



EVALUATION AND TYPES OF PHRASEOLOGY

Author: Hamroqulova Shoxista Shuxratovna ¹

Affiliation: Nordic International University Masters degree student ¹

DOI: <https://doi.org/10.5281/zenodo.17390339>

ABSTRACT

This paper examines the evaluation and classification of phraseological units, integrating theoretical perspectives and corpus-based observations. Phraseology encompasses idioms, collocations, proverbs, and set expressions that encode cultural knowledge and shape communicative competence. The study evaluates phraseological units across semantic transparency, structural stability, and pragmatic function, and incorporates findings from Uzbek linguistic research to present a cross-culture. Phraseology is a fundamental branch of linguistics that explores stable word combinations such as idioms, collocations, proverbs, and set expressions. The aim of this paper is to evaluate the role of phraseology in linguistic studies, highlight its main classifications, and analyze its relevance for modern linguistics. Through theoretical examination and comparative approaches, this paper provides insights into the methods of studying phraseology and its cultural, semantic, and cognitive significance.

Keywords: Phraseology, Idioms, Collocations, Proverbs, Evaluation, Types, Uzbek linguistics, semantic analysis, cognitive approach.

INTRODUCTION

Phraseology emerged as a discrete field of study in the twentieth century, with scholars such as Charles Bally and Russian linguists like V. V. Vinogradov providing seminal classifications. The field examines multiword expressions that range from fully fixed idioms to more flexible collocational patterns. Phraseological units are of interest across linguistics, lexicography, translation studies, and language teaching because they reflect habitual usage and cultural knowledge. In Uzbek linguistic scholarship, systematic study of phraseology began in the mid-twentieth century and has continued to develop through descriptive and comparative research. Researchers such as Sh. Rakhmatullaev and contemporary studies (see Zabihullah; publications in national journals) have worked on compiling phraseological dictionaries and analyzing national phraseological features. These works emphasize the cultural specificity of phraseological units and the need for corpus-based documentation. This study synthesizes theoretical frameworks (Vinogradov, Cowie, Moon) with empirical Uzbek studies to evaluate types of phraseology. It asks: (1) How can phraseological units be classified effectively across languages? (2) What evaluation criteria best capture their linguistic and communicative roles? (3) How do Uzbek phraseological patterns illuminate cross-cultural aspects of idiomatic expression?

METHODOLOGY

This qualitative-descriptive study draws on published literature, phraseological corpora, and national studies of Uzbek phraseology. The analytical framework assesses units by semantic transparency, structural fixedness, and pragmatic role. Comparative examples from English and Uzbek corpora illustrate classification challenges and translation issues. This study employs descriptive, comparative, and analytical methods to examine phraseological units. The descriptive method focuses on the classification and explanation of phraseological expressions, while the comparative method allows for analyzing similarities and differences across languages. Semantic and cognitive approaches are also applied to reveal how phraseological units convey meanings beyond their literal sense. Additionally, corpus analysis and contextual interpretation are considered essential tools in identifying how phraseological units function in different communicative situations.

RESULTS

The analysis confirms established categories (idioms, collocations, proverbs, set phrases) and highlights additional subtypes important for the Uzbek context, such as culturally-bound metaphors and proverb variants. Corpus evidence shows variation in frequency and register, with collocations dominating everyday discourse and idioms appearing more in informal registers.

Phraseology is divided into several main types, each with unique linguistic and culture:

1. Idioms – stable word combinations whose meanings cannot be derived directly from individual words. For example, 'spill the beans' in English or "og'ziga talqon solmoq"
2. Collocations – words that often appear together, such as 'make a decision' in English or 'qat'iy qaror' in Uzbek.
3. Proverbs and Sayings – traditional expressions reflecting collective wisdom, such as 'A stitch in time saves nine' or Uzbek 'Yaxshilik qil, daryoga ot.'
4. Terminological phraseology – fixed combinations in professional language, such as 'magnetic field' or 'moddiy boyliklar.'

These types demonstrate the richness and variety of phraseological systems in different languages.

DISCUSSION

Expanding on the results, several practical and theoretical implications arise. Firstly, evaluation criteria should be multi-dimensional: corpus frequency alone is insufficient without reference to semantic motivation and pragmatic function. Secondly, translation and teaching benefit from explicit phraseological instruction that distinguishes between transparent collocations and opaque idioms. Uzbek research underscores that many phraseological units carry culturally specific imagery that resists literal translation, necessitating adaptive strategies for equivalence. Thirdly, lexicographers should integrate phraseological entries with usage examples drawn from corpora to capture register and variation. Contemporary Uzbek projects—particularly those compiling national phraseological dictionaries—demonstrate the value of systematic documentation for both scholarship and pedagogy. Finally, cross-cultural studies reveal that while structural types of phraseology may be universal (e.g., idiom vs. collocation), the semantic and imagistic

content often reflects worldviews and cultural priorities. This insight urges researchers to combine formal taxonomies with ethnolinguistic analysis.

CONCLUSION

Phraseology remains a vibrant field intersecting theory and application. By combining classical typologies with corpus methods and regional scholarship, researchers can produce more accurate classifications and practical resources for translation and teaching. Uzbek studies contribute essential perspectives that highlight cultural specificity and the need for corpora-driven documentation. Phraseology plays a crucial role in understanding both linguistic structure and cultural identity. The evaluation of types of phraseology shows that idioms, collocations, proverbs, and terminological expressions serve as essential components of language. While idioms provide color and imagery, collocations illustrate habitual linguistic patterns, and proverbs embody cultural wisdom. Uzbek and international scholars have significantly contributed to the study of phraseology, demonstrating its relevance for semantics, stylistics, and cognitive linguistics. Further research may focus on phraseology in translation studies and its application in language teaching.

REFERENCES

1. Bally, C. (1951). General linguistics and French phraseology. Paris: Klincksieck.
2. Cowie, A. P. (1998). Phraseology: Theory, analysis, and applications. Oxford: Clarendon Press.
3. Moon, R. (1998). Fixed expressions and idioms in English: A corpus-based approach. Oxford: Clarendon Press.
4. Rakhmatullaev, Sh. (1969). [Doctoral thesis on Uzbek phraseology]. Tashkent: National Academy Press.
5. Zabihullah, C. (2021). The study of phraseology in Uzbek linguistics. NX Journal.
6. Various articles on Uzbek phraseology and comparative studies (See: orientalpublication.com; scholarexpress.net).