

# Phraseological Units as Components of Phraseology

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**Abstract:** In recent decades, phraseological units have become a central focus of linguistic research, especially in the study of language as a reflection of cultural identity. This paper explores the national and cultural specificity of phraseological expressions in both global and Uzbek linguistic contexts. Emphasis is placed on the integral role that phraseological units play in encoding a nation's worldview, lifestyle, and historical consciousness. By analyzing the classifications and interpretations of phraseological units by renowned linguists, this study highlights the close interconnection between language and culture, and it affirms the status of linguoculturology as an independent interdisciplinary field.

**Keywords:** Phraseological units, linguoculturology, national worldview, cultural identity, idiomatic expressions, semantic structure, Uzbek linguistics.

**Introduction:** Phraseological units – Idiomatic expressions that encapsulate cultural and historical realities – have long fascinated linguists due to their intricate blend of linguistic form and cultural content. These expressions serve as mirrors of national identity, conveying collective experiences, beliefs, and traditions. As pointed out by Maslova (2001), phraseological expressions reveal the unique ways in which different nations perceive and conceptualize the world. The study of phraseology has evolved significantly over the centuries, transitioning from a lexical curiosity to a core component of modern linguistics and cultural studies. This paper aims to examine the development, classification, and cultural relevance of phraseological units within both Western and Uzbek linguistic traditions.

## Literature Review

The historical development of phraseology as a discipline dates back to early Russian linguistics, with significant contributions from V. M. Lomonosov, V. A. Kunin, and E. D. Polivanov. Charles Bally's foundational works in French stylistics marked the introduction of phraseology into Western scholarship. V.V. Vinogradov, N.M. Shansky, and A.V. Kunin later contributed comprehensive classifications of phraseological units—fusions, unities, and combinations—based on their semantic and syntactic

characteristics. In Uzbek linguistics, Sh. Rahmatullayev's theoretical contributions regarding the structure and function of phrasemes underscore the importance of semantic unity and cultural grounding. A.A. Abduazizov offered a classification framework that aligns closely with Vinogradov's typology but incorporates culturally specific examples relevant to Uzbek language and society. Further contributions by A.E. Mamatov and H. Jamolkhonov elaborated on the functional and structural aspects of phrasemes, particularly in the Uzbek linguistic landscape.

## METHODS

This study adopts a descriptive-analytical method to examine phraseological units within the framework of linguoculturology. Comparative linguistic analysis is employed to juxtapose Uzbek and Western approaches to phraseology. Primary sources include theoretical texts by leading scholars, lexicographic data, and corpus examples. The study also incorporates elements of semantic and structural analysis to classify and interpret selected phraseological expressions. Attention is given to the socio-cultural contexts in which these units are used, drawing on ethnolinguistic data to support interpretations.

## The main part

In recent years, phraseology has become one of the

most extensively studied fields in linguistics. At present, phraseological units are regarded in modern linguistics as a means of reflecting a nation's unique worldview, ways of thinking and living, perception of the world, and national-cultural characteristics.

As V.A. Maslova points out, phraseological units directly or associatively convey information about a particular nation's view of the world and society through a national-cultural prism. They reveal the distinctive features of that nation's worldview and, at the same time, help shape it [V.A.Maslova, 2001].

The study of phraseology as an independent linguistic discipline spans several centuries. In particular, in Russian linguistics, researchers began showing interest in phraseological issues as early as the 18th century. Notably, V. M. Lomonosov, when compiling a dictionary of the Russian literary language, emphasized that along with words, "folk proverbs," "idiomatic expressions," and phraseological units should also be included [V.A. Kunin, 2005]. By the 1960s–1980s, interest in phraseology was rapidly growing in foreign, especially English-language, scholarly literature. Until that time, there had been no dedicated works on phraseology in Western and American linguistics. The term phraseology (from the Greek *phrasis* – phrase/expression, *logos* – study) was first introduced by Charles Bally in his work *Précis de stylistique*. As a result, Charles Bally, a Swiss-French linguist, is widely regarded as the founding figure in the study of phraseology. In his works *Sketch of Stylistics* (1905) and *French Stylistics* (1909), he included special chapters devoted to word combinations and phraseological expressions. Subsequently, many linguists showed deep interest in phraseological studies and began analyzing phraseological units at various levels of language, thoroughly exploring their characteristics and properties.

The idea of viewing phraseology as an independent discipline was first proposed by the prominent Russian linguist E. D. Polivanov, who returned to this issue on multiple occasions. According to him, the newly emerging field of phraseology should occupy a position in relation to lexicology similar to the one syntax holds in relation to morphology.

He wrote:

"...There is a growing need for the formation of a new field equivalent to syntax," – stated E. D. Polivanov, – "but while syntax studies the general types and properties of word combinations, the newly forming field would deal with specific, individual (lexical) semantic features of combinations that arise from the interaction of lexemes."

Polivanov referred to this newly emerging discipline as

phraseology or idiomatics [Polivanov 1928:144].

In linguistics, the term "phraseological unit" is interpreted in various ways. For instance, in the explanatory dictionary of linguistic terms, A. Khojiyev defines a phraseological unit as a lexical unit which, in terms of structure, is equivalent to a word combination or a sentence, carries an integral, generalized meaning from a semantic standpoint, and is not created in the process of speech but introduced into speech as a ready-made unit. Phraseological units differ from regular word combinations in that they are stable expressions conveying figurative meanings. When used in speech, they contribute to expressiveness and vivid imagery.

Sh. Rahmatullayev supports referring to this linguistic unit in literature by the terms "phraseologism" and "phraseological unit," and suggests that the term "phaseme" should be used similarly to "lexeme" and "morpheme" [Sh. Rahmatullayev, 2016]. He also emphasizes that a phaseme consists of at least two lexemes [Sh. Rahmatullayev, 1992]. According to his view, a phaseme emerges through the semantic and syntactic interrelation of two or more lexemes, forming a generalized figurative meaning [Sh. Rahmatullayev, 2016].

Scholar A.A. Abduazizov classifies phraseological units into three types:

1. Phraseological combinations – expressions where one word is used in its literal sense and the other in a figurative sense, e.g., "to have a rest" (rest – literal; have – figurative).
2. Phraseological unities – expressions whose components are semantically and grammatically combined to form a generalized figurative meaning, e.g., "skin and bones" (very thin).
3. Phraseological fusions – expressions in which there is no lexical link between the meanings of the individual words and the overall meaning of the phrase, such as "to rent a mouse hole" (meaning to be extremely stingy) [A.Abduazizov, 2010, p. 79].

V.V. Vinogradov explains that phraseological fusions do not retain any semantic connection with the meanings of their components, nor do they hold any potential for literal interpretation [V.V. Vinogradov, 1977, pp. 121–138]. Similarly, N.M. Shansky emphasizes that these fusions are indivisible from a semantic standpoint and that their integral meaning does not correspond at all to the meanings of their components [M.N. Shansky, 1996, p. 67].

According to A.V. Kunin, phraseological unities are motivated units with a single holistic meaning derived from the merged meanings of lexical components [V.A.

Kunin, 1996, p. 12]. N.M. Shansky also interprets these as semantically indivisible and integral phraseological expressions, where the meaning of the whole arises from the fusion of the figurative meanings of the constituent words [M.N. Shansky, 1996, pp. 65–68].

While V.V. Vinogradov notes that phraseological combinations, despite their tightly interlinked lexical components, still allow each word to retain its own recognizable meaning [V.V. Vinogradov, 1977, pp. 121–138], N.M. Shansky highlights the presence of both freely meaningful and phraseologically bound words in such units [M.N. Shansky, 1996, pp. 65–68]. A.E. Mamatov further points out that in phraseological combinations, one component acquires a figurative meaning only within a certain context [A.E. Mamatov, 2019, p. 26].

According to Sh. Rahmatullayev, a phraseme as a linguistic unit consists of the unity of two aspects: expression and content [Sh. Rahmatullayev, 2016]. H. Jamolkhonov, in turn, defines the “expression plan” of a phraseme as its phonological aspect, lexical structure, and its equivalence to a phrase or sentence construction. The “content plan” refers to its function in naming, signifying, or denoting something [H. Jamolkhonov, 2005, pp. 216–217].

Scientific and practical research has been conducted both globally and within Uzbek linguistics regarding the national and cultural peculiarities of phraseological units and the interrelation between language and culture. It is important to note that the analysis of studies on phraseologisms within the framework of linguistic cultural studies has led to the recognition of linguoculturology as an independent and integrative field of science.

Phraseological units, having developed over centuries, serve as one of the key elements that reflect a nation’s history, culture, and way of life. Investigating the semantic nature of these elements, including their culturally specific meanings and forms that lack direct equivalents in other languages, based on linguoculturological principles, remains a pressing issue in contemporary linguistics.

## CONCLUSION

Phraseological units, far from being mere ornamental aspects of language, serve as repositories of cultural knowledge and identity. Their analysis provides valuable insight into the worldview and lived experiences of the speakers who use them. As demonstrated through this study, the integration of linguocultural perspectives into the study of phraseology enhances our understanding of how language functions as a medium of cultural expression. Moreover, the recognition of linguoculturology as an

independent and integrative discipline underscores the growing importance of interdisciplinary approaches in linguistic research. Continued investigation into culturally specific phraseological units will enrich both theoretical linguistics and practical language education, especially in multilingual and multicultural contexts.

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