

## The principles transferring idioms while translating from English into Uzbek

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**Annotation** This abstract explores the intricate challenges and strategies involved in transferring idioms from Uzbek to English. Idioms, being culturally embedded expressions, often resist direct translation due to linguistic and cultural disparities. The research investigates various translation techniques, including literal translation, functional equivalence, cultural substitution, and paraphrase, assessing their effectiveness in conveying the intended meaning and pragmatic force of Uzbek idioms. The study analyzes the impact of cultural context on idiom comprehension and the potential for misinterpretation or loss of nuanced meaning in the transfer process. Furthermore, the abstract highlights the importance of considering the target audience and the specific communicative context when selecting appropriate translation strategies. The research aims to contribute to a better understanding of the complexities involved in cross-cultural idiomatic expression and to provide practical guidance for translators working with Uzbek and English.

**Key words:** research, functional equivalence, literal translation, communicative content, language expressions

## Принципы передачи фразеологизмов при переводе с английского на узбекский язык

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**Аннотация:** Данная аннотация исследует сложные проблемы и стратегии, связанные с передачей фразеологизмов с узбекского на английский язык. Фразеологизмы, будучи культурно обусловленными выражениями, часто не поддаются прямому переводу из-за лингвистических и культурных различий. В исследовании рассматриваются различные методы перевода, включая буквальный перевод, функциональную эквивалентность, культурную замену и перефразирование, оценивая их эффективность в передаче предполагаемого значения и прагматической силы узбекских фразеологизмов. Исследование анализирует влияние культурного контекста на понимание фразеологизмов и потенциальную возможность неправильной интерпретации или потери нюансированного значения в процессе передачи. Кроме того, в аннотации подчеркивается важность учета целевой аудитории и конкретного коммуникативного контекста при выборе соответствующих стратегий перевода. Исследование направлено на то, чтобы способствовать лучшему пониманию сложностей, связанных с межкультурным фразеологическим выражением, и предоставить практические рекомендации переводчикам, работающим с узбекским и английским языками.

**Ключевые слова:** исследование, функциональная эквивалентность, буквальный перевод, коммуникативный контекст, языковые выражения

## Ingliz tilidan o‘zbek tiliga tarjima qilishda idiomatik iboralarni o‘tkazish tamoyillari

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**Annotatsiya:** Ushbu annotatsiya o'zbek tilidan ingliz tiliga idiomatik iboralarni o'tkazish bilan bog'liq murakkab muammolar va strategiyalarni o'rganadi. Idiomalar, madaniy jihatdan singdirilgan iboralar bo'lib, ko'pincha lingvistik va madaniy tafovutlar tufayli to'g'ridan-to'g'ri tarjimaga qarshilik ko'rsatadi. Tadqiqotda turli xil tarjima usullari, jumladan, so'zma-so'z tarjima, funktsional ekvivalentlik, madaniy almashtirish va parafraza o'rganilib, o'zbek idiomalarining mo'ljallangan ma'nosi va pragmatik kuchini yetkazishdagi samaradorligi baholanadi. Tadqiqot madaniy kontekstning idiomatik tushunishga ta'sirini va o'tkazish jarayonida noto'g'ri talqin qilish yoki nozik ma'noni yo'qotish potentsialini tahlil qiladi. Bundan tashqari, annotatsiya maqsadli auditoriyani va muayyan kommunikativ kontekstni hisobga olishning tegishli tarjima strategiyalarini tanlashda muhimligini ta'kidlaydi. Tadqiqot madaniyatlararo idiomatik ifodalar bilan bog'liq murakkabliklarni yaxshiroq tushunishga hissa qo'shish va o'zbek va ingliz tillari bilan ishlaydigan tarjimonlar uchun amaliy ko'rsatmalar berishga qaratilgan.

**Kalit so'zlar:** tadqiqot, funktsional ekvivalentlik, so'zma-so'z tarjima, kommunikativ kontekst, til ifodalari

**Introduction:** Idioms are semantically and structurally fixed expressions which, in essence, are kind of accumulation of culture. Take Chinese for example, over thousands of years, Chinese people has gradually formed their own language on the basis of their specific living and thinking habit. Each generation does not absolutely accept the cultural heritage of the last generation. Instead, they both develop what is useful and discard what is not. In this process, the essence culture in the past is retained in language and passed on as fixed language expressions. How idioms distinctively reflect a nation's culture rests on the following factors.

Virtually all theoretical component models of FL reading include vocabulary and structural knowledge in some form as key elements of reading ability. For example, Grabe (1991: 379) posited 'vocabulary and structural knowledge' as one of six components of fluent FL reading. In a more recent model, Grabe (2009) maintains vocabulary and syntactic knowledge as crucial components of FL reading comprehension, but lists them as two separate elements rather than one integrated unitary component as in his earlier model. This comparison of Grabe's models illustrates that while scholars agree that these aspects of linguistic knowledge are key to FL reading comprehension, there are considerable differences in their conceptualizations. Most often, a dichotomous view of vocabulary and syntax is favored, assuming a separability of the elements. However, this has been problematized from several research perspectives. Guo and Roehrig (2011), for instance, established in a confirmatory factor analysis that vocabulary knowledge and syntactic awareness should be collapsed into a single 'language' factor, indicating an inseparability of these psycholinguistic constructs. In computational readability research, Vajjala and Meurers (2012) found that combining lexical and syntactic features improved readability classifications. Roemer (2009), in a corpus linguistic approach, also states that vocabulary and syntax are inseparable (see Alderson and Kremmel 2013 for further discussion of this issue). Nevertheless, the traditional view of vocabulary as form-meaning knowledge of individual words and syntax as the way 'words are put together to form sentences' (Sampson 1985: 38) has led to several studies into the relative significance of each of these components for FL reading ability. This body of research, however, has yielded inconclusive findings. Most studies identified a prevalence of vocabulary (e.g. Sternberg 1987; Brunfaut 2008), but some studies suggest that structural knowledge might be an equally, if not more, important predictor of successful FL reading (Droop and Verhoeven 2003; Van Gelderen et al. 2003, 2004; Shiotsu and Weir 2007; Nergis 2013). All of these studies, however, neglect the formulaic nature of language and

fail to account for phraseological knowledge as a potentially influential contributor to reading ability. Phraseological knowledge can be roughly defined as knowledge of formulaic sequences or multiword expressions (MWEs). Although numerous definitions have been put forward for formulaic sequences (e.g. Wray 2002, 2008), most see them as ‘matching a single meaning or function to a form, although that form consists of multiple orthographic or phonological words’ (Martinez and Schmitt 2012: 299). They are combinations of words that co-occur more frequently than would be expected by chance and can take very different forms. Siyanova Chanturia and Martinez (2014: 1) loosely define them as ‘(semi) fixed, recurrent phrases, such as collocations (strong tea), binomials (black and white), multiword verbs (put up with), idioms (spill the beans), proverbs (better late than never), speech formulae (What’s up), lexical bundles (in the middle of), and other types’. The present article focuses on knowledge of phrasal expressions, that is, (semi)fixed sequences of ‘two or more co-occurring but not necessarily contiguous words with a cohesive meaning or function that is not easily discernible by decoding the individual words alone’ (Martinez and Schmitt 2012: 304)

The strong relationship between the vocabulary measure and the phraseology measure as well as between the vocabulary measure and the reading measure could, to a certain extent, be due to the nature and design of the vocabulary measure. It tested vocabulary items in embedded contexts and also tested more than merely form-meaning link knowledge (e.g. collocations). Thus, the operationalization of the construct in this test seems closer to a reading measure or a phraseology test, respectively, than a discrete vocabulary measure purely focusing on the form-meaning link of individual words. In sum, however, the fact that the inclusion of the phraseological knowledge measure not only increased the overall variance explained, but also emerged as the strongest contributor, suggests two conclusions. First, the incorporation of phraseological knowledge into the component ‘vocabulary and structural knowledge’ as conceptualized in reading research (Grabe 1991), is necessary to ensure a full representation of the construct of linguistic knowledge. Secondly, the findings suggest that understanding of MWEs might be more relevant to fluent reading than estimated so far. While we still question whether the components vocabulary knowledge and syntactic knowledge are indeed ‘theoretically distinct and empirically isolable constituents’ (Hoover and Tunmer 1993: 4), particularly in light of the high intercorrelations between component parts in this and other studies (e.g. Brunfaut 2008; Shiotsu 2010), the findings certainly substantiate the claim that conceptualizations and studies that do not take phraseological knowledge into account fail to provide a comprehensive picture of the significance of linguistic knowledge for reading. Following from our finding that phraseological knowledge contributes importantly to EFL reading test comprehension, we sought to understand how exactly advanced EFL readers make use of these expressions in reading (RQ2). The examination of 15 verbal protocols in Study 2 showed that, overall, knowing the MWE in isolation coincides with being able to answer the reading comprehension item correctly. Although the influence of other factors involved in reading cannot be ruled out, participants appeared to be able to make use of the MWE in a reading context for comprehension purposes, if they knew the MWE. Moreover, participants used their MWE knowledge in different ways – paraphrasing, explicitly elaborating on, implicitly using, or even ignoring phrasal expressions in context. Unsurprisingly, the more attention learners paid to the MWEs, the more likely it was that they arrived at the correct answer.

**Methods.** In 1780, Tytler wrote the first significant book on translation in the world: *Essay on the Principles of Translation*, and presented three main principles: Translation text should fully express the idea of the original text;

The writing tones and styles should be the same;

The translation text should be with ease and grace. He held the view that the excellent translation works can make the readers have the same understanding as the native readers. In 1965, the English linguist Catford published a book called *A Linguistic Theory of Translation*. He classified translation into three ways: word for word translation, literal translation, and free translation. Linguistic surface structure is divided into a scale of sentences-sense groups-words-morphemes. In

free translation, the equivalence may cover each element in the scale, even extends to sentences. Word for word translation, obviously, limits between words. While literal translation is between word for word translation and free translation. Newmark presented two translation methods: communicative translation and semantic translation. The former aims at making the readers have the same idea no matter they read the original work or the translation work. The latter aims at reproducing the information of the source language on the basis of complying with the grammatical and semantic rules.

It should be pointed out that a full-fledged translation of the entire content of a phraseological unit, or idiom, is impossible without taking into account the polysemantic properties of the semantic components that are present in its composition. Translation of idioms cannot be literal, that is, literal, in translation, first of all, one should give preference to semantic translation, translation of content. In this regard, the translation of idioms requires the creation of a semantic basis for the semantic frame of this idiom and the conditions for its application, only in this case an adequate translation is possible. To comprehend the content concentrated in each idiom, it is necessary to perceive it integrally, since the idiom expresses a specific meaning characteristic only of this idiom, regardless of the number of words that make up the idiom and the semantics of the words that make up it. Most idioms are imaginative. It is around this imagery that the structure of the idiom is constructed. When translating idioms from English into Uzbek, it is first of all required to comprehend this particular imagery. The figurativeness of idioms is formed on the basis of epithets, allegories, metaphors, allusions, euphemisms, comparisons, epiphores, antitheses, ironies. To find the identity and fully corresponding semantic unity of the original and its translation, special efforts and efforts must be made, since during literary translation, each word in the original text can carry a different, sometimes opposite and multifaceted semantic coloring and show different shades of the same meanings. According to our observations, when translating English idioms into Uzbek, there are the following translation features: -complete absence in the translation language of the content adequate to the original or an equivalent ready-made expression or phraseological unit; -partial presence in the target language of an expression that only in content corresponds to the semantics of the original, and in its structure does not repeat the original; -partial presence in the target language of an expression that has a specially formed and unique structure of its own and corresponds in content to the original. An important feature of the translation of English idioms into Uzbek is the need for a clear designation of the semantic perspective of the imagery of the original in order to find a figurative perspective that is adequate in its content in the translated language. For example, the idiom 'to give smb. the finger' literally translates to 'give someone your finger'. In the idiom, the content of the image is based on an empty promise. In fact, this means that no one is going to give the finger to anyone, since you cannot give it away if you do not cut it off. Therefore, the figurative expression of this idiom fits the meaning of 'promise to give what you're not going to give'. The impossibility of performing this action proves the opposite -nothing will be given to anyone. The specifics of the translation of English idioms into Uzbek will no be given to anyone. Figuratively, this idiom fits the Russian fixed expression 'promise from three boxes, promise mountains of gold'. If we look in the Uzbek language for a stable word combination that would correspond to the content involved in the idiom, then we can easily find the following expression: "Birovning qo'yini puch yong'oqqa to'ldirmoq". It literally means 'to fill someone bosom is empty nuts', that is, the nuts are given away, but there is no core in them, which means that there is nothing in them. In these three phrases, imagery is built on different key words, in English it is a finger, in Russian -three boxes, golden mountains, and in Uzbek -empty nuts

The volume contains four major sections. Section 1, 'Phraseology: theory, typology and terminology' sets the scene: it delimits the field, introduces major categories of word combinations and the terms used to refer to them as well as highlighting the role played by phraseology in several linguistic theories. Section 2, 'Corpus-based analyses of phraseological units' turns theory into

practice by means of a series of corpus-based case studies of different categories of word combinations. Section 3, 'Phraseology across languages and cultures', focuses on a crucial perspective in phraseology, viz. the contrastive perspective, cast in two different lights: purely linguistic and cultural. Section 4, as its title 'Phraseology in lexicography and natural language processing' suggests, brings together lexicographical and natural language processing perspectives, two perspectives which used to be separate but are now moving progressively closer. At the end of the volume, we have reproduced the extended abstract of John Sinclair's plenary presentation at the Phraseology 2005 conference, whose title "The phrase, the whole phrase and nothing but the phrase" seems to sum up his legacy to linguistics quite perfectly. The volume contains six overview chapters: Gries on phraseology and linguistic theory, Granger & Paquot on categorization and terminology, Colson on crosslinguistic approaches, Piirainen on cross-cultural issues, Moon on phraseology and lexicography and Heid on phraseology and natural language processing (NLP). These chapters provide an excellent starting point for researchers who are not particularly familiar with phraseological studies. The other chapters tackle more specific aspects of phraseology, particular theoretical approaches, methodologies, research frameworks or particular categories of word combinations. While each chapter has been classified into one of the four sections, it is worth noting that many are at the intersection of two or more sections. The volume is interdisciplinary, not only because it brings together studies from different disciplines but also, encouragingly, because several studies are intrinsically interdisciplinary. The next section of this introduction briefly outlines each chapter and highlights some major trends emerging from the volume.

A pivotal dimension of our analysis pertained to the semantic transparency of adjectival idioms, elucidating the degree to which their meanings are readily apparent. English idioms exhibited a tendency towards transparency, facilitating relatively straightforward interpretation. In contrast, Uzbek idioms often displayed greater semantic opacity, necessitating deeper cultural context for comprehension. This disparity underscores the importance of cultural sensitivity and contextual awareness in deciphering the figurative meanings embedded within idiomatic expressions. Cultural dimensions emerged as a focal point, revealing the intrinsic connection between adjectival idioms and the values, beliefs, and historical contexts of their analysis with cultural interpretation, we gleaned valuable insights into the expressive language and unique perspectives of English and Uzbek societies. Such insights hold implications for various domains, including education, translation, and cross-cultural communication, underscoring the importance of fostering linguistic and cultural competence in an increasingly interconnected world. In conclusion, the comparative analysis of adjectival idioms in English and Uzbek transcends mere linguistic inquiry, offering a profound exploration of cultural identity, communication dynamics, and the human experience. By embracing the diversity of idiomatic expressions across languages, we enrich our understanding of the intricate tapestry of human language and culture, fostering mutual respect, empathy, and appreciation for the myriad ways in which we communicate and connect with one another. respective societies. Through idiomatic language, cultural values are perpetuated and societal norms are encapsulated, providing a window into the collective psyche of language communities. Whether it be the English idiom "salt of the earth," embodying virtues of hard work and humility, or the Uzbek idiom "rangi oppoq," symbolizing notions of frailty and insecurity, adjectival idioms serve as cultural artifacts imbued with layers of significance. Our methodological approach facilitated a comprehensive examination of adjectival idioms, drawing on diverse sources ranging from dictionaries to literary works.

**Results.** When translating idioms, substantive adequacy is of great importance. The concept of the adequacy of the translation means an accurate presentation of the real meaning of the original text while maintaining the language rules. When translating idioms, their substantive adequacy is more than the adequacy of mere linguistic means. In the process of translating idioms, purely linguistic patterns recede into the background. Translation of an idiom, first of all, means the exact reproduction of the content of the idiom, the restoration of its meaning through another language. Considering the fact that English and Uzbek are different types of language, in the process of translation there is some

transformation of the language characteristics of the original. Language equivalence refers to the performance of one speech unit of the functions of another speech unit. Moreover, speech units can be inherent in two different languages. 'Equivalent idioms' are essentially identical in content. In English phraseology, one of the first attempts to create a structural classification of English idiomatic expressions belongs to L. Blacksmith, who collected an extensive collection of phraseological units that went beyond all the existing idiom collections at that time. In his classification, L. Kuznets, taking into account the peculiarities of the existing English language, distinguishes IP of an adverbial nature, which are combinations of sentences with existing and applied ones, for example, forever. "Forever and ever; such a combination of verbs with postpositions, which he calls, phraseological verbs, for example, keep down, suppress, keep in subjection.

Adjectival idioms, as linguistic expressions, offer a window into the cultural nuances and cognitive processes of different language communities. This comparative analysis delves into the linguistic and cultural dimensions of adjectival idioms in English and implications Grammatical Function: In both languages, adjectival idioms function as adjectives, modifying nouns to convey figurative or idiomatic meanings. Semantic Transparency: English idioms tend to be more transparent in meaning, making their interpretation more straightforward. Conversely, Uzbek idioms often exhibit greater semantic opacity, requiring cultural context for comprehension. Cultural Values and Beliefs: Adjectival idioms reflect the cultural values and beliefs of the respective societies. For example, the English idiom "salt of the earth" connotes hardworking and down-to-earth people, while the Uzbek idiom "rangi oppoq" (pale-faced) suggests a person who is pale, weak, and lacking confidence. Historical Context: The historical context of a language influences the development and meaning of adjectival idioms. For instance, the English idiom "rule of thumb" originated from a carpenter's practice of using their thumb to Uzbek, highlighting their similarities, differences, and for intercultural communication. Structure: English adjectival idioms typically follow noun + adjective combinations (e.g., "blue-collar worker"), while Uzbek idioms often employ adjective + noun structures (e.g., "qizil yuz" [red-faced person]). The exploration of adjectival idioms in English and Uzbek unveils a rich tapestry of linguistic nuances and cultural insights, underscoring the intricate interplay between language, culture, and communication. Through this comparative analysis, we have delved into the structural patterns, grammatical functions, semantic transparency, and cultural dimensions of adjectival idioms in both languages, shedding light on their similarities, differences, and implications for intercultural understanding. In scrutinizing the linguistic characteristics of adjectival idioms, we discerned distinct patterns in their formation and syntactic arrangements. While English adjectival idioms predominantly follow noun + adjective structures, Uzbek idioms often employ adjective + noun constructions. This variance in structural patterns reflects not only linguistic conventions but also cultural preferences in expression and communication styles.

**Discussion.** Virgin Mary is adequately translated as 'Bibi Maryam', that is, Grandmother Maria. "O'shalar oralig'i bo'ylab devorning yuqori xaddiga chaqaloqli Bibi Maryam tasviri solingan oynavand gardish osilgan." -In the intervals between them, a glazed round frame was hung along the upper edge of the wall, in which the Virgin Mary with a baby was depicted. In A. Iminov's translations, the richness of the Uzbek language, its colorfulness and meaningfulness are used to the maximum to convey stable English phrases. His translation contains many phraseological combinations identical to the original, which served to enrich the target language. In the given examples, despite the fact that phraseological combinations typical of the Uzbek language are used, the target language reflects English flavor, not Uzbek. Thus, when translating English idioms into account: a) literal translation of English idioms into Uzbek is impossible, only translation is possible that conveys the content of the idiom by means of another language; b) it is necessary to try to find an adequate or equivalent stable phrase (proverbs, sayings, phraseological units, winged words, etc.) in the target language, which conveys the content of the original; c) it is not possible to fully convey the content of the original idiom when translated into Uzbek, therefore, a meaningful perspective is used, which can convey one semantic direction, to the detriment of the entire general

semantics of the idiom; d) in the absence of a stable word combination, Uzbek translators use the richness of the Uzbek language itself in accordance with the cultural halo of the original language in order to preserve the national flavor of the translated literature. Empirical research supports the significance of phraseology in language learning. Pawley and Syder (1983) highlight the ‘native-like selection’ of phraseological units as a hallmark of fluency, observing that native speakers’ ease and accuracy in language use are largely attributable to their extensive knowledge of PUs. Schmitt (2004) emphasizes the importance of phraseological knowledge for non-native speakers, noting that a solid understanding of idiomatic expressions and collocations can dramatically improve learners’ listening comprehension and spoken fluency. The study of phraseology has profound implications for language teaching methodologies.

The Lexical Approach, advocated by Lewis (1993), emphasizes the centrality of ‘chunks’ of language rather than isolated words or grammatical rules. This approach has influenced the development of teaching materials and strategies that focus on the acquisition of collocations and idiomatic expressions as integral elements of language learning. The theoretical background of phraseology underscores its critical role in language proficiency. The research and theories reviewed highlight the necessity of integrating phraseological knowledge into language education, advocating for a shift in teaching methodologies towards a more lexical focus. Teaching phraseology presents a unique set of challenges in the context of language education. These challenges stem from the inherent characteristics of phraseological units (PUs), the diversity of learner backgrounds, and the constraints of traditional language teaching methodologies. Addressing these challenges requires a nuanced understanding of both the nature of phraseology and the pedagogical strategies best suited to its instruction. Phraseological units encompass a wide range of linguistic phenomena, including collocations, idioms, proverbs, and formulaic expressions.

Each type presents its own challenges in terms of linguistic complexity and variability. Idioms and proverbs, for example, often contain metaphoric meanings that can be difficult for learners to decipher without sufficient cultural and contextual knowledge (Moon, 1998). Collocations, while not necessarily idiomatic, require learners to understand subtle nuances in word combinations that may not have direct equivalents in their first language (Nesselhauf, 2003). Phraseology is deeply embedded in cultural and contextual frameworks, making the teaching of PUs challenging for learners from diverse linguistic and cultural backgrounds. The meaning and usage of certain expressions can be highly context-dependent, requiring a level of cultural understanding that learners may not possess. This cultural specificity can lead to misunderstandings or inappropriate use of language in different social contexts (Kecskes, 2000). Learners come to the language classroom with varying levels of exposure to the target language, different learning styles, and distinct cognitive abilities. These differences affect their capacity to acquire and use phraseological units effectively. To address these challenges, language educators are encouraged to adopt a more contextualized and culturally sensitive approach to teaching phraseology. This might involve the use of authentic materials that present PUs within their natural discourse context, enabling learners to grasp both their meanings and their appropriate uses (Schmitt, 2004). Additionally, employing a variety of teaching strategies that cater to different learning styles – such as interactive exercises, corpus analysis, and exposure to native speakers’ language use – can enhance the acquisition of phraseological competence. The challenges in teaching phraseology are significant, yet they are not insurmountable. Through informed pedagogical strategies that acknowledge the complexity, cultural richness, and contextual nature of phraseological units, educators can facilitate a deeper, more intuitive understanding of the target language, thereby enhancing overall language proficiency. The study of phraseology in language learning and teaching has prompted the development of various methodological approaches designed to integrate phraseological units (PUs) effectively into language education. These methodologies aim to enhance language proficiency by focusing on

the acquisition and use of idiomatic expressions, collocations, and other fixed expressions that constitute a significant part of natural language use. Below, we explore several key methodological approaches that have been influential in the field. The current phraseological boom is evidenced by the numerous specialist publications and conferences on the subject. There are many niche areas of research buzzing with activity. It would seem however, that there is very little contact between these different areas of activity.

Natural language processing researchers are often unfamiliar with work related to the typology of phraseological expressions. Researchers trying to draw up rigorous phraseological typologies are often equally unfamiliar with work being carried out in the automatic extraction of phraseological units. Similarly, there is very little contact between psycholinguistic researchers attempting to define the role of phraseology in language acquisition, comprehension and production and educational researchers aiming to give phraseology a higher profile in language teaching. In general terms, corpus linguistics studies describing phraseological expressions in large computer corpora are undeservedly little known. This lack of contact between different areas of phraseological research is problematic for two reasons: first, it means there is a very real chance of researchers ‘reinventing the wheel’; second, and more importantly, it increases the likelihood of researchers coming up with erroneous data analyses. The aim of the conference was thus to enable researchers working in the field of phraseology to meet other researchers studying the same types of expressions from perhaps quite different perspectives. The current volume is meant to reflect this interdisciplinary dimension. Most of the chapters in the volume are based on presentations made at the conference. There are, however, a series of specially commissioned chapters that aim to give an overview of the different perspectives on phraseology. The volume targets both would-be and experienced phraseologists and provides readers with a variety of ways into the field. For those who are intrigued by the general idea of phraseology without fully knowing what it encompasses, the volume provides a rich overview and introduces a wide range of methodological approaches. For those already experienced phraseologists, the volume is an invitation to look at the field with different eyes. Despite its wide scope, the volume does not claim exhaustivity, however. For a fully comprehensive view of phraseology, the reader is referred to other volumes (notably the other two volumes emanating from the conference and Burger et al.’s recent two-volume handbook of phraseology).

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