

Article

# Phraseological Units in Folk Epics Methodological Description

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**Abstract:** Despite the fact that phraseological units serve both the linguistic expressiveness and the active representation of national culture and at the same time their methodological description is still poorly implemented in global and Uzbek linguistics. There are studies of both functional and stylistic features of phraseologisms in Uzbek linguistics, but still there is no methodological classification and analysis of phraseologisms in folk epic genres of Uzbek linguistics. The current focus of studies around isolated examples or artistic texts has evidenced the absence of continued principled systematic description at the world level of analysis, rendering unresolved semantic-pragmatic relation issues, stylistic variability, and connotation processes. The purpose of this study is to examine the methodological features of phraseological units in folk epics, based on the criteria of emotionality, expressiveness, figurativeness and structural complexity, to recommend their classification. It has been established that phraseological units have two meanings, expressive-evaluative and functional-stylistic; the structure of phraseological units is dominated by emotionality and expressiveness. The explicit specificity of means is specified in the connotation, relations between components, and stylistic coloring of the theoretical analysis of these means. The paper presents a systematic definition of methodological description, and highlights the anthropocentric and semantic-pragmatic dimensions of the field, while also questioning the traditional dependence on component analysis, by bringing in the connotative stylistic criterion. Formalising principles of classifying and interpreting phraseological units in Uzbek folk epics these insights provide important contributions to lexicographic and phraseographic practices, enriches development of linguistic theory, and is of relevance to educational applications.

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## 1. Introduction

In World linguistics, the problem of the methodological description of phrasemes does not exist until now, having the same solution. This issue has not been specifically studied in Uzbek linguistics either. Even the only principles for laying out methodological references for phrasemes, which are given in dictionaries so far, have not been developed, nor have the criteria for the methodological description of phrasemes in the Uzbek language been determined. The study of methodological branching issues of phraseological units is of importance for lexicographic and phraseographic practice in addition to the educational sphere, which does not remain a service for a deeper understanding of the structure of the language [1]. The study of methodological branching issues of phraseological units is of importance for lexicographic and phraseographic practice in addition to the educational sphere, which does not remain a service for a deeper understanding of the structure of the language [2]. In Uzbek linguistics, such a number of

issues as the methodological functions of phrasemas, their semantic and methodological relationship with words, consonants and sentences, the degree of application of phrases, as well as their own complete, well-founded solution, presuppose that today a number of studies are carried out in this area. The issues of the creative use of phrasemes in artistic, publicistic and oral speech, as noted above, are studied only on the example of a particular writer or language of a work of art [3]. Although in Uzbek linguistics there is no perfect scientific and theoretical research work on the application of phraseologisms in artistic texts, but several candidate and doctoral dissertations carried out in subsequent years have seriously touched on this issue [4].

One such study is B.Yoldoshev's doctoral dissertation, "functional-methodological features of phraseological units in modern Uzbek literary language", was published in 2010 [5][6]. Although in Uzbek linguistics there is no perfect scientific and theoretical research work on the application of phraseologisms in artistic texts, but several candidate and doctoral dissertations carried out in subsequent years have seriously touched on this issue. One such study is B.Yoldoshev's doctoral dissertation, "functional-methodological features of phraseological units in modern Uzbek literary language", was published in 2010. In this work, special attention is paid to the functional and methodological aspects of the various phraseologisms presented in artistic texts. In his research, the scientist emphasizes that there are two parts in the meaning of phraseological units and proves this with his analysis [7][8].

- 1) expressive evaluative color,
- 2) functional – stylistic color.

Special emphasis is placed on the loading of subtleties of meaning in the expressive assessment paint of phraseologisms. It has been explained that emotionality and expressiveness are the main factors in the structure of this property, while emotionality represents different feelings of phraseologisms, subjective attitudes towards individuals and objects, expressiveness is considered an affective property of special emphasis is placed on the loading of subtleties of meaning in the expressive assessment paint of phraseologisms [9]. It has been explained that emotionality and expressiveness are the main factors in the structure of this property, while emotionality represents different feelings of phraseologisms, subjective attitudes towards individuals and objects, expressiveness is considered an affective property of speech. In addition, the scientist in his work also touched on the methods of creative use of phraseologisms for a methodological purpose in artistic texts [10]. In this, the individual – author also analyzes that when using phraseologisms in his methods, this causes a change in units. In the process of analyzing phraseological units, we often focus our attention on the *ottenka* of meaning in the text, and not on the uninig methodological form, and limit ourselves to the desecration of these parts [11].

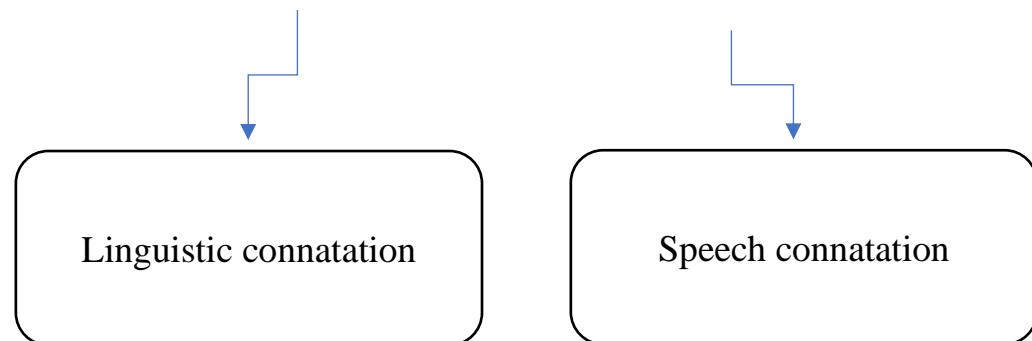
## 2. Methodology

This study uses qualitative-descriptive analysis of phraseologisms of folk epics in Uzbek phraseologisms in three parts: methodology, semantic-pragmatic, and stylistic. The research opens with a survey of linguistic theory on phraseology, establishing the absence of a clear framework for methodological classification and analysis. The main data are phraseological units sampled from texts of folk epics that are analyzed by means of factor analysis to examine the structural and semantic interrelationship of components of phraseological units. Particular attention is paid to expressive-evaluative and functional-stylistic coloring, as identified features form the basis of emotionality and figurative meaning. The analysis combines anthropocentric and cognitive-semantic approaches to explain what cultural and psychological meanings phraseologisms express. Linguistic and speech-based connotative processes are systematically studied in regards to their part in methodological specificity. Stylistically characterized and neutral units are

differentiated using the comparative-typological methods, while classification is based on etymological and quantitative criteria. This methodology consists in examining the semantic complexity, variability and the modal functions of the phraseologisms taking into account their context in oral and artistic discourse, so that their interpretations agree with their function. Such a multi-level approach allows us to create applicable criteria that can serve in the practical methodological description, which will contribute to the lexicographic formalization and higher theoretical understanding of phraseology in Uzbek linguistics.

### 3. Results and Discussion

For most phraseological units in our language, *expressive* - emotional staining is an integral feature, while the main part of the phrases form a methodically neutral relationship. In the process of analyzing phraseological units, we often focus our attention on the *otenka* of meaning in the text, and not on the *uninig* methodological form, and limit ourselves to the desecration of these parts. For most phraseological units in our language, expressive emotional staining is an integral feature, while the main part of the phrases form a methodically neutral relationship. Because the phrase is used, not only is a particular object or phenomenon named, but the speaker's expressive attitude towards that object or phenomenon, person, is also expressed [12]. The meaning structure of phraseological units in general is much more complex than that of a word, since there is a great interruption, discrepancy between the meaning relations of phrasemes and its component composition. There are also many controversial relationships among Western and eastern linguists regarding the issue of phraseological norm, the analysis and understanding of phraseological units, a process that continues to this day [13]. Phrasemes arise in contrast to words for the purpose of expressing, not merely naming, but also for the purpose of expressing a modal relation to a particular event-event in reality. Phrasemes arise in contrast to words for the purpose of expressing, not merely naming, but also for the purpose of expressing a modal relation to a particular event-event in reality. The main part of phrases in the language is semantically aimed at explaining a person, his behavior: they assess the physical, psychological, moral-aesthetic, intellectual characteristics of a person, characterize the social condition of a person, profession, age, life experience, kinship ties. Based on such details, the stylistic relations of phraseological units [14]. In the methodological classification of phraseological units, it is necessary to dwell on two main criteria. The methodological meaning of phrases and their relationship between their components. It is widely known that in Uzbek linguistics the method of component analysis of phraseological units is popular, but we often do not pay attention to the methodological analysis of phraseological units. The criteria for the methodological separation of phraseological units, in addition to defining the main methodological layers of Uzbek phraseology, also serve as a practical formalization of the synonymy of phrasemes and their methodological branching. We need to pay special attention to the connotation process in the methodological analysis of phraseological units and work aimed at studying the semantic structure of the word as a whole. The connotation process is divided into two main types:



It should be noted that modern linguistics studies phraseology in two directions. Idioma phraseologisms, depending on certain differences between phraseological compounds and stable sentences (proverbs and matal, other phraseologisms equivalent to a sentence), are understood by many linguistic scientists in 2 different ways: narrow and broad. It should be noted that modern linguistics studies phraseology in two directions. Idioma phraseologisms, depending on certain differences between phraseological compounds and stable sentences (proverbs and matal, other phraseologisms equivalent to a sentence), are understood by many linguistic scientists in 2 different ways: narrow and broad. When phraseological units are understood in a broad sense, proverbs and sayings, stable sentences characteristic of the language of folklore, forms of communication (greeting, farewell sentences) are also included in the phraseological framework. In the narrow sense, however, it refers only to stationary compounds used in the portable sense. The question of understanding phraseology in general in a broad sense remains controversial to this day. In the narrow sense, however, it refers only to stationary compounds used in the portable sense. The question of understanding phraseology in general in a broad sense remains controversial to this day. Regardless of a broad and narrow interpretation of the problem: studies in both directions cannot bypass the issues facing this science: to determine the consistency of phraseological content and, in this regard, to study the peculiarities of phraseologism; to characterize the homonymy, synonymy, antonymy, polysemy and variability of phraseologisms; in the structure of phraseologisms, determine the specifics of the words used and their specific meanings; clarify the relationship of phraseologisms with word categories; determine their syntactic role; study the formation of new meanings of words in the structure of phraseological units, develop methods for separating phraseological units, studying them, classifying them and describing them in dictionaries. In scientific studies on methodology, it is argued that the functional-methodological coloring of language units is felt by the owners of that language [15]. This view may be true with respect to more words and syntactic devices. In the field of phraseology, however, the process of subjective, individual perception of functional-methodological paint is more observed, since the academic D. In scientific studies on methodology, it is argued that the functional-methodological coloring of language units is felt by the owners of that language. This view may be true with respect to more words and syntactic devices. In the field of phraseology, however, the process of subjective, individual perception of functional-methodological paint is more observed, since the academic D. I. As Shmelev points out, determining the methodological specificity of phraseologists is so complex that "in many cases it is difficult to achieve a single, uniform interpretation". Even experienced lexicographers classify some phraseological units stylistically differently. Even experienced lexicographers classify some phraseological units stylistically differently. For example, in folk epics, the word God "is Persian-Tajik, meaning" the Supreme Being who created and ruled the universe according to religious understanding, and phrases in which a word representing this religious concept is involved are often characteristic of the style of colloquial speech, while some differ in the color of old age and in their aqidaic views. These include "God gave", "God know", "God forbid", "God forbid", "God forbid", "God beat", "God hit Gone", God's right", "well God, yo give God", "I put God in", "I gave God", "thank God", "tell God to remember". These include "God gave", "God know", "God forbid", "God forbid", "God forbid", "God beat", "God hit Gone", "God's right", "well God, yo give God", "I put God in", "I gave God", "thank God", "tell God to remember". Likewise, expressions such as "raised a blanket", formed in the framework of the word "blanket", which belongs to. But observations show that it is also not correct to exaggerate the influence of base words on the methodological description of this phrase, for example, an etymological criterion indicates the specificity of the phrase "shaving" to the Biblical style, since this phrase was formed on the basis of portable use. free conjunction, metaphorization, refers to a concept related to anatomy, but observations show that exaggerating the influence of base words on the methodological

description of a phrase is also not correct, for example, an etymological criterion indicates the specificity of the phrase “*shaving*” to the Biblical style, since this phrase is formed on the basis of the portable use of metaphorization, a free conjunction, metaphorization, refers to a concept related to anatomy, but observations show that exaggerating the influence of base words on the methodological description of a phrase is also not correct, for example, an etymological criterion indicates the specificity of the phrase “*shaving*” to the Biblical style, since this phrase is formed on the basis of the portable use of metaphorization, a free the quantitative criterion also confirms its bookability: “we will shave the enemy” to get the eyes of the greedy, Hakimbek ran a horse towards them. In general, the use of phrases that are formed by the peculiarities of the colloquial style occurs within the framework of the dialogical relationship between the speaker and the listener, as well as ensuring the attractiveness of speech, thought.

#### 4. Conclusion

The methodological description of phraseological units in folk epics remains one of the least systematically explored areas within Uzbek linguistics. Although phraseology has been examined from semantic, functional, and stylistic perspectives, there is still no unified methodological framework for describing phrasemes, especially those occurring in folklore texts. The analysis shows that phraseological units possess a complex semantic structure, characterized by expressive-evaluative and functional-stylistic layers that differentiate them from ordinary lexical items. Their emotionality, expressiveness, and connotative meanings reflect anthropocentric and culturally embedded worldviews, making them essential components of folk epic discourse.

Furthermore, the study highlights the necessity of distinguishing stylistically marked and unmarked phraseologisms, understanding their grammatical behavior, and determining the relationship between their components. The existing inconsistencies among lexicographers and linguists underline the need for clearer methodological criteria in phraseography and lexicography. Considering the rich phraseological potential of Uzbek folk epics, the development of a comprehensive methodological model for their classification and description is crucial for future linguistic research, educational practice, and the compilation of advanced phraseological dictionaries.

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