

## STAGES OF THE FORMATION OF GERMAN AND UZBEK PAREMIOLOGY

**Guldasta Saparova**

Independent researcher of  
Samarkand State Institute of Foreign Languages  
Samarkand, Uzbekistan.

**Abstract**

This article examines the formation of German and Uzbek paremiology from historical-linguistic and linguocultural perspectives. The evolution of paremiological units—from the period of oral folk tradition through religious and educational influence, the development of written literature, the stage of scholarly classification, and up to modern cognitive-linguistic interpretations—is analyzed on a comparative basis. The study reveals that the formation of paremiology in both languages follows common typological patterns; however, their semantic sources have developed on different cultural and religious foundations.

**Keywords**

paremiology, proverb, saying, linguoculturology, oral tradition, the Bible, the Qur'an, comparative linguistics, cognitive linguistics.

**Introduction.** Paremiology is an important branch of linguistics that studies units expressing folk wisdom, social experience, and moral-normative views in a concise, figurative, and stable form—such as proverbs, sayings, aphorisms, and wise expressions. Although paremiological units may seem to belong to the peripheral part of the language system, they embody national thinking, cultural memory, and systems of values within a highly concentrated semantic layer. For this reason, paremiology today is studied not only within the framework of traditional phraseology or folklore studies, but also in close connection with linguoculturology, cognitive linguistics, ethnolinguistics, and discourse analysis.

Proverbs and sayings are formed on the basis of centuries of observation, life experience, and social relations of a people. They reflect labor activities, natural phenomena, interpersonal relationships, moral values, religious beliefs, and historical conditions as they are expressed through language. The stability, brevity, and generalizing nature of paremiological units make them powerful pragmatic tools in communication. In particular, the role of proverbs is invaluable in speech acts such as argumentation, advice, warning, evaluation, and the expression of social norms. [Wander K., 1880, p. 127.]

Although the German and Uzbek languages belong to different language families, both possess a remarkably rich paremiological fund with deep historical roots. This richness can be explained by their long-standing oral traditions, religious and educational sources, the development of written literature, and the results of scholarly research through which these units have been preserved and systematized. Through paremiological units, the linguistic model of how a people perceive the world, the ways reality is conceptualized, and the hierarchy of cultural values are clearly manifested. Therefore, the comparative study of paremiology makes it possible to identify similarities and differences in the worldviews of different cultures.

From a historical perspective, paremiological units initially emerged within the sphere of oral folklore and were later stabilized, expanded, and systematized under the influence of religious texts, written literature, and scholarly activity. In German paremiology, the Bible and Christian moral principles have served as important sources of meaning, while in Uzbek paremiology the Qur'an, hadith, and Islamic educational thought have played a similar role. At the same time, in both cultures proverbs are regarded as products of collective folk wisdom formed on the basis of everyday life, labor experience, and social relations.

In modern linguistics, paremiological units are interpreted not only as folklore samples but also as important materials that reveal the national mentality, conceptual system, and linguocultural codes of a society. The cognitive approach helps to identify the concepts, stereotypes, and cultural scenarios embedded in paremiological units, while the linguocultural approach highlights their connection with national values. In this regard, a comparative analysis of German and Uzbek paremiology based on their historical stages of formation is considered a relevant scientific issue. [Doniyorov H., 2002, p. 12.]

The purpose of this article is to identify the stages in the formation of German and Uzbek paremiology within the process of historical and linguistic development, to reveal their sources of meaning, and to analyze them comparatively. In the course of the research, several stages in the development of paremiological units were identified, including the period of oral tradition, the stage of religious and educational influence, the period of written literature, the stage of scientific classification, and the period of modern linguistic interpretation. Below, we consider that the formation of the German paremiological fund is the result of a long historical process. It developed through the oral creative traditions of the Germanic tribes, the ideological influence of Christianity, the development of written literature, and stages of scientific systematization, eventually reaching its present state. Each stage has had a particular influence on the content, form, and functional use of paremiological units.

The earliest stage is connected with the oral traditions of the ancient Germanic tribes. During this period, proverbs were formed on the basis of everyday life experience, natural phenomena, labor activities, and social relations. They mainly expressed ideas of practical wisdom, caution, diligence, and collectivism. Paremiological units were transmitted orally from generation to generation and preserved in the collective memory of the people.

The next stage is closely connected with the influence of Christianity during the Middle Ages. Wise sayings from the Bible and religious teachings became the semantic foundation of many German proverbs. As a result, concepts such as morality, humility, patience, and honesty occupied a central place in paremiological units. During this period, proverbs also served as a means of popularizing religious and moral norms.

During the Reformation period, Martin Luther's translation of the Bible into German created favorable conditions for the widespread dissemination of paremiological units in written form. The development of written literature contributed to the standardization of proverbs and their stabilization in accordance with language norms. From this time onward, proverbs began to be actively used not only in oral speech but also in written texts.

The nineteenth century is characterized by the beginning of the scientific stage in German paremiology. Scholars such as K. F. W. Wander and F. Seiler were engaged in collecting, classifying, and interpreting proverbs. Paremiology gradually became an independent object of scientific research. During this process, proverbs were systematized according to thematic, semantic, and structural principles. [Seiler F., 1922, p. 217.]

In the modern period, German paremiology is interpreted within the frameworks of linguoculturological and cognitive approaches. In the studies of W. Mieder, proverbs are explained as units reflecting the national mentality, cultural codes, and conceptual systems of a society. Paremiological units are now regarded not merely as samples of folklore but as products of culture and human thought. The formation of the Uzbek paremiological fund is connected with the ancient oral traditions of the Turkic peoples. Proverbs initially emerged from the people's labor experience, pastoral life, agriculture, and their harmonious relationship with nature. They served as a means of expressing ways of life, social relations, and moral views. [Rahmatullayev Sh., 1992, p. 41.]

Sources related to the ancient Turkic period, particularly Mahmud al-Kashgari's work "*Devonu lug'otit turk*", contain numerous proverbs, which demonstrates the antiquity of

paremiological units. These proverbs reflect the worldview and lifestyle of the Turkic peoples of that time. [Mahmud al-Kashgari, 1960, p. 214.]

The subsequent stage is associated with the influence of Islamic educational and intellectual thought. Qur'anic verses and the wisdom of hadith literature penetrated folk oral creativity and enriched the semantic layer of proverbs. Concepts such as moral purity, patience, honesty, and the pursuit of knowledge became central themes of paremiological units. During the period of classical literature, writers such as Alisher Navoi, Babur, and other literary figures widely used proverbs and wise sayings in their works. This contributed to the popularization of paremiological units through written literature and enriched them aesthetically and artistically. [G'afur G'ulom, 1983, p. 123.]

By the twentieth century, Uzbek paremiology began to be studied from a scientific perspective. Scholars in folklore and linguistics engaged in collecting, classifying, and interpreting proverbs. Paremiological units started to be treated as objects of dictionaries and scientific research. In the modern stage, Uzbek paremiology is analyzed within linguoculturological, cognitive, and pragmatic frameworks. Proverbs are interpreted as units that reveal the national mentality, value systems, and conceptual thinking of a people.

In both languages, the formation of paremiological units has passed through typologically similar stages: oral tradition, religious influence, the development of written literature, scientific classification, and modern linguistic interpretation. However, their semantic sources have developed on the basis of different religious and cultural foundations. While the Bible and Christian moral values play a significant role in German paremiology, the Qur'an, hadith, and Eastern moral-normative traditions dominate in Uzbek paremiology. At the same time, both paremiological systems reflect universal human values such as diligence, honesty, patience, wisdom, and prudence. Comparative analysis shows that paremiological units serve as an important source for revealing the close interconnection between language and culture, as well as the linguistic model through which a people perceive the world.

**Conclusion.** The analysis of the formation of German and Uzbek paremiology from historical-linguistic and linguocultural perspectives demonstrates that paremiological units constitute an important linguistic layer that embodies the centuries-old social experience, moral views, and cultural memory of both peoples. Proverbs and sayings initially emerged within the sphere of oral folklore and later became stabilized and systematized under the influence of religious-educational sources, the development of written literature, and scientific research.

The research results indicate that the formation of German and Uzbek paremiology has developed through common typological stages: the period of oral tradition, the stage of religious influence, the period of written literature, the stage of scientific classification, and the stage of modern linguistic interpretation. The presence of these stages confirms that the development of paremiological units follows universal patterns.

## References:

1. Wander, K. F. W. *Deutsches Sprichwörter-Lexikon*. Leipzig, 1867–1880. p. 964.
2. Kashgari, M. *Devonu Lug'otit Turk*. Tashkent: Fan Publishing House, 1960. 912 p.
3. Navoi, A. *Mahbub ul-Qulub*. Tashkent: G'afur G'ulom Publishing House, 1983. 214 p.
4. Babur, Z. M. *Baburnama*. Tashkent: Sharq Publishing House, 2002. 412 p.
5. Rahmatullayev, Sh. *Phraseological Dictionary of the Uzbek Language*. Tashkent: O'qituvchi, 1992. 250 p.
6. Doniyorov, H. *Uzbek Folk Proverbs*. Tashkent: Fan Publishing House, 1978. 200 p.