

## AXIOLOGICAL ORGANIZATION OF PHRASEOSEMANTIC FIELDS IN ENGLISH AND UZBEK

<https://doi.org/10.5281/zenodo.19557223>

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### **Abstract**

This study examines the axiological organization of phraseosemantic fields in English and Uzbek phraseology. While phraseological units in both languages rely on universal cognitive mechanisms such as metaphorical mapping and embodied experience, their internal semantic hierarchy reflects culturally specific value systems. The research aims to identify how national mentality shapes the evaluative nucleus of phraseosemantic fields.

The analysis focuses on four culturally significant domains: honor, social evaluation, collective responsibility, and knowledge. Through comparative semantic, componential, and cognitive-metaphorical analysis, the study demonstrates that Uzbek phraseology tends to foreground collective legitimacy, hierarchical respect, and moral accountability, whereas English phraseology emphasizes individual agency, personal responsibility, and pragmatic effectiveness.

The findings suggest that phraseosemantic fields function not merely as lexical groupings but as structured axiological matrices encoding national worldview. The research contributes to comparative linguocultural studies and expands systemic phraseological classification by integrating cultural and evaluative parameters.

### **Keywords**

phraseosemantic field, axiology, national mentality, phraseology, cultural cognition, evaluative semantics.

### **Introduction**

Phraseology represents one of the most culturally saturated domains of language. Unlike isolated lexical units, phraseological constructions preserve condensed cultural knowledge, collective experience, and historically stabilized value orientations. As Humboldt argues, language is not a passive reflection of reality but an active formative force shaping national worldview [1]. Within this framework, phraseological systems may be interpreted as structured repositories of culturally significant meanings.

Traditional phraseological studies, particularly those developed in the Russian linguistic tradition, focused primarily on structural stability and semantic cohesion. Kunin's systemic classification of phraseological units emphasized functional and structural parameters [2]. While this approach remains methodologically foundational, it does not fully account for the evaluative hierarchy embedded within phraseosemantic organization.

The concept of axiological structure provides an expanded analytical perspective. Stepanov's theory of cultural constants demonstrates that certain value concepts function as stabilizing centers within national consciousness [3]. In phraseological systems, such constants form the semantic nucleus around which peripheral expressions cluster. Teliya further argues that phraseology encodes cultural codes and evaluative norms, making it a privileged site for linguocultural analysis [4].

In cognitive linguistics, Lakoff and Johnson established that abstract domains are structured through embodied metaphorical models [5]. Kovecses later demonstrated that these metaphorical patterns vary across cultures according to dominant value hierarchies [6]. Therefore, while metaphorical cognition may be universal, its axiological orientation remains culturally specific.

This study aims to investigate how phraseosemantic fields in English and Uzbek are organized around culturally determined evaluative centers. The research question guiding this inquiry is the following: How does national mentality influence the semantic nucleus and hierarchical distribution of phraseological units within phraseosemantic fields?

By integrating systemic phraseology with cognitive and linguocultural analysis, the study proposes that phraseosemantic fields are not neutral semantic groupings but structured axiological configurations reflecting national value systems. This study aims to investigate how phraseosemantic fields in English and Uzbek are organized around culturally determined evaluative centers. The central research question is how national mentality influences the semantic nucleus of phraseological systems. Therefore, phraseosemantic fields must be examined not only structurally but also axiologically.

Recent research in cognitive phraseology highlights the role of evaluative hierarchies in semantic organization [8; 9]. Cross-cultural metaphor studies further demonstrate that value systems shape phraseological structuring across languages [10; 11].

Therefore, phraseosemantic fields must be examined not only structurally but also axiologically. Recent research in cognitive phraseology increasingly emphasizes the interaction between evaluative semantics and cultural cognition in

structuring phraseological systems [8]. Contemporary cross-linguistic studies demonstrate that metaphorical hierarchies reflect socially stabilized value models rather than merely lexical-semantic proximity [9].

Moreover, current linguocultural investigations argue that phraseological systems function as repositories of collective memory and axiological regulation mechanisms [10]. Empirical corpus-based approaches further confirm that evaluative density and semantic centrality correlate with culturally dominant conceptual domains [11].

These perspectives reinforce the necessity of integrating structural phraseology with cognitive and axiological parameters when analyzing phraseosemantic organization across languages.

### **Methodology**

The present study adopts a qualitative comparative framework combining systemic phraseological analysis with cognitive and linguocultural interpretation. The research design is based on the assumption that phraseosemantic fields possess hierarchical internal organization structured around culturally significant evaluative centers.

### **Data Selection**

The empirical material consists of phraseological units in Uzbek and English that encode socially relevant axiological domains, including honor, social evaluation, collective responsibility, and knowledge. Uzbek data were primarily drawn from Rahmatullayev's *Phraseological Dictionary of the Uzbek Language* [7], while English material was identified through established phraseological and lexicographic sources as well as corpus-based verification.

The selection criteria included:

- structural stability of the phraseological unit;
- presence of evaluative semantic components;
- cultural relevance and frequency of use;
- conceptual affiliation with a clearly identifiable semantic field.

### **Analytical Procedures**

The study integrates four complementary analytical methods:

**Comparative semantic analysis.** This method was applied to identify structural parallels and divergences between English and Uzbek phraseological units within corresponding semantic domains.

**Componential analysis.** Evaluative semes were isolated to determine the axiological orientation of each phraseological construction. Particular attention was paid to polarity markers, social judgment indicators, and culturally coded lexical components.

Cognitive-metaphorical analysis. Following Lakoff and Johnson’s conceptual metaphor framework [5], metaphorical mappings were identified to reveal how abstract values are structured through embodied experience. Kovecses’ cross-cultural metaphor theory [6] guided the interpretation of cultural variation in metaphorical preference. Linguocultural interpretation. Based on Teliya’s linguocultural approach [4] and Stepanov’s theory of cultural constants [3], phraseological units were examined as carriers of value hierarchies embedded in national consciousness.

### Field Modeling Principles

Phraseosemantic fields were identified through semantic clustering around a dominant evaluative core. The nucleus of each field consists of phraseological units that directly encode culturally central values. Peripheral layers include context-dependent or stylistically marked constructions that maintain semantic affiliation but exhibit lower axiological density.

This layered structure allows for the identification of value hierarchies within each language. By comparing the nucleus-periphery distribution in English and Uzbek, the study reveals differences in the axiological organization of phraseological systems.

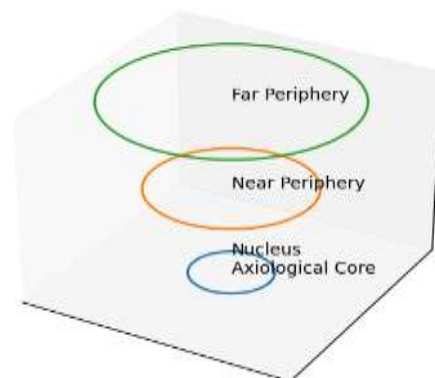
Through this methodological integration, the research aims to demonstrate that phraseosemantic fields reflect culturally structured evaluative matrices rather than merely lexical-semantic groupings.

**Figure 1.** Structural Model of Phraseosemantic Field Organization

Note. The diagram represents the hierarchical structure of a phraseosemantic field organized around an axiological nucleus. The inner core encodes culturally dominant and highly stabilized phraseological units reflecting central value orientations. The near-

periphery comprises contextually evaluative constructions with moderate semantic density, while the outer periphery includes stylistically marked or culturally secondary units maintaining associative linkage with the core domain.

In comparative terms, Uzbek phraseosemantic nuclei tend to cluster around collective legitimacy, hierarchical recognition, and moral accountability, whereas



*Hierarchical Model of the Phraseosemantic Field*

English nuclei are more frequently structured around individual agency, autonomy, and pragmatic competence.

### **Results and Analytical Discussion**

The structural model presented above provides a conceptual framework for identifying axiological hierarchies within phraseosemantic fields. Empirical analysis confirms that the internal distribution of phraseological units is not random but governed by culturally dominant value orientations.

In Uzbek phraseology, the semantic nucleus of social evaluation is closely tied to collective legitimacy. Phraseological constructions encode public recognition as a primary evaluative mechanism. Social approval is frequently conceptualized as an external validating force that determines individual worth. This reflects a culturally embedded orientation toward communal accountability. Such structuring aligns with Humboldt's understanding of language as a reflection of collective spiritual development [1]. The Uzbek phraseosemantic nucleus reveals a worldview in which moral standing is externally regulated and socially visible.

In contrast, English phraseological expressions related to social evaluation often foreground internalized standards. Responsibility and dignity are framed as self-regulated rather than collectively imposed. This shift indicates a different axiological center: legitimacy emerges from personal agency rather than communal affirmation.

The Uzbek honor field demonstrates strong vertical structuring. Bodily metaphors encode submission, elevation, and symbolic status transitions. The head functions as a culturally marked somatic symbol of rank. This pattern reflects what Teliya identifies as the embedding of cultural codes within phraseological systems [4]. English phraseology also contains vertical metaphors of dignity, yet these more frequently signal psychological resilience than social rank. The evaluative emphasis moves from hierarchical recognition to personal integrity. This divergence indicates that phraseosemantic organization is conditioned by distinct social structuring principles.

Within Uzbek phraseology, solidarity operates as a normative imperative. Alignment with communal standards reinforces moral credibility. Stepanov's theory of cultural constants helps explain why collective belonging functions as a stabilizing semantic core [3].

English constructions, however, conceptualize solidarity as voluntary support rather than obligatory conformity. Agency is individualized, and responsibility is internalized. This semantic contrast further supports the hypothesis that phraseosemantic fields encode culturally differentiated value hierarchies.

In Uzbek phraseological organization, knowledge is frequently structured through metaphors of illumination and awakening. Cognitive clarity carries ethical implications and is associated with moral refinement. This pattern resonates with conceptual metaphor theory [5] and Kovecses' argument that metaphorical preference reflects cultural orientation [6].

English phraseology, by contrast, tends to conceptualize knowledge in terms of capability and strategic control. Intellectual authority is linked to competence and efficiency rather than moral illumination. The axiological nucleus thus differs in orientation, confirming that phraseosemantic hierarchies reflect culturally grounded evaluative matrices.

### **Theoretical Implications**

The findings of this study expand the theoretical understanding of phraseosemantic organization by demonstrating that evaluative hierarchy constitutes a core structural parameter. Traditional phraseological classification systems, including Kunin's structural-functional typology [2], provide necessary methodological grounding; however, they do not sufficiently explain the axiological stratification within semantic fields.

The present analysis suggests that phraseosemantic fields must be interpreted as culturally conditioned evaluative systems. Their nucleus is not determined solely by semantic cohesion but by value centrality within national consciousness. This perspective integrates Humboldt's worldview-oriented theory of language [1] with Stepanov's concept of cultural constants [3], thereby bridging systemic phraseology and linguocultural theory.

Furthermore, the study confirms that conceptual metaphor, while cognitively universal, acquires culturally specific axiological orientation [5], [6]. Thus, phraseological embodiment is not ideologically neutral; it reflects historically stabilized value hierarchies.

Methodologically, this research proposes a layered analytical model combining:

1. Structural phraseological classification
2. Componential evaluative analysis
3. Cognitive-metaphorical interpretation
4. Linguocultural axiological mapping

This integrative approach allows for the identification of semantic nuclei and peripheral layers not merely in terms of frequency or stability, but in terms of value density. The proposed model may be applied to other linguistic communities for cross-cultural comparative studies.

### **Conclusion**

This study has demonstrated that phraseosemantic fields in English and Uzbek are organized around culturally determined axiological cores. While both linguistic systems rely on universal cognitive mechanisms, their evaluative nuclei differ significantly. Uzbek phraseology foregrounds collective legitimacy, hierarchical recognition, and moral accountability, whereas English phraseology emphasizes individual agency and pragmatic competence.

Phraseosemantic organization therefore reflects not only semantic relationships but also culturally structured value hierarchies. The integration of systemic phraseology, cognitive linguistics, and linguocultural analysis provides a comprehensive framework for interpreting these structures.

Ultimately, phraseosemantic fields function as linguistic manifestations of national consciousness, encoding culturally specific models of dignity, responsibility, solidarity, and knowledge.

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