

Exploring Paremy and Paremiology: Unveiling the Wisdom of Proverbs

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Abstract: *This article delves into the fascinating realms of paremy and paremiology, the study of proverbs and their usage. It elucidates the significance of proverbs in various cultures, their cognitive implications, and the methodologies employed in paremiological research. By examining the methods, results, and implications of paremiological studies, this article sheds light on the enduring wisdom encapsulated within these concise expressions of folk wisdom.*

Keywords: *Paremy, Paremiology, Proverbs, Folk Wisdom, Cultural Studies, Cognitive Science, Linguistics, Research Methods.*

Introduction. Proverbs, as succinct expressions of cultural wisdom, play an integral role in communication and understanding across diverse societies. The study of these proverbial expressions, known as paremiology, offers insights into cultural values, linguistic patterns, and cognitive processes. This article aims to explore the field of paremiology, elucidating its significance, methodologies, findings, and implications.

This article begins by providing a comprehensive overview of paremy and paremiology, contextualizing their relevance in contemporary scholarship. It then delves into the methodologies employed in paremiological research, including textual analysis, cross-cultural comparisons, and cognitive experiments. Following this, it presents key findings from paremiological studies, highlighting the cultural, linguistic, and cognitive dimensions of proverbs. Finally, it discusses the implications of paremiological research for various fields and proposes avenues for future investigation.

A proverb is a short, rhythmically organized saying that has become part of speech and has an instructive meaning, in which people over the centuries have summarized their socio-historical experience.

A proverb is a widespread figurative expression that aptly defines any life phenomenon. Unlike proverbs, sayings are devoid of a direct generalized instructive meaning and are limited to figurative, often allegorical expressions: “it’s easy,” “out of the blue,” “out of the blue” - all these are typical sayings, devoid of the character of a complete judgment.

Folklore researchers consider a proverb as a kind of judgment containing in a compressed form the centuries-old experience of the people, a concentrated expression of a collective idea regarding moral values (A.A. Potebnya, E.A. Lyatsky, O.B. Khristoforova, V.P. Zhukov) . Sh. Arora calls proverbs the voice of ancient culture, speaking the absolute truth, and the person pronouncing the proverb is just an instrument with which the proverb addresses the audience.

Folklore and linguistic approaches to the study of proverbs and sayings are combined in linguoculturology. Within the framework of these studies, a proverb is defined as a linguocultural

text that, in a concentrated form, expresses information about the culture of a particular people, characterizes important moments in history, traditions, morals and customs of people speaking the corresponding language (I.R. Galperin, A.V. Kunin, Yu.A. Sorokin, A.E. Suprun).

The cognitive approach to determining the status of proverbs and sayings allows us to consider them, on the one hand, as specific ways of linguistic representation of understanding (cognition) of the world and, on the other hand, as units of secondary nomination that carry out figurative cognitive processing of certain knowledge in the minds of representatives of a linguistic cultural community¹.

We agree with L.B. Savenkova's point of view on the semiotic essence of proverbs. For example, in the monograph "Russian Paremiology: Semantic and Linguocultural Aspects", in accordance with the current stage of development of linguistic science (problems of the relationship between language, culture and ethnicity), for the first time the researcher puts forward and substantiates a new view on these linguistic units. Proverbs and sayings are defined by L.B. Savenkova as "secondary linguistic signs - closed, stable phrases that are markers of situations or relationships between realities"².

The reproducibility of proverbs and sayings is a manifestation of stability in speech: the use of proverbs either in a "ready-made form" (with a conventionally fixed range of modifications), or in accordance with the patterns of lexically and semantically related choice of words with a related meaning.

Reproducibility is inherent in elements of all levels of language: reproducible words, educational models, sentence structures are reproduced and so-called free combinations of lexemes. Reproducibility is often called extralinguistic factors: speech fashion, authority of the creator, denotative frequency, aesthetic or informational value, etc. In principle, it cannot be a relevant sign for the identification of structural linguistic units and is of interest mainly in the aspect of the influence of society on language.

A saying, admittedly, is like part of a proverb. Proverbs are small texts, within which the components develop and consolidate figurative meaning, and then, together with it, begin an independent life, first in speech, and then in the language system. These individual components are always phrase combinations of very different degrees of inclusion in the language system.

It should be emphasized that the proverb is characterized by such characteristics as situationality and generality. A.V. Artemova notes that "the peculiarity of human thinking (perception) is that it identifies from all phenomena a certain essence, which contains the main meaning of a linguistic unit. Thus, in a proverb, the image is always reduced, that is, it represents a schematic representation of a situation in which a specific feature is highlighted, the main thing in a given situation"³.

Paremiological research encompasses diverse methodological approaches, including qualitative analysis, quantitative surveys, and experimental studies. Textual analysis involves examining proverbs within their cultural and linguistic contexts, identifying recurring themes, and tracing their historical evolution. Cross-cultural comparisons involve comparing proverbs across different languages and cultures to elucidate universal and culture-specific patterns. Cognitive experiments employ psychological methodologies to investigate how individuals process and interpret proverbs, shedding light on cognitive mechanisms underlying proverb comprehension and production.

¹ Тарасова Н.А. Пословицы и поговорки как отражение национальных особенностей восприятия мира русскими и американцами / англичанами. Сыктывкар, 2013

² Савенкова Л.Б. Русская паремиология: семантический и лингвокультурологический аспекты Ростов-на-Дону. 2002. С.3

³ Артемова А.В. Эмотивно-оценочная объективация концепта женщина в семантике ФЕ (материале английской и русской фразеологии): дисс.... канд. филол. наук: 10.02.20 / Анна Вячеславовна Артемова – Пятигорск 2000. С. 56).

Paremiological research has yielded valuable insights into the multifaceted nature of proverbs and their significance in human communication and cognition. Studies have identified recurrent themes and motifs in proverbs across cultures, revealing shared cultural values and beliefs. Additionally, research has elucidated the cognitive processes involved in proverb comprehension, highlighting the role of schemata, metaphorical reasoning, and pragmatic inference. Furthermore, paremiological research has contributed to cross-cultural understanding and language education by fostering appreciation for diverse linguistic and cultural traditions.

In conclusion, paremy and paremiology offer rich avenues for interdisciplinary inquiry, spanning fields such as linguistics, cultural studies, cognitive science, and education. By examining the methods, results, and implications of paremiological research, this article underscores the enduring relevance of proverbs as repositories of cultural wisdom and cognitive insight. Moreover, it highlights the potential of paremiology to deepen our understanding of human cognition, communication, and cultural diversity.

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