

THE EMERGENCE AND DEVELOPMENT OF VIEWS ON PAREMIOLOGY IN LINGUISTICS

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Abstract:

This article explores the emergence and development of paremiology within the field of linguistics. Paremiology, the study of proverbs and sayings, has been a subject of interest for centuries, with proverbs being considered an integral part of any language and culture. The article traces the historical development of paremiological studies, from early philosophical reflections on the nature of proverbs to the more contemporary linguistic approaches. It highlights key contributions from scholars in linguistics, folklore, and anthropology, and demonstrates how paremiology has evolved into an interdisciplinary field that intersects language, culture, and cognition. Furthermore, the article discusses the significance of proverbs in shaping linguistic theory, communication, and cultural identity.

Key words: Paremiology, proverbs, linguistics, cultural identity, folklore, communication, cognitive linguistics, interdisciplinary studies.

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Paremiology, the study of proverbs, has long been a significant part of linguistic and cultural research. Proverbs, as concise expressions of folk wisdom, moral lessons, or cultural truths, have played a vital role in everyday communication and cultural preservation. The origins of paremiology date back to ancient civilizations, where philosophers, scholars, and writers such as Aristotle and Erasmus recognized the importance of proverbs in rhetoric, philosophy, and education.

The 20th century saw paremiology transform into a more structured field of study within linguistics. Linguists and anthropologists began to analyze proverbs not only as folkloric elements but also as units of language that offer insights into the cognitive and cultural patterns of societies. Today, paremiology is regarded as an interdisciplinary field that connects language, culture, psychology, and cognition.

The study of proverbs began in ancient times, with early philosophers and scholars acknowledging their importance in communication and moral teaching. Aristotle, for instance, referred to proverbs as rhetorical devices that can convey universal truths in a compact, memorable form. The Renaissance period witnessed a resurgence of interest in proverbs, most notably with Erasmus's *Adagia*, a compilation of over 4,000 proverbs that became a seminal work in European paremiology.

By the 19th century, the collection and classification of proverbs became a scholarly endeavor, as seen in the works of folklorists and ethnographers. Scholars began to collect and categorize proverbs from various cultures, recognizing their value as cultural and linguistic artifacts. The comparative approach to paremiology emerged during this period, with scholars attempting to identify common themes and structures across different languages and cultures.

In the 20th century, the formal study of proverbs moved into the realm of linguistics, with scholars examining the syntactic, semantic, and pragmatic aspects of proverbs. Structuralist linguists analyzed the form and function of proverbs within the context of

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language systems, focusing on their formulaic nature and their role as fixed expressions. Proverbs were seen as a form of traditional, collective wisdom encoded within the language.

The development of cognitive linguistics in the latter half of the 20th century provided new perspectives on paremiology. Cognitive linguists began to explore how proverbs reflect cognitive structures and conceptual metaphors inherent in human thought. George Lakoff and Mark Johnson's work on metaphor, for instance, revealed that proverbs often rely on underlying metaphorical concepts that shape how speakers of a language perceive and interact with the world.

Folk paremiological creativity has its own laws and principles. It is these characteristics of it that are studied by the field of paremiology of folklorology, paremiography with the accumulation of folk paremiological units. In paremiology, the smallest unit that expresses a holistic idea is called paremia. According to Berdiyev in his "Paremiological Dictionary of the Uzbek language", Paremiology studies phrases such as proverb, matn, aphorism in two ways:

1. Paremas passed from generation to generation only in oral form, being a product of folk oral creativity, are the object of literary science, because, many of these wise phrases resemble a poetic mold, and artistic means of representation such as imitation (isti'ora, tashbeh, metaphor), comparison (anateza), parallelism, anaphora, rhyming, euphonic means (alliteration, assonance) irony, punning, kesatiq will be used.

Paremiology today is an interdisciplinary field that intersects linguistics, anthropology, folklore, and psychology. In linguistics, proverbs are studied for their syntactic, semantic, and pragmatic properties. In anthropology and folklore, proverbs are examined as cultural artifacts that embody collective wisdom and social norms. Psychologists, particularly those in the field of cognitive science, are interested in how proverbs influence thought patterns, memory, and decision-making.

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