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**THE HISTORY OF PAROEMIOLOGY: CLASSICAL AND
MODERN APPROACHES TO THE STUDY OF PAROEMIA**

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Abstract. This article examines the history of the development of paremiology as an independent scientific discipline and analyzes the main theoretical and methodological approaches to the study of paremiological units. Key stages in the development of paremiology, from ancient notions of folk wisdom to modern interdisciplinary research, are examined. Particular attention is paid to the contribution of classical scholars to the formation of the scientific foundations of paremiology, as well as to the development of modern approaches, including cognitive, linguacultural, pragmatic, discursive, and corpus approaches. It is established that modern paremiology represents an integrative field of knowledge, combining the achievements of linguistics, folklore studies, cultural studies, psycholinguistics, and digital humanities. The study concludes that corpus technologies and artificial intelligence play an increasingly important role in the study of paremiological units.

Keywords: paremiology, paremia, proverb, saying, history of linguistics, cognitive linguistics, cultural linguistics, phraseology, discourse, linguistic worldview.

Introduction

Paremiology is one of the most dynamically developing fields in modern humanities. Its object of study is paroemias - proverbs, sayings, aphorisms, and other enduring folk sayings that represent a concentrated expression of a society's collective experience. The purpose of this article is to analyze the history of the development of paremiology and to characterize classical and modern approaches to the study of paremiological units.

For centuries, proverbs have served as a repository and transmission of knowledge, moral norms, and cultural values from generation to generation. For this reason, they have attracted the attention of philosophers, philologists, folklorists, and linguists.

Despite the antiquity of proverbs themselves, the scientific understanding of paroemiological material has undergone a long process of development. Modern paroemia is an interdisciplinary field of research that integrates advances in linguistics, folklore studies, cultural studies, cognitive science, and digital technology. Today, paroemias are viewed not only as folklore texts but also as cognitive models, cultural codes, and communication tools.

Methods

Modern researchers consider paremiology as an independent branch of philological research that studies the origin, structure, semantics, pragmatics and cultural specifics of proverbs. At the same time, the object of research has expanded significantly and includes not only traditional proverbs and sayings, but also modern transformed proverbs that actively function in media and Internet discourse.

Results and Discussion

The term "paremiology" comes from the Greek word paroimia ("proverb") and refers to the study of proverbs and other stable folk sayings. In the scientific tradition, two interrelated concepts are distinguished: paremiology as the science of proverbs and paremiography as the activity of collecting, systematizing and publishing them.

The origins of paremiological research go back to the ancient era. Already in the works of Aristotle there are reflections on the nature of folk sayings and their role in public life. Ancient thinkers viewed proverbs as an expression of folk wisdom and an important means of rhetorical influence.

In ancient culture, proverbs were actively used in philosophy, politics and oratory. They were perceived as carriers of collective knowledge and moral experience of society.

In the Middle Ages, interest in proverbs remained mainly within the framework of religious and didactic literature. Proverbs were used as a means of moral education and religious instruction.

During this period, there was an active accumulation of paremiological material, but a systematic scientific theory had not yet been formed. The main attention was paid to the collection and preservation of folk sayings.

A significant contribution to the development of paremiography was made by Erasmus of Rotterdam, who created the famous collection *Adagia*. This work included thousands of ancient proverbs and popular expressions, becoming one of the first large collections of paremiological material in the European tradition.

The works of the Renaissance contributed to the formation of interest in folk wisdom as an independent object of scientific study.

The 19th century is considered the period of formation of scientific paremiology. The development of comparative historical linguistics, ethnography and folkloristics led to an increase in interest in folk art and national cultures.

Vladimir Dahl's work "Proverbs of the Russian People" has become one of the largest collections of Russian proverbs and to this day retains scientific value. At this stage, the research was predominantly descriptive and collecting in nature.

Paremiology truly emerged as an independent scientific discipline in the 20th century.

Archer Taylor's work "The Proverb" is considered one of the fundamental works in the history of modern paremiology. He proposed a comprehensive approach to studying the origin and structure of proverbs.

G. L. Permyakov developed the foundations of structural paremiology and proposed the concept of a "paremiological minimum," which had a significant impact on subsequent research.

The folklore approach is one of the first scientific approaches in paremiology.

The advantage of this approach lies in the ability to reconstruct the cultural and historical context of the emergence of proverbs.

In the second half of the 20th century, structural-semantic analysis became widespread.

According to Permyakov's concept, proverbs represent stable logical-semantic models reflecting universal patterns of human thought. For example:

"As you sow, so shall you reap".

"Like father, like son."

Within the linguistic approach, proverbs are considered special units of language. The subjects of analysis are syntactic structure, lexical composition semantic organization, stylistic features.

It was this approach that contributed to the rapprochement between paremiology and phraseology and text theory.

Since the late 20th century, cognitive linguistics has significantly changed our understanding of the nature of proverbs.

According to the cognitive approach, proverbs are verbalized models of knowledge and reflect processes of conceptualization of reality. They represent unique cognitive schemas that allow people to interpret the world around them.

Proverbs are viewed as a means of storing collective experience and a mechanism for transmitting cultural information.

One of the most productive areas of modern scholarship is the linguacultural approach.

Linguacultural analysis allows us to identify universal and specific elements of various linguistic worldviews.

Pragmatics views proverbs as a means of verbal influence. Proverbs are used for persuasion, argumentation, evaluation, regulating the interlocutor's behavior.

Researchers note that the effectiveness of proverbs is due to their authority as bearers of collective wisdom. Of particular interest is the transformation of traditional proverbs in the digital environment. Proverbs adapt to new communication conditions while maintaining their core semantic functions.

Conclusion

The development of paremiology demonstrates a gradual shift from the descriptive collection of proverbs to complex interdisciplinary research. While classical approaches focused primarily on the origin, structure, and classification of proverbs, modern concepts view proverbs as complex cognitive, cultural, and communicative phenomena.

Modern paremiology is developing within the context of the integration of linguistics, cognitive science, cultural studies, and digital technologies. Research based on corpus data and artificial intelligence methods is gaining particular significance, opening up new perspectives for studying the dynamics of proverbial collections in various languages.

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