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THE ROLE OF PAREMIOLOGY IN SOCIOLINGUISTICS

The paremiological boom in linguistics, which phraseologist predicted 30 years ago, exceeded all expectations. The dynamization of modern society has caused the activation of national consciousness and with it interest in such a small genre of folklore as proverb and sayings. Liberation from censorship, freedom of speech, demand in advertising and open access of any "wit" to the Internet space and the media provided proverbs with such powerful functioning, which such passionaries of European paremiology as Erasmus of Rotterdam, Jan Amos Komensky could not even dream of in the Renaissance or the formation of nations Vuk Karadzic, F. L. Chelakovsky, V. I. Dahl, M. Nomis, I. I. Nosovic, etc. They could not have dreamed, but it was they who laid the material foundation of paremiology as a folkloristic and ethnographic discipline, giving us linguists the opportunity, after several centuries, to finally engage not only in the analysis of their conceptual basis, but also purel of the linguistic nature.

A tribute to the tradition of paremiologists I one of the organic properties of this discipline. After all, the genre of the proverb itself presupposes the careful preservation of cultural and linguistic traditions, and this fully applies to those who, before us, industriously and selflessly stored the pearls of folk wisdom in their paremiological suseks. That is why the appeal to the experience of predecessors and the constant use in our research of the material collected by the patriarchs of paremiology is one of the most important tasks of modern paremiology.

I must say that in Slavistics this task is constantly being performed. In the Czech Republic, after the war, a modernized reprint of the classic collection of Frantisek Ladislav appeared Chelakov's "Mudrosloví národu slovanského ve příslovích" [83], which collected Slavic paremiology for the period up to the middle of the XIX century. It is published in abbreviated, popular versions and is widely used by Slavists — for example, it is taken into account with due taste and tact in the modern "Russian-Slavic Dictionary of Proverbs with English correspondences" by M. Y. Kotova [28].

Interest in paremiography is now characteristic of almost all Slavic countries and it is possible to list for a long time the reprints of the classics of national paremiology, which have seen the light again in recent decades. So, recently in Lviv, the fundamental dictionary of proverbs of Galician-Volyn Ukraine, created by Ivan Franko at the beginning of the last century on the basis of the nest principle developed by the classic German paremiologist K. F. V. Vander, finally saw the light for the second time [78; 118]. This reprint is an example of careful attitude to their national parmiological heritage, because with the new numbering, updated spelling and punctuation, etc., the publishers have reproduced the original page numbering, which allows any researcher to use this collection, returning ad fontes.

Nevertheless, the reprints of the Slavic classical paremiography still lack thoughtful and search-facilitating pointers on various aspects and deep linguistic, historical-etymological, ethnographic and folkloristic comments. In fact: take a look at the most luxurious reprints of the collections of V. I. Dahl, M. Nomis, Vuk Karadzic and other initiators of our genre in Slavia.

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