laziness from the Exeter Book. 15 aphorisms are allocated.
5. "The Seafarer" - a poem by an unknown author as part of the Exeter Book, written no later than the 10th century. and traditionally attributed to a number of Old English elegies. 6 aphorisms are fixed.
6. "Widsid" (The Scop or Scald's Tale, also known as Widsith) - a poem of heroic content, presumably carefully recorded in the ninth century. Authorship unknown. 1 aphorism is considered.
7. On The Various Fortunes of Men is a small poem in the Exeter Book. 1 aphorism marked.
8. "Maxims" I (Maxims I) - another poetic work from the Exeter collection. A total of 39 aphorisms were recorded.
9. "Rhyming Poem" - a poem atypical for Anglo-Saxon poetry, built on rhyme. 2 aphorisms are noted.
10. "Deor" (Deor, also known as Deor the Scald's Complaint) - a poem of heroic content. 1 aphorism is considered.
11. The Wife's Lament, also known as The Exile's Complaint, is a poetic elegy in the Exeter Book. 1 aphorism is considered.
12. "Alms-giving" - a short poem by an unknown author. 1 aphorism marked.
13. Homiletic fragment II is a fragmentary extant poem from the Exeter Book. 2 aphorisms are fixed.
14. "Solomon and Saturn" II (Solomon and Saturn II) - a poem about riddles, written in the form of a dialogue. 7 aphorisms are considered.
15. Homiletic fragment I (also Fragment) - fragments of a poem of religious content in Codex Vercelli. 2 aphorisms are highlighted.
16. "The sayings of Cato" (Dicts of Cato) - translation-adaptation from the Latin original Distichs Catonis. 33 aphorisms are noted.
17. "Care of the shepherd" (Pastoral Care) - translation of the end of the 9th century. from a Latin work of the 7th century. Pope Gregory the Great Cura pastoralis. 5 aphorisms are considered.
18. "Consolation of Philosophy" - Old English translation of the end of the 9th century. Latin treatise Boethius De consolatione philosophiæ 6th c.8 aphorisms are considered. [1; 6-7]

19. Metres of Boethius, also known as The Old English Version of the Lays of Boethius – metric deeds of the Old English version of The Consolations of Philosophy. 2 aphorisms are highlighted.
20. Preface to Latin Grammar language of Elfric Grammar. 1 aphorism marked.
21. Catholic Homilies (Catholic Homilies) - short works of a homiletic nature of the late X century. 2 aphorisms are fixed.
22. "Beowulf" (Beowulf) - the most voluminous complete Old English epic poem by an unknown author, written down in the late X - early XI century. 13 aphorisms are allocated.
23. "Waldere" (Waldere) - two small fragments of a heroic poem, written down presumably at the end of X- the beginning of the XI century. 7 aphorisms are considered [11; 3-8].
24. "Rune Poem" - a listing with a brief description in poetic form of the letters of the Old English runic alphabet. 9 aphorisms are marked.
25. "Maxims" II (Maxims II) - a collection of gnomic poetry 13 aphorisms were recorded.
26. "Anglo-Saxon Chronicle" (Anglo-Saxon Chronicle) - annals of Ancient England in eight versions of different degrees no preservation, covering the period from 60 BC. e. to 1154. 2 aphorisms are considered.
27. "Battle of Maldon" (Battle of Maldon) - fragmentary preserved poem by an unknown author, describing the events of 991 in Essex. 2 aphorisms are considered.
28. "Instructions for Christians" - a poem by an unknown author in a manuscript of the XII century. 11 aphorisms are noted.
29. The Grave is a short poetic work in a 12th-century manuscript. 1 aphorism is considered.
30. "Apollonius of Tyre" (Apollonius of Tire) - a partially preserved prose text of the 11th century. secular content. 1 aphorism is considered. [11; 6-8]

Thus, in total, in the listed works, we consider 277 aphoristic statements. [5; 8].

Aphorisms in the above texts are distinguished on the basis of their compliance with certain characteristics. The main characteristics of an aphorism, regardless of its linguistic status, are identified on the basis of the following parameters:

- a) according to the sources of distribution, aphorisms are distinguished as works of a special genre, for example, sayings of specific authors: Ne do ðu nauðer: ne ðe sylfne ne here, ne ðe sylfne ne leah (Never do two things: do not praise and do not scold yourself); aphorisms from source texts, for example: Ʒod ana wat hwæt him weaxendum winter brinzað (God alone knows what years will be prepared for a growing (child)); oral aphorisms, including folk proverbs, for example: Ʒeþyld byþ middes eades (Patience is half of happiness);
- b) by the presence / absence of authorship, author's aphorisms are distinguished, for example: Se cræft þæs lareowdomes bið cræfte alra cræfta (The art of teaching is the art of all arts); anonymous, for example: Se forholena cræft and forhyded Ʒold ne bið ællunza ungelice (Hidden skill is like hidden gold) and folk, for example: Ʒyfen a Ʒehwilc underbæc besihþ (Every gift turns good to the giver. Lit.: "Every gift looks back");
- c) according to the degree of expression of the subjective / objective attitude to reality, objective aphorisms are distinguished, in which the author's attitude coincides with the conventional one, for example: Ælc mann þe wisdom lufaþ biþ ƷesæliƷ (Blessed is everyone who loves wisdom); subjective aphorisms, often containing alogism and characterized by paradox and originality, for example: Nu hit ys on swines dome, cwæð se ceorl sæt on eoferes hricƷe (Be it be. Lit. : Now the pig decides, said commoner, sitting on a boar);
- d) according to the external structure - aphorisms are characterized by form stability, structural isolation, often rhythmic ordering, for example: AƷyfaþ ðam Casere ða þinƷ ðe ðæs Casyres synt, and Ʒode ða þinƷ ðe Ʒodes synt (Give to Caesar what is Caesar's, and God's to God), where the rhythm is provided by lexical repetitions. Also an important feature aphorism is a short form, for example: Þæs ofereode, þisses swa mæƷ (That has passed, this will also pass);

- e) in terms of content, aphorisms are characterized by a reflection of life patterns, for example: *Ellen biþ selast þam þe oftost sceal dreozan dryhtenbealu* (Courage is best for those who endure hardships); didactic orientation, for example: *Yrre ne læt þe æfre zewealdan* (Never give vent to anger); situation typing, for example: *Forst sceal freosan, fyr wudu meltan, eorþe zrowan, is bryczian* (Everything has its own purpose. Lit.: Frost must freeze, fire must melt, grow land, pave ice);
- f) in terms of meaning, aphorisms make a generalization, convey the timeless and all-encompassing nature of the action, for example: *Wræd sceal wunden, wracu heardum men* (The wound needs dressing, but the rebellious needs revenge);
- g) in terms of semantics - the semantic structure of aphorisms includes a surface meaning equal to the sum of its values components; a deep value that is not equal to the simple sum of the values of the components; systemic meaning, which is the sum of deep meaning and background knowledge, connotations and associations; subtext. For example, in the aphorism *Ne mæz man muþ fulne melewes habban and eac fyr blawan* (You can't blow out a fire when your mouth is full of flour) there is a superficial meaning - it is literally impossible to blow with a mouth full of flour; deep meaning - cannot be performed two mutually contradictory actions; systemic meaning - a mouth full of flour is associated with a hindrance; subtext - a person trying to combine the incompatible looks stupid;
- h) according to regular reproducibility / non-reproducibility, aphorisms are classified as a phenomenon of speech or language, for example: *Eorþan indryhto ealdað ond searað, swa nu monna zehwylc* (Earthly glory grows old and weakens, like everyone man) is a statement recorded only once in the poem "The Seafarer", while the biblical aphorism *Shake off the dust from your feet* is recorded at least three times in the Gospels of Matthew, Mark and Luke in two forms: *asceacaþ ðæt dust of eowrum fotum* and *asceacaþ eower fota dust*.

Aphorisms are distinguished by their dual nature as a genre of literature, and as part of phraseology, which affects their textual volume [5; 1-5]. It is assumed that the aphorism cannot be less than a sentence, however, a significant expansion of the boundaries of the aphorism is not justified. Among the aphorisms considered in this study, there are no aphorisms that go beyond one complete sentence, for example: *þa þurfon swiþe lytles, þe maranne willniap þonne zenozes* (Very little is needed for those who desire no more than sufficient). As an exception, we recognize a number of the same type short sentences that represent a parcel and express, in fact, one thought, for example: *Hwær cwom mearz? Hwær rcwom mazo? Hwær cwom mapþumzyfa?* (Where is the horse? Where is the young prince? Where is the donor of treasures?), where the narrator rhetorically inquires about the past glory that has gone forever. In Old English texts there are also rather aphoristically expressed thoughts in the form of a dialogue, for example: *Hwæt bið betst and wyrst? Ic ðe secze, mannes word* (What is the best and the worst? I'll tell you: the human word), but it seems that such cases do not meet the criterion of conciseness.

In addition to all of the above, the main pragmatic characteristic of aphorisms should be noted: they perform a didactic function, being the genre-forming material of that part of Old English literature, which is known as poetry wisdom [4. 2-6].

Speaking about the phraseological status of aphorisms, it is necessary to determine to what extent the signs of phraseological units (PU) as such are inherent in aphoristic formations. The specificity of the Old English language material determines the set and nature of phraseological features. With regard to the Old English phraseological units of the non-predicative type proper, one can point to a number of obligatory and optional features. The following signs should be recognized as obligatory:

1. Separate design. This feature is very important for the Old English language, in which word formation was widespread. The sign of separate formatting allows separating phraseological units from composite lexical formations. So, the unit *ealne wez* (always) is a superword formation of two significant lexical units that have a morphological design: adjective *eall* (all), agreed in



gender (masculine), number (singular) and case (accusative) with the noun *weȝ* (way, road). This phraseological unit has always been used in such a frozen form of an accusative of a strong type of declension and in the XIV century. lexicalized: *ealne weȝ* > *al-wei(es)* > always.

2. Phraseological meaning, not derived from the sum of the meanings of the components, as a manifestation of semantic complications of FU [7; 4-8]. In the above PU *ealne weȝ*, the value of the sum of the components, of course, has undergone rethinking, since this phraseological unit was not used in the context of non-stop travel, but conveyed precisely the temporal meaning: *edlean ðe ðu ealne weȝ zehete* (the reward you always promised) as opposed to homonymous free phrase: *wæs ealne weȝ weste land on þæt steorbord* (during the entire voyage there was desert land on the starboard side).

3. Reproducibility. This feature is extremely important for referring phrases to language units, i.e., identifying them as phraseological units. The phrase *ealne weȝ* reveals the stability of use (for example, the Bosworth-Toller Old English Dictionary offers at least five examples of the use of this phraseological unit in various texts).

4. The unity of the syntactic function. In terms of syntagmatics, phraseologism as a whole is always one sentence member. The adverbial phraseological unit *ealne weȝ* always performs the function of adverbial tense in a sentence: *Se ðe him ealne weȝ ondræt, se bið swylce he sy ealne weȝ cwellende* (The one who is always afraid is like the one who always dies). However, it should be noted that this feature is irrelevant for integral predicative units, such as sayings and aphorisms, which themselves are framed in the form of a complete sentence [2; 4-5].

The following features are optional:

1. Dictionary fixation. The optional nature of this feature is largely due to the general lexicographic undeveloped Old English phraseology. Nevertheless, in the lexical dictionaries of the Old English language, some phraseological units are recorded as illustrative examples of the use of lexemes-components. Yes, considered The above unit *ealne weȝ* is given in the Bosworth-Toller Anglo-Saxon Dictionary in the noun entry *weȝ*

2. Various kinds of systemic relations between the components, contributing to the connectedness of the latter. A significant number of phraseological units, mainly two-vertex phraseological units with components of the same part-of-speech meaning, there are relations of synonymy and much less often of antonymy varying degrees, for example: *sinc* and *symbel* (treasures and a feast), *folc* and *rice* (people and kingdom), etc.

3. Any euphonic organization of components, due to which the phrase is perceived as one whole. Since many Old English texts are in verse, euphony is most often provided obligatory for ancient Germanic poetry alliteration and less often rhyme. Alliteration in aphorisms also performs important pragmatic function - for the medieval audience, it marks the statement as bookish, i.e. expressing the truth [10; 5-6]. To a large extent degree, this is also characteristic of sayings, for example: *Hat acolað, hwit asolað, leof alaðaþ, leoht aȝystrað* (The heat cools down, whiteness gets dirty, love becomes hateful, the light fades), where the consonants *h* and *l* alliterate, and the rhyme is created four times repeating the verb ending of the present indicative of the third person singular.

4. Morphological uniformity of components. This feature is also mostly typical for bimodal phraseological units with components that have the same paradigmatic or word-forming formants, *forsittan* and *forsweorcan* (fade out and fade), where both verbal components in the context always take the same grammatical form and are prefixed derivatives with one proverb for-

5. Equivalence to a word. This attribute is relevant only for some non-predicative phraseological units. The presence in the language of lexemes that act as dictionary identifiers of phraseological units emphasizes the unity of the nominative function of the latter. Thus, the PU *ealne weȝ* discussed above had an absolute lexical synonym in the form of the adverb *symle* (always).

6. The presence of heterochronous phraseological variants. This feature is especially typical for phraseological units from precedent source texts with a long tradition, for example, for biblical

phraseological units that have heterochronous forms in three main periods of the history of the English language:

- Old English: eadelicre byþ ðam olfende to zanne þurh nædle eaze, ðonne se weleza on heofona rice;
- Middle English: it is lizter a camel for to passe thorwz a nedelis eize, than a riche man to entre into the kyngdam of heuenes;
- Modern English: it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kingdome of heven (it is easier for a camel to go through the eye of a needle than for a rich man (to get) into Kingdom of heaven. Matt. 19:24) [5; 6-8].

Obviously, an aphorism that has a phraseological nature, i.e., which is a unit of language, and not speech, should have the maximum number phraseological features. Those of the considered aphorisms that demonstrate the greatest number of the above phraseological features, can be recognized with a high degree of probability as having a phraseological status in Old English. At the same time, it should be especially noted that not all of the listed phraseological features are relevant for integral predicative units. The unity of the syntactic function should be excluded from the obligatory features, and the equivalence to the word from the optional features.

Let us show with specific examples how the phraseological analysis of Old English aphorisms from various sources. As the first example, an aphorism from the poetic work *Nis þæt þearfan hand þæt ðe þince her, ac hit is madmceoste 3odes ælmihtizes* (The asking hand is not what it seems to you, but the treasury of the Almighty Lord). This statement is from the source

distribution refers to aphorisms from a literary work of an unidentified author. According to the degree of expression of the author's attitude, the conclusion is not immediately obvious, but sufficiently justified: on the one hand, begging often subject to public stigmatization, on the other hand, in Christian ethics it is not regarded as something purely negative, since the presence of beggars is for the faithful a potential source of good affairs. The author shares the second fairly common point of view, thus not expressing a subjective attitude. Since objective modality is conveyed by means that have the meaning of universality, impersonality and maximally distanced from the author [5; 6-8], this phraseological unit can be attributed to the group of objective ones. The external form basically meets the criteria of aphorism: it is a complete sentence built quite rhythmically by the standards of a poetic text. It cannot be called a model of brevity, but in general the idea is expressed quite succinctly. In terms of content, the statement describes a typical life situation - the request and the creation of alms.

Its didactic function is that, without directly prescribing any behavior, it implicitly leads the addressee to develop a certain attitude towards the reproduced situation, described by the form of the gnomic present tense. The statement demonstrates a complicated semantic structure characteristic of an aphorism, while its deep meaning – “those who do alms are rewarded” – creates a systemic meaning, together with the entire set of ideas and associations that exist in the Christian mind. The subtext of the aphorism is “the one who gives alms does what is right and reasonable.” The aphorism in question does not have documented reproducibility - it has survived to this day only in a single text. In general, we can say that the analyzed statement quite clearly demonstrates a set of characteristics inherent in the author's aphorism. Let's consider how things are with phraseological features. The separate form of a statement, syntactically representing a complete complex sentence with an allied coordinating connection, is beyond doubt. At the same time, there is no evidence that the analyzed aphorism is able to show phraseological stability and regular reproducibility, according to the already mentioned above reason: it is fixed only once. As regards the unity of the syntactic function as an obligatory feature of phraseological units, then its obligatory nature cannot be considered in relation to predicative units.

Of the optional phraseological features, alliteration is most pronounced in the first part of the aphorism (*þæt þearfan ... þæt ðe þince*). It is hardly possible to speak of any morphological uniformity of the components within whole offer. System relationships between components are not

visible, if not considered as such belonging of the adjective *þearfan* (needy) and the noun *madmceoste* (treasury) to the opposite lexical-semantic fields "poverty" and "wealth", due to which the aphorism as a whole is built on the basis of the antithesis. The aphorism is not noted in the dictionaries of the Old English language, there are no heterochronic variants in the Middle and New English periods.

Based on the foregoing, we can conclude that the considered aphorism has only one obligatory phraseological feature out of three relevant for predicative phraseological units, and two optional features out of five. Thus, it seems unlikely that this aphorism had a phraseological status.

Consider another example of an aphorism: *Ðeah ðe ðine sælþa forlæton, ne forlæt ðu ðinne cræft* (Although the estate will leave you, don't lose the skill) [5; 6-8].

As in the previous example, this aphorism was created within the framework of literary creativity. In terms of the degree of expression of the subjective-objective attitude of the author, the idea of the statement rather coincides with the generally accepted understanding situations: material wealth is easy to lose, while knowledge and skills always remain with their owner. By external form, the statement demonstrates aphoristic characteristics: it is a complex sentence with its own rhythm and other euphonic features (see below). The same is typical for the content of the statement, which reflects the regularity of life and abstractly describes the situation as typical. Didactic function manifests itself in the subtext: whoever makes efforts not to collect wealth, but to self-improvement, he acts wisely. The timeless meaning of the utterance is conveyed by the verbal forms of the achronistic presence *forlæton* and *forlæt*. The situation with the semantic structure is somewhat uncharacteristic: the deep meaning of the aphorism is almost unchanged reproduces the surface.

In this regard, this aphorism is quite literal. Systemic meaning relies on common ideas about temporality life's blessings (a concept expressed by the noun *sælþ* with broad semantics - happiness, joy, pleasure, fortune, prosperity, affluence). Finally, in terms of reproducibility / non-reproducibility, the aphorism in question shows a certain tendency towards regularity of use: in addition to Boethius's "Consolation of Philosophy", it is also recorded among the sayings of Cato: *ðeah ðe þine zesælda forlætan, ne forlætt þe no þin cræft* and is noted in the Colloquy on Occupations of Ælfric Grammaticus, in a slightly modified form: *se þe cræft his forlæt, he byþ forlæten fram þam cræfte* (he who abandons his work is rejected by his trade), which reflects the realities of a medieval rigidly structured class-corporate society: a person in it was not conceived outside of any social or a professional group: "You are what you do" [5; 8].

The obligatory phraseological features of the utterance under consideration, the most important is regular reproducibility. The above facts about the use of the aphorism in question in various texts can be considered, at least, as prerequisites for the regular functioning of aphorism in speech. Phraseological meaning as a feature of phraseological units in this case echoes such a component of the semantic structure of the aphorism as its subtext: a person is successful in life and has value for society due to his knowledge and skills. Separate formulation of the statement, constructed as a complex sentence with a subordinate clause, is not in doubt.

Of the optional phraseological features of the considered aphorism, one can note the dictionary fixation and euphonic design. Thus, the first of the above forms of utterance is recorded in the Bosworth-Toller Anglo-Saxon Dictionary in the dictionary entry for the word *cræft*<sup>1</sup>. The systemic relations of the components in this case are poorly visible: with a share assumption, we can talk about belonging to the same lexical-semantic field "labor" of nouns *sælþ* (wealth, fortune) and *cræft* (skill, skill). In the subordinate clause, as in the previous example, one can note the alliteration of the consonant *y/r*. IN the utterance as a whole is dominated by the repetition of the consonants *f* and *r*. With some complexity of the structure, the statement is quite briefly. The already mentioned repetitions of lexical components, in addition to performing a euphonic function, ensure the morphological uniformity of phraseological units: in its first version, the roots of the verb (-*læt*-), pronouns (*þin*-) and noun are repeated. noun (*cræft*), as well as the verbal prefix *for*-. There

are no heterochronous phraseological forms of utterance in the Middle and New English periods [12; 3-6].

Thus, the considered aphorism demonstrates three obligatory phraseological features out of three and four optional features out of five possible for predicative phraseological units, which makes it possible with a high degree of probability to draw a conclusion about the phraseological status of this aphorism in Old English.

The aphoristic fund of the Old English language is quite diverse and is usually considered from the standpoint of folklore and cultural studies. An attempt to study it in the phraseological aspect, undertaken in this study, showed that the main problem is the identification of aphorisms as phraseological units. Proposed procedure for establishing phraseological status aphorisms, involving the compilation of a corpus of Old English aphorisms based on the study of texts and phraseological analysis of aphorisms, allows a high degree of probability to determine whether each particular aphorism is a purely author's formation or a linguistic unit that was part of the phraseological subsystem of the Old English language.

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