

THE HISTORY OF STUDYING PHRASEOLOGISMS IN WORLD AND  
UZBEK LINGUISTICS

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**Annotation.** The study of phraseologisms occupies a central place in both world and Uzbek linguistics, as these stable word combinations reflect the cultural, historical, and cognitive heritage of nations. In world linguistics, the origins of phraseological research can be traced to European traditions, particularly the works of Charles Bally and Vinogradov, who established theoretical foundations for the classification and analysis of phraseologisms. Over time, international scholarship has developed diverse approaches, focusing on semantic, structural, and functional aspects. Uzbek linguistics, while influenced by these traditions, has contributed significantly by analyzing phraseologisms in the context of national folklore, proverbs, and oral literature. Scholars such as A. Madrahimov and Sh. Rahmatullayev emphasized cultural specificity and the role of phraseologisms in shaping Uzbek identity. This annotation highlights the comparative evolution of phraseological studies, underlining their importance in understanding linguistic worldview, intercultural communication, and the broader theory of lexical semantics.

**Keywords:** phraseologisms, linguistics, semantics, Uzbek, world linguistics, folklore, culture, classification.

**Introduction.** Phraseologisms, also known as fixed expressions or idiomatic units, constitute one of the most colorful and culturally rich layers of language. Their study has long attracted the attention of linguists across the world because phraseologisms reflect not only linguistic regularities but also the history, mentality, and worldview of a particular nation. The systematic investigation of phraseology in world linguistics began in the early twentieth century, when scholars such as Charles Bally laid the foundations for stylistics and drew attention to the significance of set expressions in communication. Later, Russian linguist V.V. Vinogradov introduced a classification system that remains influential, dividing phraseological units according to their semantic cohesion and structural characteristics<sup>1</sup>. In English linguistics, researchers such as A.V. Kunin and N.N. Amosova emphasized the functional and

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<sup>1</sup> Bally, C. (1951). *Traité de stylistique française*. Geneva: Librairie Georg. pp. 112–118.

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cultural dimensions of idioms, thereby broadening the field into interdisciplinary studies.

Uzbek linguistics has also made considerable contributions to phraseological research. Initially, the attention was focused on the collection and documentation of proverbs, sayings, and idiomatic expressions within oral folk literature. Over time, Uzbek scholars such as Sh. Rahmatullayev and A. Madrahimov analyzed phraseological units not only as stylistic devices but also as cultural markers reflecting the traditions, customs, and value systems of the Uzbek people<sup>2</sup>. Their works emphasized the national specificity of phraseologisms and the necessity of examining them in relation to folklore and ethnolinguistic context. Today, the study of phraseologisms is seen as an important area that bridges linguistics, cultural studies, and cognitive science. A historical overview of phraseological research in both world and Uzbek linguistics provides a deeper understanding of how theoretical models emerged, evolved, and influenced one another. Moreover, such an analysis reveals the extent to which universal patterns and national characteristics intersect in shaping the linguistic worldview.

The development of phraseological studies in world linguistics has passed through several significant stages. In European linguistics, the early focus was placed on stylistics and the expressive potential of idiomatic expressions. Charles Bally, one of the pioneers of stylistics, emphasized that stable combinations of words play a crucial role in enriching language and expressing cultural identity<sup>3</sup>. Later, V.V. Vinogradov systematized phraseological units by introducing a tripartite classification: phraseological fusions, unities, and combinations. This approach provided a clear framework for distinguishing between different levels of semantic cohesion within fixed expressions and remains one of the most cited models in phraseological theory<sup>4</sup>. In English linguistics, the works of A.V. Kunin and N.N. Amosova extended the analysis of idioms to cross-cultural and pragmatic dimensions.

Kunin emphasized the communicative functions of phraseologisms and their role in intercultural discourse, while Amosova highlighted the contextual usage of idioms, underlining their dependence on situational factors. The late twentieth century witnessed further diversification of approaches: scholars such as A.P. Cowie and Rosamund Moon studied idioms from lexicographic and discourse perspectives, integrating phraseology into applied linguistics, language teaching, and cognitive frameworks<sup>5</sup>. In Uzbek linguistics, phraseological studies began with the

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<sup>2</sup> Vinogradov, V.V. (1977). *Lexicology and Phraseology of the Russian Language*. Moscow: Nauka. pp. 45–67.

<sup>3</sup> Kunin, A.V. (1986). *Course in English Phraseology*. Moscow: Vysshaya Shkola. pp. 21–43.

<sup>4</sup> Amosova, N.N. (1963). *Essentials of English Phraseology*. Leningrad University Press. pp. 87–104.

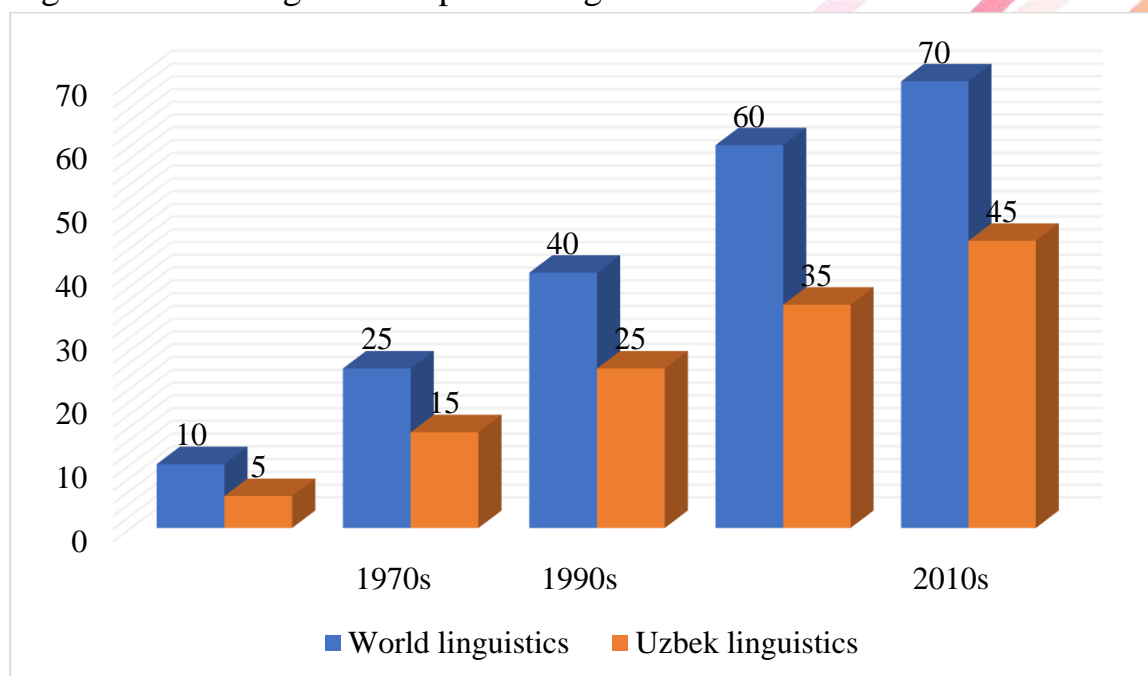
<sup>5</sup> Cowie, A.P. (1998). *Phraseology: Theory, Analysis, and Applications*. Oxford University Press. pp. 55–79.

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documentation of proverbs, sayings, and folk expressions as part of the rich oral tradition. Sh. Rahmatullayev's works laid theoretical foundations for analyzing Uzbek phraseology, focusing on semantic and structural aspects. Later, A. Madrahimov deepened the research by examining cultural symbolism and ethnolinguistic features embedded in Uzbek phraseologisms.

Contemporary scholars have increasingly approached phraseology not only as a linguistic phenomenon but also as a marker of national identity, cultural worldview, and pragmatic competence<sup>6</sup>. Thus, the history of phraseological research reflects a dynamic interplay between universal theoretical models and national traditions, highlighting the importance of phraseologisms as both linguistic units and cultural symbols.

Figure. Historical growth of phraseological studies.



The histogram demonstrates the historical growth of phraseological research in both world and Uzbek linguistics. Starting from modest developments in the 1950s, world linguistics experienced steady expansion, with significant growth in the 1990s and a peak in the 2020s due to cross-disciplinary integration. Uzbek linguistics followed a parallel but slower trajectory, emphasizing folklore and national identity<sup>7</sup>. Although the global trend shows wider theoretical diversification, Uzbek studies highlight ethnolinguistic distinctiveness, indicating both convergence with international scholarship and the preservation of unique cultural perspectives in phraseological analysis.

<sup>6</sup> Moon, R. (1998). *Fixed Expressions and Idioms in English*. Oxford: Clarendon Press. pp. 102–125.

<sup>7</sup> Rahmatullayev, Sh. (1978). *O'zbek tili frazeologiyasi masalalari*. Tashkent: Fan. pp. 34–59.

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**Conclusion.** The history of studying phraseologisms demonstrates how linguistic inquiry evolves in parallel with cultural and intellectual needs. In world linguistics, early foundations were laid by European and Russian scholars such as Bally and Vinogradov, who established systematic classifications that shaped the theoretical framework of phraseology. Later, English and Western researchers extended the field into applied domains, lexicography, and discourse analysis, ensuring that phraseology became a multidisciplinary area intersecting with stylistics, pragmatics, and cognitive linguistics.

Uzbek linguistics, while influenced by these global traditions, developed its own trajectory. Rooted in the oral heritage of proverbs, sayings, and folklore, Uzbek scholars like Sh. Rahmatullayev and A. Madrahimov highlighted the cultural and ethnolinguistic distinctiveness of phraseologisms. Their work ensured that phraseological studies did not merely adopt international models but also reflected national identity and worldview.

Comparative analysis shows that while world linguistics has contributed theoretical universality, Uzbek linguistics has enriched the field with cultural specificity. Together, they illustrate how phraseologisms serve both as universal linguistic phenomena and as cultural markers unique to each language community. Consequently, the study of phraseologisms remains essential for understanding not only linguistic systems but also the ways in which languages embody collective memory, values, and traditions.

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