

## Features of proverbial phraseological units

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### ABSTRACT

*This article discusses the issues of phraseology, proverbial phraseological units (PP), their features, theoretical visions of PP in world linguistics and the author's conclusions on the transition to a conceptual approach about national PPs corresponding to the lexical materials of the Uzbek language. The PP is also classified based on the nature of metaphors in the PP in the Uzbek language, and an apparatus of conceptual terms related to PP has been developed. PPs make up a certain part of the phraseological fund of the languages of the peoples of the world. They are reproduced in finished form and are used in a figurative sense in whole or in part, are equivalent to a sentence in structure and integer in semantics; express an independent meaning in the context. They, as stable combinations, mean a proverb, a saying, a aphorism, tradition, instruction, winged expression, parable and closed circulation.*

**Key words:** *phraseology, proverbial phraseological units, semantic, stylistic, national-cultural features, figurative meaning, proverb, saying, dictum, aphorisms, winged expressions, parable.*

### Introduction

Due to the lack of a unified and perfect vision of phraseological units in world linguistics, the problem of the essence of phraseology is always considered controversial, which prompted us to investigate their characteristic properties. In the field of comparative research, it should be noted that there are problems requiring consistent research in the field of comparative study of phraseology due to the complexity of phraseological material and incomplete development of the general theory of phraseology. Phraseological units (hereinafter PU) are figurative expressions and pictorial means created by peoples over several centuries, and the proverbial phraseological unit (hereinafter PP) is a separate part of these means. PU are a kind of product of the creative thought of the people and find in them their short and perfect reflection of man's relationship to nature and social phenomena; they make speech beautiful, attractive, imaginative and serve to save time and energy for both the speaker and the listener, help to form communicative competence.

PPs of the French, Uzbek and Russian languages contribute to the formation of sociolinguistic competence by expressing the national and cultural characteristics of these peoples. According to scientists, each of us has an idea of about 800 proverbs, sayings and aphorisms in our own language [1: 3]. This (30.7%) is represented in the works of writers and linguists and is used as a moral that follows from what has been said. Aristotle characterized phraseological units as a metaphor: "Metaphor is the transfer of a word with a changed meaning from genus to species, or from species to genus, or from

species to species, or by analogy" [2:49].

At one time, Socrates described the term "proverbe" as "a short, laconic and memorable phrase" [3: 6]. Despite the fact that the use of phraseological units and PPs by language users is considered as a common phenomenon, their linguistic nature is rather complicated and does not allow for superficial study.

Therefore, the analysis of the materials in this article determines the relevance of the study, comparing the semantic-stylistic and national characteristics of the PP using the example of French, which belongs to the Romano-Germanic language group of the Indo-European language family, and Russian, which belongs to the Slavic language group of this family, and Uzbek, which belongs to the Turkic language group of the **Altai language family**.

## II.Literature review

Research on phraseology as a separate independent unit of language has been conducted since the second half of the twentieth century. This direction is inextricably linked with the name of the Swiss scientist S. Bally. Also European phraseologists J. Matesheich, F. Stender, A. Levitsky, in particular, the French linguists S. Balli, P. Guiraud, M. Moulou, F. Monteino, J. Pinot, M. Ra, A. Ray, S. Chantro, K. Dunoton, Russian scientists V. Vinogradov, N. Amosova, S. Ozhegov, V. Zhukov A. Kunin, V. Mokienko, A. Nazaryan, N. Shansky; Uzbek phraseologists Sh.Rakhmatullaev, E. Begmatov, A. Mamatov, M. Umarkhuzhaev, M. Sodikova, Y. Avaliani, A. Bushui, made a worthy contribution to the improvement of research works on phraseology.

The first studies on the phraseology of the Uzbek language were carried out in the candidate dissertations of Y. Pinkhasov, A. Shomaksudov and M. Khusainov. G. Ainazarova researched phonetic-grammatical, functional-semantic properties of two-component phraseological units of the Karakalpak language, H. Berdiyurov and R. Rasulov made an invaluable contribution to the role of paremiology in the formation of phraseology as a separate science.

Samples of folklore related to proverbs, sayings, laconic phrases and other paremiological genres reflect the centuries-old national and everyday skills, ethical norms and dreams of the above three ethnic groups in a concise and laconic form.

As for their theoretically important ideas, it should be noted that the French linguist M. Martel divided PU into two parts, calling phraseological units without the proverb "expressions proverbiales" and the proverb "proverbe". He then explains that the main characteristic of expressions proverbiales is the metaphorical transmission of meaning, and the main characteristic of the proverbe is the conclusion. [4: 78]

A.G. Nazaryan includes proverbs and sayings in phraseology, calls them "proverbial phraseological units" and classifies them in accordance with the direction of the topic. [5: 33] The same term is used in the research of A.I. Lissa. [6: 6]

Theses of L. Kovshova and S. Kochnova, S. Mirzakhanova, S. Kravtsov, S. Gnedash and Uzbek researchers P. Bakirova, G. Khakimova, Sh. Shomurodova are devoted to the modern interpretation of PU and PP - a comparative typological study of phraseological units.

We investigated theoretical views on proverbial phraseological units, the attitude of world and Uzbek linguists to phraseological units, in particular to proverbial phraseological units, and it is enriched with new theoretical reasoning.

The scientist V.V. Vinogradov, who was the first in Russian linguistics to study phraseology and divided phraseological units into three types, believed that the essence of phraseological units is their formal stability.

### III. Analysis

Phraseological units do not appear in each act of the speech process as a separate form of the word, but are displayed in the human consciousness in a ready and stable form, which leads to a semantic fusion, like a natural fusion of at least two independent words used during communication [7: 127].

There are different views on the main features of PU and PP. For example, according to B. Larin, their main feature is the invisibility of the separate meaning of words in front of the composite meaning of phrases. According to A. Reformatzky, they cannot be translated into other languages verbatim [8: 118]. A. Kunin believes that "the sign of stability in phraseological units is manifested in the use of phraseological units in the lexical composition, their semantics, morphological and syntactic structure" [9: 7]. According to A. Mamatov's definition, the main feature of phraseological units is their repeated full or partial display from the point of view of semantics, the formation of the figurative meaning of the lexical units that make them up. [10: 118].

The term "proverbe" was first used in the fables of Marie de France at the end of the 12th century [11: 810]. Subsequent manuscripts were named "proverbe au villain", "proverbe des sages", "proverbe communs". The term "proverbiale" was created on the basis of the Latin "proverbialis" and came into use in the form of short and laconic thoughts through small comedies of the 14th century.

In the XVIII-XIX centuries the term "proverbe" - "proverbiale" was widely used by P. Kitar, J. Loffe, D. Mosen and other phraseologists. As Antoine Fuuretier's Dictionary (1690) testifies, the term "Proverbiale" was used in a broad sense, and covered idioms with ancient, famous and metaphorical expressions [12: 759].

The analysis of proverbial phraseological units is found in the dissertations of S. Gnedash and P. Bakirov about the words of the Russian linguist V. Chernoshchekova, the term "proverbial", having a wide semantic meaning, not only correlates proverbs, sayings and laconic phrases, but also covers individual lexemes reflecting national cultural characteristics in their vocabulary [13:83].

The term "proverbe" in French linguistics is borrowed from the Latin language (*proverbium*) and expresses laconic thoughts that originated from life experience and instructive conclusions of the sages and entered into wide use [14: 340].

The term "maqol" in the Uzbek language, borrowed from the word "qavlun" (to say), became the name of one of the aphoristic genres, which is an example of folk wisdom and means an appropriate word, sentence or idiom. The term "proverb" in Russian differs from aphorisms and catchphrases in anonymity, that is, in the absence of authorship, and in conformity not to individual wisdom, but to collective and folk aesthetic laws. A. Narzikulov defined the term proverbial phraseological unit as follows: Proverbs and sayings are independent due to the completeness and completeness of thinking, the uniqueness of many proverbs and sayings lies in the fact that they have their original meaning and portable meaning, when used correctly or figuratively, they remain independent without losing their categorical quality, and they are called proverbial phraseological units. [15: 19]

Thus, we came to the conclusion that PPs constitute a certain part of the phraseological fund of

the languages of the peoples of the world. The main attributes of PP are stability, metaphoricity, reproducibility, semantic cohesion, expressive emotionality and expressiveness, and they clearly reflect the specifics of the national vocabulary. PPs are reproduced in finished form and are used in a figurative sense in whole or in part, are equivalent to a sentence in terms of structure and whole in semantics; express an independent meaning in the context. They, as stable combinations, mean a proverb, a saying, a saying, an aphorism, tradition, instruction, a winged expression, a parable and a closed turn.

PP have the following categorical features: they are an artistically logical form of thought, the smallest genre of national folklore, a specific grammatical form; contain the attributes of a particular ethnic group and have a didactic meaning.

Table 1

## VERBIAL PHRASEOLOGISMS

№	French	Uzbek	Russian
1	<p><b>Proverbe</b></p> <p><i>Chat échaudé craint l'eau froide.</i></p> <p><i>Chose défendue, chose désirée.</i></p>	<p><b>Мақол</b></p> <p><i>Оғзи куйган қатиқни ҳам пуфлаб ичади.</i></p> <p><i>Аяган кўзга чўп тушар.</i></p>	<p><b>Пословица</b></p> <p><i>Обжѣгшись на молоке, будешь дуть и на воду.</i></p> <p><i>Запретный плод сладок.</i></p>
2	<p><b>Dicton</b></p> <p><i>En avril on ne découvre pas d'un fil. Quand le coq chante avant la nuit, signe de pluie.</i></p>	<p><b>Матал</b></p> <p><i>Ёзда ёпинчигингни ташлама, қишда ўзинг биласан.</i></p> <p><i>Қулоғи тишлаб қўйилган.</i></p>	<p><b>Поговорка</b></p> <p><i>Собака на сене. Дай бог нашему теляти волка съест. И рыбку съест и хвост не намочить.</i></p>
3	<p><b>Апофтиге</b></p> <p><i>Qui creuse une fosse sous le pied d'un autre, y tombe le premier.</i></p> <p><i>Il faut être maître de soi, pour être maître du monde.</i></p> <p><i>(Карл V)</i></p>	<p><b>Ҳикматли сўзлар</b></p> <p><i>Ҳар киши ким бировга қозгай чоҳ, тушгай ул чоҳ узра ўзи ногоҳ. (А.Навоий).</i></p> <p><i>Оз демак ҳикматга боис, оз емак сиҳатга боис. (А.Навоий)</i></p>	<p><b>Афоризмы</b></p> <p><i>Кто другому роет яму наперед, в нее же первый сам и упадет.</i></p> <p><i>Нет слаще покоя, покупаемого трудом. (А.П.Чехов)</i></p>
4	<p><b>Adage</b></p> <p><i>Noblesse oblige.</i></p> <p><i>User, ne pas abuser.</i></p>	<p><b>Ривоят, ҳадис</b></p> <p><i>Нафсинг ва қалбинг хотиржам бўлган нарса эзгуликдир. ичингни гаши қилиб, кўнглингга ўрнашмаган нарса гуноҳдир.</i></p>	<p><b>Притча</b></p> <p><i>Все познается в сравнении. Дело не в том, кто во что одет... а в том, что в жизни, со сменой одежды. (Притчи Саломона)</i></p>
5	<p><b>Précepte</b></p> <p><i>Aimez-vous les uns les autres.</i></p>	<p><b>Ўғит, васият</b></p> <p><i>Билимга ва меҳнатга чанқоқлик инсонни шахсга айлантиради. (Фаробий)</i></p>	<p><b>Изречение</b></p> <p><i>Счастье в воздухе не вьется – трудом дается. (Рудакий).</i></p>

6	<b>Sentence</b> <i>Plus de corps est faible, plus il commande, plus il est fort, plus il obéit.</i> (Ж.Ж.Руссо).	<b>Нақл</b> <i>Арслон қариса, сичқон иинини пойлар (III,279), Сув кўрмагунча, этик ечма.</i> (III,431). (М.Қошғарий).	<b>Мудрые слова, изречения</b> <i>Люди сажают деревья для потомков.</i> (Китайское изречение).
7	<b>Maxime</b> “Les Fables de La Fontaine sont riches en maximes: “ <i>La raison du plus fort est toujours la meilleure</i> ” est une de ces maximes.	<b>Ҳикматлар</b> <i>“Берди” сини айтгунча уриб ўлдиради.</i> (Б.Машраб).	<b>Максима, пословица научного характера</b> <i>Печь хлеб дают пекарю.</i>
8	<b>Expression, locution</b> <i>Chacun sent son mal. Les murs ont des oreilles.</i>	<b>Ибора, юмук ибора</b> <i>Ҳар ким ўзидан ўтганини ўзи билади.</i> <i>Мошхўрдага қатиқ бўлма.</i> <i>Кўзини шира боғлабди.</i>	<b>Выражение, крылатые выражения</b> <i>Каждый знает сам, что у него болит.</i> <i>Береженного бог бережет.</i>
<b>All forms used figuratively are VERBIAL PHRASEOLOGISMS</b>			

It is difficult to establish a clear boundary between the expressive-stylistic layers of phraseological units. For example, in the "New Big French-Russian Phraseological Dictionary", published under the editorship of V. Gak, not all phraseological units have reference signs. [16: 1625]. When comparing them with phraseological units in other dictionaries in the French language, it was found that their inclusion in phraseological units related to colloquial everyday life or ordinary colloquial speech manifests itself in different ways. There are also differences between the signs of reference to phraseological units in the “Phraseological Dictionary of the Uzbek Language” by Sh.Rakhmatullaev and the phraseological dictionary by M. Sodikova.

In order to determine the place of proverbial phraseological units among phraseological units of another type, the aforementioned dictionary edited by V. Gak was studied, and according to the principle of activity in speech, **4541** phraseological units were selected, their equivalents were found in Uzbek and Russian. It was found that out of 4541 PU, covered for analysis, **1,100 (24.4%) are PP**, 2040 (45.2%) are neutral PU, 888 (18.6%) are conversational PU, 288 (6, 4%) - simple colloquial phraseological units, 238 (5.3%) - argot, and 37 (0.82%) - bookish phraseological units.

In an anonymous survey conducted to determine the use of PU and PP among the population, 179 people participated (in French - 24 people, in Uzbek - 127 people and in Russian - 28 people). A high result in terms of better understanding of phraseological units was shown by respondents in Russian (57.1%) and French (54.2%), and according to the understanding of PP, respondents in French showed a result of 33.3% and in Russian - 21.0%. Of all the respondents in the Uzbek language, 15.9% answered that they were not familiar with the term “proverb”. It turned out that 32.1% of Russian-speaking respondents use PP in their speech, according to this indicator (27.6%), Uzbek-speaking respondents ranked second. According to the results of the analysis of the use of PP and PU in the

context of specialties, it was found that the indicators of linguists, poets and writers are equal to 30.7%, while only 21.8% of artisans and farmers use phraseological units. When the survey results were analyzed by age, it was found that people aged 45-60 more often than others (22.9%) use PP.

#### IV. Discussion

In linguistics, there is the phenomenon of elliptical and pleonastic use of linguistic elements, that is, if the elliptical process means the omission of one of the elements in the composition of the PP, then with the pleonastic phenomenon, some elements are added and the scale of the PP is expanded. In most cases, phraseological units are used in speech in a pleonastic form.

The expansion of the composition of proverbial phraseological units is observed by adding components to the preposition, postposition or interposition of the phraseological unit by the author. Expanding the structure of phraseological units leads not only to mechanical expansion, but also to the expansion of the plan of its expression and the plan of content. In the following example from Honoré de Balzac's novel *Father Goriot*, it is seen that the idiom *Ménager la chèvre et le chou* was successfully modified by the author: *Les filles, qui aimaient peut être toujours leur père ont voulu ménager la chèvre et le chou, le père et le mari: elles ont reçu le Goriot, quand elles n'avaient personne. The daughters, who, perhaps, still loved their father, wanted to please both the wolves and the sheep, and the father and husbands: they accepted father Goriot when they were alone.*

In these examples, in the idiom used as an attempt to preserve the same attitude of the daughters of Father Goriot, both to their father and to their husbands, expressing a peculiar national flavor in each of these languages, there is an occasional transformation, that is, a state of expansion of the structure.

In an example from the work of I. Ilf and E. Petrov "The Golden Calf" it is written: "*But reality in the shortest possible time destroyed the air castle built by the imagination of Adam Kazimirovich with all its turrets, drawbridges, weathercocks and standards*".

In this excerpt, the structure of the PP "to build castles in the air" from the author's side is beautifully expanded with the addition of a component with *all its turrets, drawbridges, weather vanes and standards*. This is where the professionalism of the authors is observed, who compares phraseological units with a proposal. "*I will make him caliph for an hour and miserable for life.*" [18-6] in this sentence, the authors use "inconvenient for life" as opposed to "make him a caliph for an hour", thus the phraseological unit structure expands.

Cases of insertion of words and phrases between the components of phraseological units without violating the semantic integrity of the PP is called "**wedging**" (V. Kunin).

In an excerpt from "The Golden Calf" by I. Ilf and E. Petrov: - *Rio de Geneiro is the crystal dream of my childhood, - the great strategist answered sternly, - don't touch it with your paws.* [18:19] Here the "crystal" component is added as a wedging in, the phrase "*this is my childhood dream*" itself is further strengthened and enriched stylistically with the addition of this "crystal" component. Or, in another example, one can observe a complex wedging in: "*Ippolit Matveyevich, who had already begun to worry, walked around the room. Unpleasant household thoughts crept into his head* [18:48], here in PP "thoughts crept into his head" *unpleasant household* words wedged in.

**Neological PP**, it talks about cases of using one of the lexical components of phraseological units instead of another. Revealed neologisms and PP that entered the language under the influence of social progress. For example, the proverb *Who gets up early - he lives far from work* is a modified

version of the proverb, Who gets up early, God gives him. The proverb *Do not have one hundred percent, but have a hundred clients* comes from the proverb. *Do not have a hundred rubles, but have a hundred friends, Seven times on the door, once - on the rail - from Seven times, cut once, Grippled the chest - say something - from Grippled the tug, do not say that it is not hefty.*

Proverb No matter how hard you tamp the trash bin, you still have to take it out. It appears on the basis of Sor in public, or on the basis of its image. Similar proverbs are simultaneously used in Russian folklore in a somewhat modified form, occasionally transforming and facing the replacement of a number of their components with synonymous ones.

In addition, at present, many terms have come into use thanks to the capabilities of ICT, computers and the Internet, and they, in turn, are reflected in proverbs and sayings. Next, let's trace **the neological proverbial phraseological** units in a modern way, which are widespread among young people.

They are also created by replacing certain components of existing proverbs. Compare,

Original PP	Neological proverbial phraseological units
<i>Hit your own so that strangers are afraid</i>	<i>Baths of their own, so that strangers are afraid</i>
<i>Big ship - big voyage</i>	<i>Large ship - large torpedo</i>
<i>Trouble has come, open the gate</i>	<i>Emo worm came, open the ban list</i>
<i>No matter how many wolves you feed, all the same looks into the forest</i>	<i>How many wolf do not feed, but he still looks.!</i>
<i>Be afraid of wolves, don't go to the forest</i>	<i>To be afraid of srach, do not go to comments</i>
<i>I got married without me</i>	<i>They logged me in without me</i>
<i>Birds of a feather flock together</i>	<i>The thousand-meter sees from afar</i>
<i>Seven nannies have a child without eyes</i>	<i>Seven admins have a flooder without a ban</i>
<i>An angel in public, devil at home</i>	<i>In the user-info pan, and in public a fool</i>
<i>You will not be full of words</i>	<i>You won't be full of pings</i>
<i>Love is blind</i>	<i>Cheat evil, you will be friended and a goat</i>
<i>Don't put off until tomorrow what you can do today</i>	<i>Don't put off until tomorrow what you can drink today</i>
<i>Appetite comes with eating</i>	<i>Appetite comes with eating, and greed comes with appetite.</i>
<i>New broom sweeps in a new way</i>	<i>A new broom sweeps in a new way, and when it breaks, it rolls around under the bench.</i>

The French proverb "*Le tchat parti, les souris ne cliquent plus*" comes from *Le chat parti, les souris dansent* (*Без kota мышам раздолье* (Free space for mice)), and *Au royaume des dindes, les poules sont reines* - from *Au pays des aveugles les borgnes sont roi*" (*В стране слепых и король –*

слепой (In the land of the blind, the king is also blind)) An Uzbek proverb *Men qilaman o'ttiz, tangrim qiladi to'qqiz* - in an updated form: *Men qilaman o'ttiz, xotinim qiladi to's-to's* [19: 447], (*Я зарабатываю много денег, а моя жена сорит ими как попало* (I earn a lot of money, and my wife litters them anyhow)).

In the phenomenon of **ellipsis**, speech elements are skipped and thus stylistic changes occur, which are restored on the basis of contextual or semantic analysis and are implied in the text. The missing element is characterized by a quick recovery due to a speech situation or based on a certain contextual environment. Few know the full form of *the idiom dog in the hay - the dog lies in the hay*, does not eat and does not give to the cattle. Also the Russian phrase "Hunger is not aunt" is used in the form of an ellipse. I wonder why "aunt" is used and not another relative. After all, this is only part of the phrase. Meaning: "Do not expect mercy from him, it is useless."

The structure of PPs is also being transformed with the help of **actualization**; recently, phraseological units updated by young people have also been observed in the press, such as:

*The lip is not stupid; the tongue is not a shovel: they know what is bitter and what is sweet.*

*The road is a spoon for dinner, and there at least under the bench.*

*For fools the law is not written, if it is written, it is not read, if it is read, it is not understood, if it is understood, then it is not so.*

*The hare's legs are worn, the wolf's teeth are fed, the fox's tail protects.*

*Do not open your mouth on someone else's loaf, get up early and start your own.*

*An old horse will not spoil the furrow, nor will it plow deeply.*

## V. Conclusion

Observations on proverbial phraseological units in French, Uzbek and Russian allowed us to draw the following **conclusions**:

Proverbs, sayings, aphorisms, parables, sayings, wise words, maxim, expression, catchphrases, the components of which are strung on a single thread, semantically integral, equal in structure to the sentence, independently formed, reproduced in finished form, fully or partially used in a figurative sense, possessing expressive and emotional expressiveness, are considered proverbial phraseological units.

PP means an accurate and complete thought, and this thought is expressed as a strict and concise conclusion. There is no superfluous word or description in them, since a laconic thought in itself from an aesthetic point of view is of great importance. PPs evaluate reality from both a positive and a negative point of view and express a figurative meaning. PP reflects all aspects of people's life with all its contradictions.

Over time, the semantic nature of each PP creates the possibility of many different expressions. This state of affairs opens the way for the application of some PPs within several topics.

The educational value of PPs lies in the fact that they give a person an ideological direction, contribute to the formation and development of positive ideals, and encourage a person to take active action in order to achieve their ideals. Structural changes in phraseology are also born on the basis of strengthening the meaning, the need to achieve expressive - emotional expressiveness. The changed phraseology not only makes speech an annoying phenomenon, but also gives the text a certain stylistic color, emotionality, expressiveness, additional meaning, making it easier to convey the text to the reader

as a whole.

The problem of transformation of PP and PU is the subject of stylistics study, the purpose of which is to achieve a certain stylistic effect, success, which arises on the basis of the writer's presentation of an event in one way or another or as a result of a stylistic need. Individual-author's phrases formed on this basis are widely used in speech, occupy a firm place in the literary language and at the same time enrich the phraseological fund of a particular language.

Methods of transformation of PP, such as expansion of the structure, wedging in, neologisms, the phenomenon of ellipsis, actualization, have been determined, their stylistic features have been studied, cases of occasional changes in the literary text by the common PPs of the compared languages are revealed, the skillful use of these units by masters of the artistic word, the successful achievement of PP stylistic goals.

In the course of the study, it was proved that pre-verbal phraseological units are the most important factor expressing the national and cultural properties of the French, Uzbek and Russian languages, that is, national cultural characteristics are represented by idioms reflecting the culture, rituals, way of life, worldview, ethical and aesthetic norms of the nation, and expressions in oral and written speech of people, used figuratively.

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