



HISTORY OF STUDYING THE COGNITIVE AND PRAGMATIC FEATURES OF PROVERBS: WORLD EXPERIENCE

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***Abstract.** This article highlights the historical stages of studying the cognitive and pragmatic features of proverbs and sayings. From ancient times to modern linguistics, the world experience is analyzed, and the conceptual foundations and speech-pragmatic functions of proverbs in folk thinking are revealed. The article emphasizes their role in preserving folk wisdom, conveying national and cultural values, and as a communicative tool.*

***Keywords:** parable, proverb, cognitive linguistics, pragmatics, folk wisdom, international research, metaphor theory.*

Introduction. Proverbs and sayings are one of the oldest layers of human culture, reflecting the worldview, thinking, and socio-cultural experience of the people. Every nation has embodied its historical life experience in wise words and passed them down from generation to generation. Therefore, proverbs are at the center of attention of linguistics, folklore studies, psychology, and cultural studies.

From the 19th century, in Europe, and later in Russia and Turkey, work began on the systematic collection and scientific classification of proverbs. Since the end of the 20th century, the analysis of pragmatic (speech function, communicative power) and cognitive (conceptual models, metaphors in folk thinking) aspects of e'sa proverbs has been

widely developed [8]. In this article, we will highlight the history of the study of proverbs on a global scale from a pragmatic and cognitive point of view.

The stages of historical research of proverbs and sayings begin with the Ancient Period and the experience of the East.

In ancient Greek and Roman culture, proverbs were known as "gnomas" and had special significance in rhetoric. In Aristotle's work "Rhetoric," thoughts are given about the power of the speech effect of wise sayings [1]. Plato, on the other hand, presents wise sayings as a means of social education.

Eastern thinkers - Farabi, Ibn Sina, Alisher Navoi - also widely used proverbs in moral and educational teachings. For example, Navoi used folk proverbs in his works as an adornment of poetic speech and a means of making thought convincing.

As for European folklore studies, this issue came to the forefront in the 18th-19th centuries. In Europe, the collection and publication of proverbs became widespread in the 18th-19th centuries. In Germany, scholars such as F. Sanders and A.Donders considered proverbs as a product of folk wisdom and compiled them into an anthology [4].

In Russia, V. Dal created the work "Proverbs of the Russian People" and systematically interpreted proverbs [3]. A.Potebnya analyzed proverbs in connection with folk psychology and national thinking [10].

Methods. The historical-descriptive analysis method was used in the article. For the research, internationally recognized scientific sources (research by English, Russian, and Turkic scholars) were selected.

Western Folklore Studies: J. Bartlett (1832), A. Taylor (1931), W. Mieder (2004). Founders of cognitive linguistics: G. Lakoff, M. Johnson (1980).

Russian Folklore Studies and Linguistics: V. Dal' (1862), E. Kubryakova (2004), Yu. Karaulov (1997).

Results. Western Studies The English scholar A. Taylor (1931) defined proverbs as a compact form of folk thought, dividing them into universal and national characteristics [12]. W. Mieder formulated proverbology as "paremiology" and extensively covered the pragmatic functions of proverbs (8). Lakoff and Johnson (1980) analyzed the metaphors in proverbs as a conceptual model and showed that metaphors such as "life = road," "time = money" exist in different cultures [7].

Russian and Post-Soviet Studies V. Dal's work "Proverbs of the Russian People" is a classic source of Russian proverbs, containing thousands of proverbs. Yu. Karaulov considered proverbs within the framework of the theory of the linguistic personality and analyzed their cognitive basis [5]. E. Kubryakova (2004) studied the conceptual frameworks in proverbs and interpreted them based on cognitive semantics [6].

Turkish and Central Asian studies P.N. Boratav studied Turkish proverbs in connection with folk culture [2].

The results of the research show that if the first stage of the study of proverbs was folklore studies, then from the 20th century their linguistic analysis (pragmatics, cognitive linguistics, linguoculturology) developed.

The pragmatic approach showed the effectiveness of proverbs in speech and their use as evidence. The cognitive approach proved that they represent conceptual models in the thinking of the people.

Modern research continues to study proverbs based on discourse analysis and linguoculturology. Thus, it has been scientifically substantiated on a global scale that proverbs and sayings are an important mirror of folk thought and culture not only in folklore, but also in linguistics.

In the 20th century, a new stage began in the study of proverbs. Under the influence of structuralism, Ch. Bally, R. Jakobson analyzed the structural features of proverbs, expressing a broad semantic meaning in a short form.

Based on the theory of the speech act (J. Austin, J. Searle), proverbs were studied as a pragmatic tool [9;11]. During this period, the American folklorist A. Dundes and the German scholar W. Mieder studied proverbs as a global phenomenon reflecting folk thinking [8].

The 21st century marked the beginning of cognitive-pragmatic research. Currently, based on cognitive linguistics, proverbs are analyzed using metaphorical models. For example, based on the concept of "Life is a path," it has been established that there are hundreds of proverbs in different languages: "The path is found by walking," "Everyone chooses their own path," etc.

In pragmatic analysis, proverbs are considered as a short but powerful signal in communication. They are actively used for purposes such as advice, warning, encouragement, or irony.

Proverbs and sayings express the conceptual worldview of the people. Through them, ideas about man, nature, and society are encoded.

Pragmatically, proverbs perform several functions in speech communication:

Persuasion is the affirmation and reinforcement of an idea.

- Alert - an experimental alert
- Encouragement - giving a positive mood
- Irony and criticism - indirect expression
- From a pragmatic point of view, proverbs in a short form have

great communicative value.

Conclusion. Proverbs and sayings have long been considered part of humanity's cultural heritage. The history of the study of their cognitive and pragmatic features includes a process that lasted from the ancient Greeks to modern schools of cognitive linguistics.

Proverbs are an expression of folk wisdom and national thinking, embodying deep meanings in a short form. Today's global scientific experience shows that it is important to study proverbs not only as an example of folklore, but also as a conceptual model of public consciousness and a powerful speech tool.

If the history of the study of proverbs began with folklore studies in the 19th century, today they are deeply studied from the point of view of pragmatics and cognitive linguistics. The study of proverbs at the international level serves to reveal the inextricable link between language, thought, and culture.

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