



THEORETICAL VIEWS ON PHRASEMES AND THEIR PLACE IN THE LANGUAGE SYSTEM

Mavlonova Nargiza Alisherovna

Associate professor (PhD) of Samarqand state institute of foreign languages

e-mail: mavlonovanargiza@mail.ru

Article history:	Abstract:
Received: 20 th October 2025 Accepted: 14 th November 2025	In this article, the role of phraseological units in the language system, their sources of formation, semantic structure, and communicative functions are discussed. The relationship of phraseological expressions with national mentality, cultural values, and folk worldview is analyzed from linguistic-pragmatic and linguo-cultural perspectives. In addition, the views of linguists on the nature of phraseological units are interpreted on the basis of theoretical approaches.
Keywords: phraseology, phraseme, language system, stable unit, semantics, national-cultural meaning, linguo-pragmatics.	

The richness and artistic expressive potential of any language are primarily embodied in its phraseological layer. Phraseological units (phrasemes) represent the reflection of a people's worldview, historical experience, and culture in language. Unlike other linguistic units, phrasemes are characterized by a stable structure, figurative meaning, and emotional-expressive coloring. Therefore, phraseological units should be studied not only from grammatical or lexical perspectives, but also from linguopragmatic and linguocultural viewpoints.

1. The Concept of the Phraseme and Its Theoretical Interpretations

The term *phraseme* originates from the Greek word *phrasis*, meaning "expression," and refers to a ready-made, stable combination in language. Phrasemes are used in speech in a fixed form; their components are not freely changeable, and they function as a single semantic whole. In linguistics, this phenomenon is interpreted differently within various theoretical approaches. For example:

- V. V. Vinogradov defines phraseological units as "lexical units that exist in a stable form within the language" [1].
- A. V. Kunin considers them "ready-made speech units in the language system" and relates their formation to historical, cultural, and social factors [2].
- N. N. Amosova views the meaning of a phraseme as a "contextual unity," that is, a phraseme acquires its full meaning only within a specific speech situation [3].
- In Uzbek linguistics, scholars such as A. Madrahimov, A. Nurmonov, and N. Mahmudov emphasize the close connection between phraseological units and folk oral creativity as well as artistic thinking [4].

These perspectives demonstrate that phrasemes should be studied not merely as linguistic phenomena, but also as products of national cognition.

Phrasemes possess a number of distinctive features that differentiate them from other linguistic units:

1. Stability

Phrasemes are relatively stable in terms of structure and composition. Arbitrary replacement or modification of their components often leads to the loss or distortion of meaning. For example, changing the components of the Uzbek phraseme *ko'ngli tog'dek* results in the disappearance of its original meaning.

2. Semantic Integrity

The overall meaning of a phraseme does not arise from the simple sum of the meanings of its components. For instance, the phraseme *boshi osmonga yetdi* means "to be extremely happy," a meaning that cannot be directly inferred from the individual lexical meanings of its components.

3. Figurativeness and Expressiveness

Phrasemes are usually based on imagery and add artistic quality and expressiveness to speech. This feature accounts for their widespread use in both literary works and spoken language.

4. Fixedness (Readiness)

Phrasemes are used in speech as ready-made units; they are not created freely in the process of communication but function as elements stored in linguistic memory.

2. The Place of Phrasemes in the Language System

The language system consists of phonetic, morphological, syntactic, and lexical layers, and phraseology is considered an integral part of the lexical layer. However, unlike ordinary lexical units, phrasemes are characterized by:

- figurative and holistic meaning;
- grammatically stable structure;
- connotative (emotional) meaning;
- formation within a national-cultural context.

For example, the Uzbek *ko'ngli tog'dek*, [8] the English *heart of gold*, [7] and the Tajik *dili pok* all express a positive moral quality. Nevertheless, their meanings do not derive directly from the literal meanings of their components. This demonstrates the semantic integrity and strong expressive power of phrasemes.

3. Semantic and Communicative Functions of Phrasemes

Phrasemes perform the following main functions in language:

- **Nominal** – naming a phenomenon or concept (e.g., *ko'z-quloq bo'lmoq, time flies*); [5]
- **Expressive** – enhancing emotional and artistic impact;
- **Cultural** – expressing national values, history, and worldview;
- **Pragmatic** – exerting purposeful influence in communication, evaluating speech, or softening utterances.

Thus, phraseological units ensure semantic and pragmatic balance in language and serve as a means for expressing human cognition through linguistic forms.

4. Phrasemes and Folk Cognition

Phrasemes are closely connected with folk oral tradition, proverbs, and sayings, functioning as a linguistic mirror of national mentality. For instance, the English *No pain, no gain*, the Uzbek *Mehnat qilgan to'yadi* ("He who works will be satisfied"), and the Tajik *Mehnat meva mehad* ("Labor bears fruit") are expressed differently across languages, yet all reflect the universal human value of diligence [6]. This demonstrates the cross-cultural semantic universality of phraseological units.

Phrasemes constitute an inseparable part of the language system and are significant not only as semantic units but also as cultural codes that convey a people's historical, cultural, and social experience. They enrich the artistic means of expression in language and make speech more vivid and impactful.

Studying phrasemes from linguopragmatic and linguocultural perspectives makes it possible to reveal the internal mechanisms of language, the modes of expression of national cognition, and the similarities and differences that arise in intercultural communication.

Phraseological units constitute an integral part of the language system. They function not only as semantic units but also as cultural codes that encode a people's historical, social, and cultural experience. By enriching expressive resources, phrasemes enhance the vividness and effectiveness of communication.

The study of phrasemes from linguopragmatic and linguocultural perspectives allows for a deeper understanding of the internal mechanisms of language, the modes of national cognition, and the similarities and differences that emerge in intercultural communication.

REFERENCES

1. Vinogradov, V. V. (1986). *Russian language: The grammatical doctrine of the word*. Moscow: Nauka.
2. Kunin, A. V. (1996). *Course of phraseology in English*. Moscow.
3. Amosova, N. N. (1963). *Fundamentals of English phraseology*. Leningrad: Leningrad University Press.
4. Madrahimov, A. (2008). *Theoretical issues of Uzbek phraseology*. Tashkent: Fan.
5. Nurmonov, A. (2010). *Language and thought relations*. Tashkent: Fan.
6. Mahmudov, N. (2014). *The system and structure of the Uzbek language*. Tashkent: National Encyclopedia of Uzbekistan.
7. Cambridge University Press. (2018). *Cambridge phraseology dictionary*. London: CUP.
8. Mavlonova, N. A. (2021). *Theoretical foundations of the study of interlingual phraseological universality*. In *The role of translation studies in the development of world science* (p. 175).
9. Mavlonova, N. A. (2019). Independent emergence of interlingual phraseological correspondences. *Foreign Philology: Language, Literature, Education*, 59–63.
10. .