

# Slavic Paroemiology as a Linguistic Science: Traditional and Contemporary Trends

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## ABSTRACT

The present paper aims at revisiting the Slavic paroemiology as a linguistic science, from the perspective of new trends, generally accepted scientific and linguistic methods, and approaches to its interpretation in the language structure via the descriptive way of theoretical approaches. The challenges for the contemporary linguistics may be found with the novices in contemporary paroemiological studies, ethnolinguistic and linguocultural bases of paroemia research, and paroemiology in a paradigmatic context. The paper is a purely analytical research into the development of theoretical foundations of Slavic paroemiology. It is revealed what are the main general approaches to contemporary understanding of paroemiology in terms of traditions and innovations, and in fact in the context of paradigmatic determinism. It is believed that the study of Slavic paroemiology should be based on the multipolar plane of scientific ideas, schools and areas of contemporary linguistics and on identifying priorities in modern language science, taking into account the established trends and outlining the prospects for further development of paroemiological research. Slavic paroemiology as a modern linguistic branch specializes in the interpretation of ethnolinguistic phenomena in terms of ethnolinguistics and linguocultural studies, in the light of the theories of the linguistic picture of the world and ethnoconsciousness, the paradigm approach, and in particular, the structure of the linguistic macroparadigm, which is based on the anthropocentrism of language. It is relevant to address the debatable issues of paroemiological studies, the use of cognitive-pragmatic subparadigm of language and interpretive linguistics, the theory of precedent and the theory of intertextuality to describe paroemic meanings, to emphasize the study of the functioning of paroemias in various discursive practices. The traditional and new approaches help approach the solution of paroemiological problems in a new way and disclose applied discursive aspects of paroemiology at the present stage. This is where the research questions and objective of the theoretical research arise as offered to the respected linguistic community.

**Keywords:** *paroemia (paremia), paroemic expression (unit), aphorism, individual aphorism, rhetorical set expression, paroemiology (paremiology), paroemic corpus.*

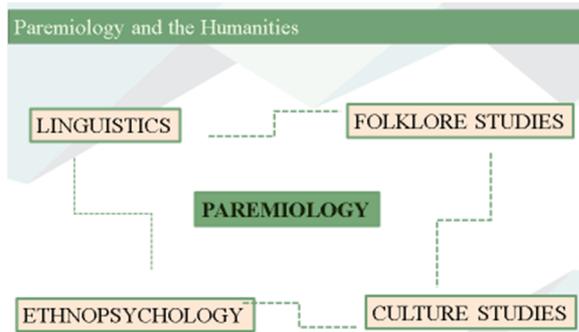
## 1. INTRODUCTION

The paroemic corpus of a language closely incorporates into the national way of perceiving the world, which is an important part of preserving the knowledge of the world community. In addition, taken that it becomes possible to accumulate the acquired experience through ages and traditionally pass it down from generation to generation. It is the paroemiosystem that, in the process of development of

each nation, establishes the norms of human behavior, designs and implements a stable moral code, conventional laws and rules of communication in society. Everything mentioned is presented in the form of accurately set paroemic expressions, which help convey information in convenient, fast, and efficient ways. Moreover, such paroemic expressions repeatedly appear in speech and constitute a portable sophian constant. The latter under the discussed scope relates to the idea of sophia-ity as a philosophical and

theological concept used to characterize the transcendent universal spiritual substance, i.e. the eternal beauty and wisdom, the boundary being between God and the created world, for ethnolinguistic and linguocultural purposes.

According to the encyclopedia of the Ukrainian language, paroemiology as a linguistic field studies folk set expressions whereas philological discipline about paroemiae goes deeper into folk expressions expressed by sentences or short chains of sentences, which convey an elementary scene or the simplest dialogue [1: 424]. Paroemiae as units created by the ethnic consciousness of various peoples attract the attention of many researchers: linguists, literary critics, folklorists, historians, etc. Thus, with the progress of mankind, and hence with the emergence of new elements of social interaction, which altogether reflect the features of contemporary life in a changed or augmented reality, based on the involvement of information and digital technologies and ethnopsychocognitive mechanisms of reality, a sharp need arises as to understanding the methodology connected with the study of paroemiae, which in their new way convey certain socio-cultural phenomena and reveal the value-cognitive space as the epicenter of human civilization. The topicality and relevance of the paper is that today the range of challenges relating to paroemiology as a separate linguistic field (i) mostly link to the diversity of contemporary linguistics, and (ii) still remain unresolved (see Fig. 1).



**Figure 1.** Paroemiology and the Humanities

As presented in Fig. 1, paroemiology is at the intersection of different scientific disciplines, so scientists sometimes qualify it as a marginal field on the border of linguistics and folklore.

That said the following objectives are set:

(i) To revisit the Slavic paroemiology as a linguistic science, from the perspective of new trends, generally accepted scientific and linguistic methods, and approaches to its interpretation in the language structure,

(ii) To carry out a theoretical research summarizing the results by foreign and domestic studies in the field of paroemiology,

(iii) To address the novices in contemporary paroemiological studies in a paradigmatic context,

(iv) To mention the main approaches to contemporary understanding of paroemiology in terms of traditions and innovations, and in fact in the context of paradigmatic determinism,

(v) To identify the priorities in modern language science, taking into account the established trends and as based on the multipolar plane of scientific ideas, schools and areas of contemporary linguistics for the study of paroemiology,

(vi) To outline the prospects for further development of paroemiological research.

## 2. LITERATURE REVIEW

Paroemiology as an object of linguistic studies has remained under focus and the subject matter of research in the works of domestic and foreign linguists.

The study of the domestic paremiosystem among the Slavic languages, specifically, makes it possible to form an idea of the representation identity associated with the national-linguistic picture of the world and the mechanisms that provide an understanding of the values and ideals of the nation. Thus, Levchenko studies the phraseological symbolism via the linguistic and cultural aspects [2], Kotsiuba reflexes on the day-to-day conscious states in the polylingual proverbial space, moving in the research background from the universal to the national, and, for instance [3], Savchenko describes the phenomenon of ethnic codes in the spiritual culture under the Ukrainian phraseology, through the lens of the etymological and ethnolinguistic aspects in the research [4]. From a point of ethnolinguistic and paradigmatic analyses, as the scholar studies the Ukrainian paroemic phenomena, Holubovska approaches the value priorities of the ethnic communities via contrastive methods on the materials of the Ukrainian, Russian, English, and Chinese languages [5].

Similarly, from a poly-lingual cultural perspective Chaika contrasts the ethnolinguistic and ethnocultural properties of binary lexemes / concepts – dead and live water, dead and live fire, hell and heaven, etc., in the Ukrainian, English, and Portuguese languages, with the first two instances described in the light of symbolic semantisation of water / fire in the mindsets of the relevant peoples [6]. Petrova, earlier to Chaika,

also describes the particulars of the Bulgarian paroemiology in the light of its relations to the national culture, however, focusing only on one language and culture [7]. Further, Paziak combines the studies of paroemiology with a focus on proverbs and sayings and paremiography [8] whereas Kubriakova and Selivanova discuss the phraseology among the other linguistic ideas in the second half of the XX century from psycho-cognitive and ethnocultural aspects [9; 10]. Kotsiuba studies paroemiae at the crossroads of a number of sciences as places them under the ethno- and linguo-psychological lens [11].

It is also the issue in the Slavic linguistics of a clear definition attributable to the term "paroemia", which is quite multifaceted. It is becoming more and more challenging today as it does not only differ from the definition of paroemia as provided in the contemporary dictionaries and followed by the Germanic and Romance linguists, but also lacks the unified approach and generally accepted concept even within the schools of the Slavic linguistics, too. This linguistic gap is broadly discussed in the works by Levchenko, Savchenko, Selivanova, etc. [2; 4; 10].

Consequently, another logical development as a challenge is the arising question related to the determination of the paroemiological corpus as an independent corpus among other language systems, which becomes a burning issue for the current linguistic research. That, at large, links to the different interpretations of the phraseology boundaries: broad and narrow (see Fig. 2).

Following the contents of Figure 2 *Broad and narrow interpretations of paroemiology in the Slavic linguistics*, linguistic identification of paroemic units is associated with the existence of different approaches to defining the boundaries of phraseology. This indicates the final unresolved paroemiological issues in the field of phraseology and its contradiction-antinomy. Units of paroemiology, in contrast to phraseology, are aphoristic, steady, reinterpreted or literally generalized meaning and are judgments that take the form of open or closed clichés.

Proponents of a broad interpretation include paroemia units in the composition of phraseology, which can be traced starting from the works of Arkhangel'skii [12] and moving along with Raikhshtein [13] to classification and typology of phraseological units by Kunin [14], for example. The key aspects relate to the set expression form and cliché form, as well as culture coloring (please see Fig. 2 above). Amosova, Felitsina and Mokienko, Maltseva among the others represent the group of scholars who prefer a narrow understanding of the topic and, thus,

move paroemiae outside phraseology [15; 16; 17]. There are two directions according to which paroemiae are treated either signs of language system, or microtexts (Fig. 2).

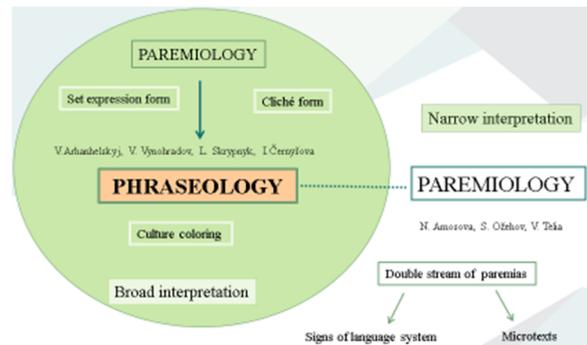


Figure 2. Broad and narrow interpretations of paroemiology in the Slavic linguistics

### 3. RESEARCH RELEVANCE, ORIGINALITY AND METHODOLOGY

Today, paroemiology keeps on moving ahead and is seen at the stage of intensive growth.

There is undoubtedly a good number of achievements among the research findings, conclusions and facts as to the world paroemiology and in the fields of related humanities. However, with the defined scope of work and the respective objectives, we look at the development of new areas under linguistic research, on the one hand, and shift in civilizational accents, on the other, as well as identified new aspects of the study associated with paroemic phenomena in the Slavic linguistics in general and the Ukrainian one, in particular. Such an approach may enable a clearer and more agile description of the Slavic paroemiology as a linguistic science for the further studies of the cross-cultural context.

The paper summarizes the research results connected to a significant range of foreign and domestic studies in the field of paroemiology.

Firstly, adequate methodological and theoretical bases make it possible to guide contemporary paremiologists in various vectors of conceptual and qualitative progress of linguistic theories. These determine the general approaches to the formation of the paroemic model of the world.

Secondly, the theoretical analysis as applied outlines the main approaches to the description of communicative-discursive and cognitive-pragmatic factors in the contemporary Slavic paroemiology. The discursive-hermeneutic method applied underlines the

synergetic effect of both the communicative-discursive and cognitive-pragmatic factors for interpretation of the Slavic (Ukrainian) paroemiae.

Thirdly, under the paper the discursive-hermeneutic method, in a traditional sense, combines the cognitive-cultural analysis of discursive activity of communicants and contextual analysis. Next, it involves the use of the following research techniques:

1) determining features of cultural and historical space and that socio-cultural,

2) discursively defined pragmatics associated with the use of paroemiae, communicative context given by acceptable norms, intents, speech intentions of communicants and other factors,

3) hermeneutic understanding of the discursive features natural of paroemiae, i.e. didactic, axiological, suggestive, interactive and multimodal under the new discursive conditions, etc.

The research methods applied aim at the study of paroemia units accounting for the principle of paradigmatic determinism. A complex of general scientific and specific linguistic methods objectify their application. To be more exact, the general scientific methods employed are as follows: (i) analysis of scientific and theoretical sources, to cover specific aspects of the paper objectives, (ii) ontognoseological approach, which enables understanding of the proverbs nature, (iii) sampling method, aimed at formation of empirical material.

The main methods of linguistic analysis are as enumerated: (i) component analysis of language units, employed to interpret ethnocultural semantics, (ii) analysis of dictionary definitions, aimed at study and clear vision of dictionary definitions as to different sources, etc.

Besides, we find it reasonable and crucial to adapt innovative methods for description of paroemic relations in the structure of linguistic macroparadigm.

They are as follows: (i) structure analysis of communicative-pragmatic situation, (ii) description of explicit and implicit planes of text structure, (iii) complex communicative analysis. At the same time, we take into account the already established trends in modern linguistics with its multipolar plane of scientific ideas, schools and directions, and aim to identify priorities and prospects for the further development of Slavic and world paremiologies.

The interdisciplinary approach to the study connected to various phenomena of paroemiae becomes challenging in the context of the application

of the linguosynergetic approach and the discursive-hermeneutic method.

## 4. RESULTS AND DISCUSSION

### 4.1. *Novices in contemporary paroemiological studies*

Following the mainstream, contemporary paroemiological studies in the Slavic linguistics specialize mainly in solving applied issues of the linguistic field, on the one hand, and paroemia interpretation of ethnolinguistic phenomena in the light of structural-semantic description and theory of the linguistic picture of the world, on the other. Today's paroemiology requires a set number of tasks to be done by the academia. Some of them aim to: (i) clarify various aspects of paroemiology, (ii) give interpretations of paroemic meaning from the perspective of ethnolinguistics and linguoculturology, (iii) correlate situational and frame models with different branches of social and humanities knowledge, (iv) describe representation of ethnic psycho-mental type of communicants' thinking, etc. Thus, with the mentioned above, it is obvious why it is necessary to treat and understand paroemiology in the context of (a) ethnosemiotics, (b) the theories of ethnoconsciousness and that of precedent, (c) cognitive-pragmatic subparadigm of language and interpretive linguistics, correspondingly.

Applied aspects of contemporary paroemiology are considered from the standpoint of the triad "language – nation – culture", which is respectively determined by a number of factors, e.g. linguistic and historiosophical, ethnopsychological, linguocultural, socio-political, socio-cultural and so on.

In this paper, paroemiae are interpreted as national cultural language formations that reflect the multifaceted conceptual model of the Universe, reveal a holistic ethnolinguistic picture of the world, and form the ethnoconsciousness of the speakers in connection with each national language.

Thus, Figure 3 presents the paroemia in the language system (Slavic linguistics) as it is the linguistic spectrum of the description of paroemiology in the system of language units, which reflects problematic communication of supersyntactic structure language units. Paroemic units are linguistic signs, which belong to the same order as the text. Within these units, the formal ideal structure of language can be traced from the simplest to the most complex elements in the form of a segmented hierarchical chain: phoneme → morpheme → lexeme → word combination / phraseme → phraseologism /

idiom → sentence → text (paroemia). The sentence is the derivational basis for paroemia as a text, and it is conceptual for the functioning of paroemic units that are able to enter into paradigmatic and syntagmatic relations.

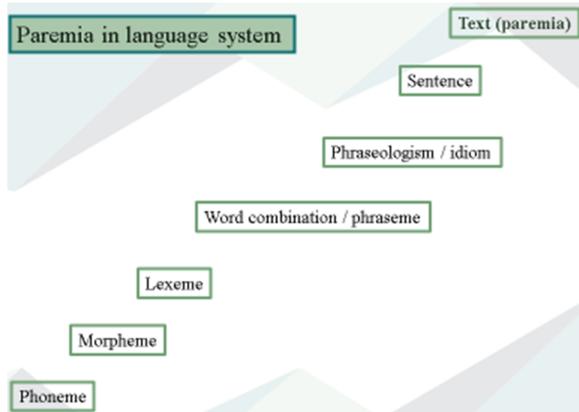


Figure 3. Paroemia in Slavic language system

It should be noted that in order to bridge the linguistic gaps described above, it is relevant to address the question of lingual status, classification and description of paroemia units. According to the relevant principles and approaches, S. Havrin divides paroemiae into two groups:

1) paroemiae as they are (proverbs and sayings) and rhetorical set expressions (UA *крилаті вислови* (krylati vyslovy) ‘expressions broadly used in speech as utterances by famous people, celebrities, politicians; or names of historic and mythological events that absorbed figurative meaning; or proper names of historic, mythological and literature characters of symbolic codes);

2) individual aphorisms.

Paroemiae as units of paroemiology are differentiated into the above two main groups of language elements associated with genetic, structural, and functional properties.

Paroemiae as they are (proverbs and sayings), or aphorisms of folk origin as they are also called, make the basis of the paroemic corpus. It is true that the paroemic corpus consists of proverbs and sayings that are folk sayings about certain life realities, human actions and deeds, natural phenomena, etc. Let us provide a few examples of the Ukrainian paroemiae (UA) and their English equivalents (EN) where possible:

UA *Сім раз відмір, один раз відріж* (Sim raz vidmir, ody raz vidriž) – lit. ‘measure it seven times,

only then cut it’ – EN equivalent if it might be seen so is *It's better to be safe than sorry*;

UA *Дарованому коневі в зуби не дивляться* (Darovanomu konevi v zuby ne dyvliatsja) – lit. ‘the gifted horse is not looked in the teeth’ – EN equivalent *Do not look a gifted horse into the mouth*;

UA *Часом густо, а часом і пусто* (Často husto, a časom i pusto) – lit. ‘sometimes it is dense, and sometimes it is empty’ – EN equivalent *Feast today and fast tomorrow*.

What is worth mentioning is that in contemporary linguistics, proverbs and sayings are yet to be clearly distinguished. The main differences between them are that they are treated as complete / incomplete, or closed / open clichés, and in particular, that proverbs express a complete thought, and are instructive, whereas sayings are elements of broader judgments and characterized by incompleteness of thought.

Next, it is a question of definition and linguistic treatment of individually created aphorisms known as individual [author’s] aphorisms. These are referred to as linguistic signs that embody and represent materialized potential meanings, for example:

UA *На світі той наймудріший, хто найдужче любить життя* (В. СИМОНЕНКО) / Na sviti toj najmudrišyj, hto najdužče ljubyt’ žyttja – lit. *The wisest in the world is the one who loves life the most* (V. Symonenko).

UA *Любов виникає з любові; коли хочу, щоб мене любили, я сам перший люблю* (Г. Сковорода) / Ljubov vynykaje z ljubovi; koly hoču, ščob mene ljubyly, ja sam peršyj ljublju – EN *Love arises from love; when I want to be loved, I love first* (H. Skovoroda).

UA *Без будь-кого з нас Батьківщина може обійтися, але будь-хто з нас без Батьківщини – ніщо* (В. СУХОМЛИНСЬКИЙ) / Bez bud-koho z nas Batkivščyna može obijtysja, ale bud-hto z nas bez Batkivščyny nihto – EN *The Motherland can do without us, but any of us is nobody without the Motherland* (V. Sukhomlynsky).

The individuality of it is that the aphorism, simultaneously representing all linguistic functions, reveals the creative manner of the addressee, their individual authorial style and unveils such through images and linguistic means.

Further, rhetorical set expressions occupy an intermediate place between the paroemiae as they are and individual aphorisms from the standpoint of sign theory of language. It can be explained that rhetorical

set expressions enjoy integral properties of the absolute linguistic sign similarly to the paroemia but their properties are unlike those of a potential linguistic sign aphorism:

UA *Учітесь, читайте, і чужому навчайтесь, й свого не цурайтесь* (Т. Шевченко) / *Učitesja, čytajte, i čužomu naučajtes, a svoho ne tsurajtes* – EN *Learn, read, and learn from others, and do not shy away from your own* (T. Shevchenko).

Paroemiae contain various information about the diversity of people's lives, which can be generalized and summarized by the following semantic groups: national history, mental characteristics, folk agronomy, meteorology, medicine and hygiene, ethics, geography, science etc.

Having studied the thematic content of the Ukrainian paroemiosystem, determinants of the possible embodiment of communicative-pragmatic guidelines of paroemic samples, such can be exemplified as below (see Fig. 4).

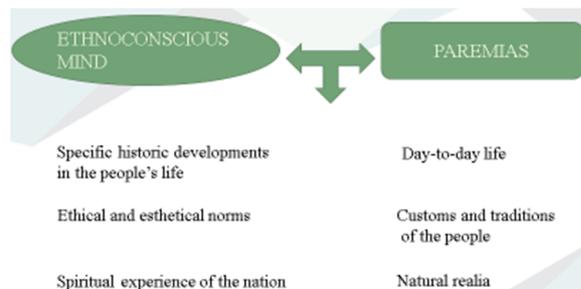


Figure 4. Paroemiae and the ethnoconscious mind

Paremiology reveals the linguistic and ethnocultural specifics of language, linguistic consciousness and national mindset. As seen from Fig. 4 *Paroemiae and the ethnoconscious mind*, paremias represent all aspects of human life, the worldview of a people, social phenomena, social and family relationships. The paroemiae summarize the centuries-old economic experience of the people, as well as basically reflect universal values.

Therefore, it seems expedient to comprehend the paroemic and aphoristic corpora in terms of the achievements of modern world linguistics as the main components of paroemiology, providing the process of full-fledged social communication. Paroemia units are a valuable asset of the people that have significant axiological potential, because following Selivanova they “embody the worldview stereotypes of the people, some of which were not and cannot be subjected to verification” [18: 177], receive a discursive projection and qualify as communicative-

ritual events that combine situational-pragmatic components [18: 256].

Characteristic features of the paroemiological field are the reflection of the culture specifics, human relationships and the presence of instructive content, so paroemia is a kind of means of influencing consciousness, formation of moral values and national consciousness. We agree with Koloyiz, Maliuha and Sharmanova that “texts of various spheres of human communication – journalism, science, education, international diplomacy, etc., are full of instructive, sententious words. As a matter of fact, paroemiae as they are and aphorisms make part of the sophian component of the culture attributable to each nation, where the national world is represented and man and the Universe are merged” [19: 3].

Paroemiology studies the full range of culturally marked language units that can be reproduced. This linguistic branch is considered in the aspect of adjacent social and humanities fields: folklore studies, ethnopsychology, culture studies (please see Fig. 1).

Consequently, the development of paroemiology at the present stage is associated with the presence of different approaches to defining the boundaries of phraseology: broad and narrow. The question of separating the paroemiological sublevel in the language system is relevant not only for the Slavic linguistics, but also for the contemporary global linguistics. Currently, according to most linguists, paroemiology is a separate corpus of language units.

It is arguable as to what is the right approach to paroemia classification. In our opinion, the lack of clear criteria for determining the linguistic status of these language units in the Slavic and global linguistics leads to different approaches to their grouping, and thus, ambiguity in treatment.

#### 4.2. Ethnolinguistic and linguocultural frameworks for the paroemia

Paroemiology is an exponent of civilization and national culture, a kind of moral code and source of the ethnos' energy code. The paroemic picture of the world has its own, special representation in each national language. The reflection of the uniqueness of national culture reveals the peculiarities of the worldview / world representation by an ethnic group, their world perception and understanding. That altogether ensures the feasibility and relevance of accounting for a wide range of linguistic and extralinguistic (psychomental) factors.

For linguistics of the XXI century, the areas in which language is seen as a cultural code of the nation, not just a means of communication and cognition, have become fairly characteristic. Among the modern scientific approaches to the study of language, it is necessary to distinguish anthropocentric, axiological, cognitive-semiological and linguo-cultural orientations, which reflect the direct connection of linguistic phenomena with ethnocultural ones. Beginning with the works of Humboldt and Potebnia [20; 21], the ethnocultural doctrine of paroemiology on the methods of linguistic coding of ethnocultural information, the relationship between mental and linguistic units is covered in many works. Thus, Apresian pictures man through the lens of the language data, aiming at the results of the systemic description [22]. Two years later, Wierzbicka publishes a thorough study on the Slavic culture by weaving up a triad of language and culture and knowledge [23]. It is not so broad and encompassing that Karaulov narrows his research to the Russian language and the linguistic individuality in his monograph in the Slavic linguistics [24]. It is obvious that the other linguists in the Germanic and Romance linguistics also developed many linguistic ideas. Sepir and Wharf, Mendoza and Luzondo among the others contributed a great deal to the field [25; 26].

Fundamental issues on interaction of language, culture and consciousness are relevant today, especially with the research conducted in line with the cognitive-pragmatic paradigm of language science, involving information on cultural and cognitive synergetics of language, and paroemiology, in particular, cognitive-pragmatic aspects of paroemic text and discourse in general – please see the works by Arutjunova, Alefirenko, Batsevych [27; 28; 29]. Following the scientific findings of the foreign and domestic scholars, it is relevant to address a number of foci. For example, *inter alia* these are:

- (i) The evolution of linguistic ideas in the second half of the XX century through the paradigmatic analysis in Kubrjakova [30];
- (ii) Treatment of the modern Russian phraseology in Melerovich and Mokienco [31];
- (iii) Overview of the trends, challenges and perspectives in the study of contemporary linguistics as outlined in the monograph of the domestic scholar Selivanova [18];
- (iv) Essays on the proverb in *Wise Words* by Mieder [33];
- (v) Introduction to Paroemiology: a Comprehensive Guide to Proverb Studies, in general,

and the research by Neal on subject area, terminology, proverb definitions, and proverb features, particularly, etc. [34].

According to Alefirenko, the problem of ethnocultural specificity of paroemiae is not only in the center of attention for paremiologists or phraseologists [35]. It also appeals to the linguists, who investigate the other sections of linguistics. Going down from the most recent as enlisted to earlier published works – Pishchalnikova, Koval et al., Alefirenko, Karasik, it is emphasized that in any approach to the study of the cultural significance of paroemiae we deal with a double result [36; 37; 38; 39]. On the one hand, paroemia has a clear ethnocultural label, which is based on the figurative basis of the language unit, on the other hand – even the brightest national label from a cross-cultural point of view does not make the meaning of paroemia foreign to speakers of another language and culture.

Besides, Maslova considers paroemia one of nine types of linguistic and cultural signs, which includes other linguistic and cultural units and phenomena [40].

National-cultural paroemiae are universal, i.e. such units that are understandable not only in a particular ethnic paroemic corpus, but also in world paroemiology in general. Paroemiae are also the most effective way to study the uniqueness of the world representation by different ethnic groups, as they reveal the stable features and characteristics of the ethnos.

Therefore, it is suggested paroemiae be considered an important criterion of ethnogenetic and ethnocultural identification of social processes. In the process of mastering the paroemic resources of a national language, which reproduce its ethnocultural specificity, communicants form worldview values, develop ethnic socialization, develop awareness of many modern ethnic processes with the background of civilization.

### **4.3. Paroemiology in a paradigmatic context**

The study of paroemic units includes a whole list of achievements with various linguistic schools, trends and directions of world science. Under this research, analysis of paradigms of scientific knowledge underpins the current state of world linguistics. It is in the context of the paradigmatic approach that we consider it expedient to approach the issues of modern paroemiology, and a number of theoretical and applied issues, in particular: descriptions of the intersection of language and national codes, clarification of the corpus of paroemic universals and unique units,

expression of precedent levels, ethnocultural, communicative-functional and cognitive-pragmatic specifics of paroemiae in the Slavic linguistics.

Paradigm is an object for further development and concretization in new or more complex conditions. According to Kuhn, paradigm is characterized by a set of knowledge to solve certain scientific problems [41]. The very definition of ‘paradigm’ means an accepted model or a model based on the principle of historicism as a means of comprehending modern researched phenomena, which has institutionally predictable, subject-cognitive and procedural components, by Kubryakova [30].

Selivanova, Ostapenko and Udovichenko underline that the evolution of linguistics witnesses a change in scientific paradigms [18; 43]. The scientific paradigm of contemporary linguistics in the works of many researchers is denoted by various names, including that anthropological. Moreover, Selivanova reasonably notes that there is a conceptual substitution of the research principle or method and concludes that anthropocentrism should be classified as a methodological epistemo rather than a paradigm [18: 22], as a methodological principle of research, according to which man is seen as center and the highest goal of the universe.

Next, in this regard, Alefirenko emphasizes, “Despite their differences these approaches have something in common and unifying, both attributable to the cognitive-oriented linguistic research. This is the anthropocentrism of language, and to be more precise, the practical, theoretical and cultural knowledge and experience embedded in language, which are in their way mastered, understood and to some extent verbalized by communicant and presented in the form of a linguistic representation of the world” [44: 23].

The anthropological component in the study of language units lies in the switch of the researcher's interests from the object of cognition to the subject matter. From their standing, the linguistic personality perceives and discovers the world through the understanding of themselves, their logical and objective activities. With the presence of paradigmatic vectors in the world, Alefirenko approaches the theoretical foundations of phraseology, including paroemiology, from the footing of cognitive-pragmatic subparadigm [44]. The scholar stresses out that due to anthropocentrism, the cognitive-pragmatic subparadigm of language contrasts sharply with the immanence of structural linguistics.

Today, the anthropocentrism of language is considered to be key and generally accepted. Human-centered ideas appear as a priority criterion in the description of linguistic facts. Anthropocentrism was under study focus of researchers in the ancient times, however, then it became forgotten in the Middle Ages, and practically was ignored until the early nineteenth century. In the recent time, anthropocentrism has acquired exceptional significance in the linguistic and philosophical teachings, especially following Humboldt and Potebnia [45; 21]. It has been highly influenced by the anthropological philosophy of Hume, and later Scheler in the linguistic studies of the twentieth century [46; 47]. It may be appropriate to comment that it was a time of anthropocentrism revival.

Largely, it was Humboldt, who laid the solid foundation for the anthropocentric approach, and Potebnia, who developed it further in the Slavic linguistics. This principle is underlying for the development of many areas and currents of modern linguistics – ethnolinguistics, and as a matter of fact, neo-Humboldtian theory of linguistic relativity, the Sepir-Wharf’s hypothesis, linguoculturology, psycholinguistics, sociolinguistics and world theory.

Within the anthropological framework of understanding paroemiology, this approach is one of the conceptual principles of its study. The ethnolinguistic semantics of paroemiae within ethnic consciousness translates the image of the world with its axiological semantic center “man in the world and the world in man”, which echoes Protagoras' ancient statement about man as a “measure of all things”. Understanding paroemic semantics in the light of the fact that man is at the center of the anthropocentric order of things and paroemiology embodies this order in linguistic signs (set expressions, paroemic images) determines the communicative-pragmatic orientation of paroemiology, the spiritual value of the moral value potential of paroemia examples. It is relevant to note that anthropocentrism as a basis for describing the paroemic signs of the Ukrainian ethnoculture in the Slavic linguistics, for instance, reveals the mechanisms of decoding paroemic units.

According to modern linguists – Bubnova, Zykova, Krasnykh, Ufimtseva, paroemiology in terms of emerging human sciences – (neo) psycholinguistics and (psycho) linguoculturology, can be of great interest [48: 23].

The main focus of scientific subparadigms, approaches and vectors of modern linguistics is aimed at the study and interaction of semiotic and communicative factors in contemporary

paroemiology, from the standpoint of traditional positions of linguosemiotics, language semantics, linguocultural studies, discourse and linguocognitivism [49].

The latest trends presented reveal the paroemia being in general and light up further paroemiological research in the Slavic studies, given that such “reveal new guidelines for contemporary research in paroemiology” in the light of presently existing paradigms in linguistics, as underlined in Koloiz et al. [19: 24].

In addition, it should be emphasized that the topical issues of paroemiology at the present stage include the delineation of the precedent status of paroemiae against the background of ethnocultural precedent phenomena, clarification and correlation of levels of precedent and intertextuality, or intersemioticism.

The study of paroemiae in various discursive practices is of great scientific interest. Thus, in applied and computational linguistics, various applied models are used as conglomerates of scripts in short coherent text comprehension systems. Therefore, the model of Dyer's paroemiae and the models of fables by Martemyanov and Dorofeev are often used [18: 402].

In the world web communication, Selivanova, Grebenshikova, Kubrak and Pavlova discuss the discursive reality of the internet, newly arising trends and relevant challenges [18; 52].

Modern realities have brought to the surface the total activity of society in the production of memes, that solidly rests on the transformation of the paroemic contents and form planes.

Across the world, diversity in trends overwhelms. Sharmanova and Danylenko *inter alia* discuss paroemiae via different parameters [53; 54]. To be more specific, Sharmanova looks and describes the linguistic identification of the paroemia by focusing on the semiotic and cognitive parameters whereas Danylenko studies the Czech paroemiology in the genetic, linguocognitive and discursive lights. In addition, mentioning here Milner's *From Proverb to Riddle and Vice Versa* and Dundes with *Parsing through Customs* [55; 51], the pathway of various trends winds further to more recent works of Honeck, Chlebeda, Mokienko and Szuleżkowa, Walter, Mokienko, Komorowska and Kusal [50; 42; 32]. The two latter outstand not only with the focus on the paroemic studies, but also contribute greatly to the contrastive analysis and descriptions of paroemiae, rhetorical set expressions, in particular, in the Russian, Polish, German languages. The parallels and historic

cultural comments bring along a more specific value to the science.

## 5. CONCLUSION

To sum it up, based on the traditional approaches to paroemiology in linguistics and following the contemporary trends in the Slavic linguistics, in particular, paroemiology is a multifaceted linguistic field that represents the mental psychotype, features of ethnocultural world representation and reflects the values and ideals of ethnicity. The study of paroemiae opens the way to understanding the psychology of the nation and helps to understand the specific functioning of the language of a nation. The available linguistic achievements under the research lead to state the development of paroemiology as a separate linguistic science, which deals with the study of the entire paroemic corpus in the context of the concepts of sign theory of language and level organization / hierarchy of language units.

The study of paroemic units as linguistic signs requires access to the paradigmatic connections of contemporary linguistics, which combines the correlates of different linguistic subparadigms, as well as communicative-pragmatic vectors. The theoretical aspect of paroemiology, which is realized through ethnosophy and anthropology of language, discursive regulations of its influence on the communication process, verbalization of cultural codes, extrapolation of precedent phenomena and ethnolinguistic model of the world are represented.

Based on the theoretical analysis, the main contemporary approaches refer to the determination and description of communicative-discursive and cognitive-pragmatic factors in the synergetic interpretation of paroemiae using the discursive-hermeneutic method. The cognitive-cultural analysis related to discursive activity of communicants and contextual analysis become relevant and significant.

The output of paroemiological studies on cognitive-pragmatic and discursive-communicative issues reveals new trends in the Slavic and world linguistics, projects communicative-pragmatic vectors on debatable issues, in the light of which paroemic units are characterized by anthropological nature, relevant essence and dynamism, emerge as an exceptional form between discussion through generations and cross-cultural communication.

The more is studied, the more remains to cover, with the evolutionary trends in the contemporary linguistics.

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