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I. Introduction

With the president of the Republic of Uzbekistan I. A. Karimov's special decree entitled "Further development of the system of learning foreign languages» made on December 10, 2012 the attitude towards learning foreign languages changed significantly. One of the major objectives of this decree is to bring up the new generation of specialists who will be able to communicate freely and have access to the world information resources and achievements of the world civilization, create necessary conditions and provide opportunities for establishing international relationships.

It is essential that every specialist conducting a research in the field of foreign languages contribute to the implementation of the above-mentioned tasks. We are sure that the future generation will benefit greatly from in-depth research on the rich lexical world of foreign languages and all the features (i.e. semantic, stylistic, ethnic and cultural) of their phraseological units by comparing them with the Uzbek language.

As we know, idiomatic expressions are one of the major factors identifying either negative or positive or fair attitude of the speaker to the interlocutor.

As a matter of fact, utilizing phraseological expressions in the process of speaking make ideas clear, colorful, natural, lively and emotional. In spite of the fact that they seem normal to the speaker, the linguistic nature of these units is so complicated that it would be erroneous to make a cursory examination. Idiomatic fund of world languages is a composite phenomenon and their existence is the proof of that. Proverbial phraseologies are a complete units which appear in the speech in ready form, used partially or completely figuratively, semantically complete, have an independent meaning in the context, and appear in the form of proverbs, sayings or closed expressions expressing sarcasm or admonishment.

It is not surprising that you may wonder how proverbs and sayings being the independent genres of folk spoken language can be defined as a type of phraseologies. If you consider the matter in detail, the point is not classifying the genres of the folk literature but looking into it as a linguistic research material which includes such descriptive characteristics as recession, metaphor, expressiveness.

The father of the poetics Aristotle defines phraseological units as a conversion of the meaning of words. He writes the following: "The conversion of meaning happens when specific to the object, from object to the type and vise versa from type to the object or from type to type the words whose meaning was conversed, based on the similarity of the objects". [1:149] So characterizing phraseological units as conversion of the word meaning refers back to Aristotle times. Socrates defines the term "proverb" as "short, brief and unforgettable word combination" [2:10]. German scientist V. Wundt interprets phraseologies (idioms) as a deliberate outcome of human mind. According to V. Wundt idioms is a type, which appeared due to the people's wish to convey the moral of myths in a covert manner.

An outstanding representative of the modern French language phraseology Alain Rey writes, "Phraseological units mainly emphasize the semantic characteristics and mostly based on the concepts of "semantic transmission" or "semantic dynamism". Phraseology being a system of expression with special characteristics is activated in connection with social life." [4:5]

Therefore, proverbial phraseologies are a specific product of folk creative mind and concisely and perfectly demonstrate people's ideological-esthetic attitude to the nature and social world. Filling the speech with emotion, attractiveness and imagery, they help both the speaker and interlocutor to save time and pains.

Since proverbial phraseologies include proverbs, sayings and closed expressions the difference of this kind of paremic expressions in the field of folklore studies and

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linguistics is still a matter for debate. A.G. Nazaryan categorizing proverbs and sayings into phraseological group designates them as "proverbial phraseologies" (“пословичные фразеологизмы») and classifies according to the subject matter. [5:33].The same term is mentioned in A. I. Liss's research. [6:6].

The questions of proverbial phraseologies haven't been considered by the Uzbek linguists in detail, their theoretical features haven't been identified from the lexical point of view in Uzbek linguistics, especially they have not been compared with the languages belonging to different family groups such as French and Russian. For this reason, this scientific work is considered to be the first monographic research in this field.

One of the problems of comparing French proverbial phraseologies with Uzbek and Russian ones is the effective usage of comparison and choosing the right equivalent.

In research, the followings are taken into consideration:

Summarizing the theoretical views made in the European linguistics and making a conceptual conclusion about national proverbial phraseological units which are equivalent to the Uzbek lexicology materials;

the degree of application of proverbial phraseologies in French, Russian and Uzbek and defining their function in the speech;

Defining scientific views such as relations and peculiarities of proverbs, sayings and proverbial phraseologies.

Based on above-mentioned scientific assumptions we would like to comment briefly on terms within the subject, their equivalents and indication in French, Uzbek and Russian.

Proverbial phraseologies in French are termed *proverbe, dicton, apophtègme, aphorisme, adage, précepte, sentence, maxime, citation, locution, expression, locution proverbiale*; in Uzbek as *мақол (proverb), матал (saying), қайроқи сўзлар, нақл (narrative), масал (fable), зарбулмасал (parable), оталар сўзи, ҳикматли сўз, афоризм (aphorism), ҳикоят (narrative), ҳикмат, бурунгилар сўзи (words by elderly people), машойихлар сўзи (words by wise men)*; in Russian as пословица (proverb), поговорка (saying), притча (parable), крылатые слова (winged words), выражение (expression), афоризмы (aphorism).

Each of those terms is defined according to the way of thinking in French, Uzbek or Russian and cultural characteristics of those people. Those terms are utilized in a miscellaneous way that is one in place of another. In this case, with the purpose to make things clearer we would like to explain them in brief.

a) In French linguistics the term "proverbe» derived from Latin (*proverbium*) [7] convey what conclusions wise men drew from life experiences. They are concise ideas of common application. "Proverbe"s are laconic, easy to memorize philosophical ideas, which are thoroughly considered and preferred by the majority.

English politician John Russell said, "Un proverbe est l’esprit d’un seul et la sagesse de tous" (translation: "A proverb is the mind of one and the wisdom of many") [2].

The Uzbek term “мақол”(maqol) derived from Arabic «қавлун» (kavlun) (to say, to tell) was adapted from one of the terms of the aphoristic genre and means a reasonable word, sentence or expression. [8:17-18]

There is a direct semantic connection between the term of genre and its poetic nature. They convey people's immemorial lifelong observations and worldviews. Their hematic range is wide and reflect all spheres of social life.

Russian researcher V.Dal described the Russian terms **“пословица”** (proverb) and **“поговорка”** saying as follows, "Saying, as people define, is a bud and proverb is a fruit, and this definition is correct". To provide evidence for his idea he continues, *“Изъ поговорки слово не выкинешь. (You cannot take the words out of the saying.) Не всякая поговорка для нашего Егорки. На всякого Егорку есть поговорка. (There is a saying for every occasion) Соли нету –слова нету; а хлеба не стало, поговорка стала” (If there is no salt there is no word, but if there is no bread there is a saying).* In Dal's opinion while proverb is a complete sentence or judgment saying is a metaphoric expression; it is half of the proverb [9:20].

After Dal theoretical interpretation of **“Пословица”** and **“поговорка”** are reflected in the works of F. I. Buslaev, A. A. Potebnya, V. P. Adrianova-Perets, Yu. M. Sokolov, M. A, Rybnikova and other researchers. And G. L. Permyakov, M. A. Cherkasskiy, A. Krikmann and V. N. Teliya made an in-depth study of these two paeremias.

According to V. P.Anikin "A proverb is not something which is not in the practice of people's experience". People's experience, accumulated over the centuries, gradually is enriched. Therefore, such a wealth of experience gave a boost for enriching the collection of proverbs. [10:10]

I. V. Voytsexovich in his doctoral dissertation "The stylistic features of the basic bits of phraseological units of modern language Text" proposes the following idea, "Analysis of the issues specific to genre and function of proverbs and sayings shows that behind their apparent simplicity stands an extremely complicated nature of folklore and language (speech) formations which uniquely combine epic, lyric and dramatic origin (with the dominance of the first), and together constitute the true encyclopedia as the most evolved life of the people , and its rejection of any" unauthorized" outside interference.

In the Russian language *poslovitsa,* that is proverb differs from an aphorism (maxim) in the anonymity of the author and it is not an individual

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wisdom, but collective and compatible with the esthetic laws of different people. Their difference from sayings is that they admonitory, conclusive and generalizing.

b) In the French language the word **"Dicton"** (*dictum* - a word, a spoken thing), derived from Latin, in spite of being based previously on certain rules at present is used in accordance with the current situation. As it is stated in Larus Dictionary Dicton [7:340] - has become a widespread proverb with admonitory feature. For example, *"En avril on ne découvre pas d'un fil"*. Translation means "*Don't take off your warm clothes in April*" and the Uzbek alternative is *"Ёзда ёпинчиғинг ташлама - қишда ўзинг биласан"*. ("Don't take off your veil in the summer - in the winter it's your own business".)

They can be divided into the following types: *related to agriculture Année neigeuse, année fructieuse. ≈ Қор ёғди, нон ёғди.* ***(Snowing means bread).*** *Related to meteorology: Noël au balcon, Pâcques aux tisonx. - Noël байрамида кун иссиқ бўлса, Pâcques байрамида совуқ бўлади. (****If on Noël the day is warm, on Pâcques it will be cold.)*** *Physiognomic: Homme au nez aquilain, plus rusé que malin. Бургутбурун одам шум одамдан ҳам шумроқдир.* ***(A man with eagle-like nose is worse than the worst man).*** *Regional: Un Picard ne se dédit pas, il se ravise. Пикард(жой номи)лик инкор қилмайди, қайта ўйлаб кўради.(A man from Pikkard (place name) will not refuse he will think again.)*

... in the Uzbek language.

The Uzbek word **"matal"** among the Turkic people has the meaning of riddle, words of wisdom, a fairy tale, a fable or something narrated, a wise saying. In Uzbek scientific folklore terminology study it is represented as a type of paraemia and becoming differentiated. According to "Explanatory dictionary of the Uzbek language" [12:555] this term has two meanings and originated from Arabic. As the dictionary explains, the word "matal" means "incomplete figurative expression, words of wisdom". The essence of this explanation precisely reveals poetic, semantic and structural nature of folklore sayings. However, in Arabic dictionaries the meaning of the word "matal" is not the same. The authors of the collection of "Uzbek folk proverbs" assume that the term "matal" might have been assimilated through some phonetic changes from the Arabic word "masal" and have started to be referred as an incomplete figurative judgment. A saying differs from a proverb as it is not educative and it is not a complete sentence. As Dal believes saying (**поговорка**) is an expression with figurative meaning; it is a half of the proverb. For example, *«лыку не вяжет» «пьян», «пороха не выдумал» «дурак» ўрнига, «тяну лямку», «всей одёжи две рогожи, «свинья под дубом» ("a pig under the oak tree"), «собака на сене» (a dog in manger) «(остаться) «у семи нянек»(stay with seven nurses)*[13].

Many researchers tried to show the difference between a proverb and determine the boundaries with the expressions and proverbs. In particular, M. A. Rybnikova sees a saying as a piece of narrative, expression or element of judgment and a proverb as a complete judgment or a whole idea. [14:17].

F.I.Buslaev thinks that proverbs appeared because of exchange of ideas and sounds [15]. Yu. M. Sokolva says, "Proverbs are a collected formula of the results of people's observations and thoughts." [16:200]

Latvian paraemology researcher E. Ya. Kokare does not take into consideration the distinct features of proverbs and sayings but analyzes them as similar units[17:6]. The Russian word **поговорка** is interpreted by Sh. Shomaksudov and S. Dolimov as qayroqi so'z (public statements) [18:8].

c) The French term **Apophtègme -** apothegm, derived from Greek, mean wise words of famous people. According to the Larus Dictionary **Apophtègme -** is a memorable speech and concise idea. [7:78]. For instance, the apothegm «*Quand le peau du lion ne peut suffire, il faut y coudre la peau du renard*» (If the lion's skin does not fit, it should take the fox's skin) used by Greek general Lysandre was expressed by German emperor Charles V as «*Il faut être maître de soi, pour être maître du monde*» *i.e.* "*To rule the world you should rule yourself first*". The expression "The King is my friend, so a complaint against me can be made only to God" belongs to Earl A. Arkacheev, a friend of General Alexander I (1777 - 1825), the Head of State Council and Cabinet of Ministers in 1815 - 1825. He is one of the representatives who was conceited relying on his friendship with the king and blemished Russia's economical and military development. Those statements can be an example of an apothegm or aphorism, i.e. they have an author.

In Uzbek **"aphorisms"** ("Words of wisdom") (Greek aphorismos - words of wisdom) [19:118] are compact, meaningful words of wisdom that have a certain author. For example, *Оз демак ҳикматга боис, оз емак сиҳатга боис (Little speech is a sign of wisdom, little nourishment is a sign of soundness). A. Navoi.* A. Machekhin in his book "In Search of Meaning" ("**В поисках смысла**") compiled and classified according to the topic more than 1,300 aphorisms by wise men from different periods, people's ideas and narrations from the Bible, the Koran, the Torah and Buddha's advice.

d) In the French language the word «**Adage»** was taken from Latin (Adajium) which contains moral, instructive discourse in the core of the meaning. According to Larus dictionary «Adage» is ancient and famous maxim (7:38). For example: French «Noblesse oblige»- the kingdom compel or the ancient Latin phrase «Uti non abuti»- French: «User

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ne pas abuser»«Use but don`t abuse» statements are.

The Russian term «Притча» is adage which means instructive, moral and educational stories which contains a short allegorical form. They held religious or moral direction and distinguished from maxims in bandwidth of their using. For example «Притчи Соломона». New testament (Новый завет) is considered as main source of formation the word «Притча» (Adage) in European literature.

e) The word «Precepte» appeared on the basis of Latin word «Praeceptum» which means «to read». By its name it has such meaning as: education, teaching, learning and management rules. «Cache ta vie» - save your life, «Aimer vous les uns les autres»- love each other. They are considered as precepts taken from the Gospel. The words «O`git, naql» in Uzbek are alternatives to the term «precepte» in French. In the explanatory dictionary of the Uzbek language the term counsel, express the meaning of sentences given as instructions. «Naql (narration wise sayings)» was taken from the Arabic language and means «to transmitte», «to pass». Created by people and has been passed on from generation to generation-in oral form as a narrated story and legend. The admonition of Abu Nasr Farabi" The thirst for knowledge and labor turn a man into a personality and creates their talents and, this is the highest good for humanity encourages people to work and to learn». Изречение (aphorism) (wise) in Russian is a shortly expressed idea. B.Dal gave the following explanation about this term. "judges" [12: 211] Rudakiy's saying "Happiness doesn't fly in the air it comes with hard work" gives figurative meaning and it is a part of the P.phs.

f) The French word Sentence (from Latin sentential, sentir, avoir une opinion-fell, have an opinion) is a short, concise speech, which arise as a result from personal observations. For example in Latin" QUOTE hominos, tot sententiae" or French "Autane d'homme, Autane d'avis" Every head has different idea. The saying belongs to J.J.Russo "Plus de corps est faibles, plus il commande, plus il est fort, plus il Obeid" It means" The weaker the man the more he likes to give orders. The stronger the man the more he becomes dependent on. _ "Unlike the "Proverbe" there is no rudeness in" Sentence", but they have obscure shape." Proverbe" deal with practical life, «Sentence» makes us think. Based on French writer Vauvenargues's (Luc de clapiers 1715-1747) opinion «Sentence- philosophers' wise ideas», in other words more specific statement for them [7:10].

In Russian the term **"Сентенция"** was taken from Latin (sententia thought, reflection, opinion) means counsel which has an exemplary character. "Sentence"also take place in the row of old words. As an alternative term to it in Russian we stopped at the words "Мудрые слова"and "изречения" The Russian alphabet created in the Middle Ages contained a set of popular Sentences The term "Машойихлар сузи" (wise sayings) was selected as as an alternative to the nomenclature sentensiya. The statements, advise said by our wise ancestors on different topics are called wise sayings. An example of such sayings is "If the winter doesn't do its job, the earth as well as people won't satisfy its hunger." Look how sages could find the words to express their opinions.

"Maxime" is derived from the Greek "gnome" it is a great sentensiya. The mystery difficulties of life are expressed with dignity or governmental rules. According to French priest and philosopher, Kondilyak's (Condillac Etienne Bannot, 1714-1780) opinion maxim is a point of view in which the truth is based on conclusion and experience. In accordance with French moralist Jubert's opinion (Jubert joseph, 1754-1824) "Maxim is an important, undoubtedly true and noble expression". To say shortly it is a scientific proverb. As a French priest Paskal said "Le coeur a voice raisons que la ne chairman connait Points" - Greek, "The heart is based on its basis, but the basis has main point."

In Greek the terms "gnome (pensee –ideology), paroemia (instruction, education) are equal to the terms proverb, sentence, maxime in French and especially used for such kind of expressions. "Les Fables de La Fontaine sont riches en maximes: La Raison du plus fort est toujours la meilleure» est une de ces maximes."

"Maxima" in Russian was derived from Latin, [13: 298] (Maxis, Regular, sentential) and means basic rules, principles. This term is used to express the main rules of behavior and ethnic and logical principles .In Russian it can be used with the help of term "Пословицы научного характера ".

In Uzbek term "масал"(fable, saying) was chosen as an alternative to "Maxime", because in Uzbek language explanatory dictionary [19:549] this term has such meanings as "fable, sample similarity, symbolic story". For example it is an instructive short story which has an educative conclusion for people.

g) Locution, expression these both terms used as alternatives to phraseological units. The first term's name depends on their grammatical formation, the name of the second based on their meaning and style condition. Locution taken from Latin "locution, de loqui", parler means to speak [7.] The way of saying, the formation of speech style, designing functional form, it is the method of forming free symbols the language.

That's why two terms "locution adverbial" "locution verbale" are carried out that is to say adverbial expressions and verbal expressions and embodied their grammatical aspects.

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"Expression" is the way to describe something, it embodies stylistics and rhetoric features, often demonstrates images, metaphors and metonymy tools.

In Uzbek languages as an alternative to the "expression" term " ибора" is selected and it is mainly used in public conversational speech in metaphoric meaning more than proverbs, as Shomahmudov writes. Expressions like proverbs reflect people's history, routines, different events and behavior of some people. [18.4] As expression has imaginative expression they are closer to language events than proverbs. For example "Don't add sour milk into mung bean soup" means "don't interfere in everything" One more difference of expressions from the proverbs is that they don't always have rhyme. "Hair is like broom, hands are like poker", "Eyes are covered with sweet". As it was given in "Uzbek linguistic dictionary" expression is a phraseological unit and it is the general name of expressions which has their own stylistic and dialectic features.

So to our mind phrazeologisms including proverbs and all the following term in figurative meaning are called proverbial phrazeologisms and serve to increase the expressiveness of speech.

№	In French	In Uzbek	In Russian
1	Proverbe	Мақол	Пословица
2	Dicton	Матал	Поговорка
3	Apophtègme	Ҳикматли сўзлар, афоризмлар	Афоризмы
4	Adage	Ҳикматлар	Притча
5	Précepte	Ўгит, накл,васият	изречение (мудрое)
6	Sentence	Машойихлар сўзи	мудрые слова, изречение
7	Maxime	Масал	максим, пословица научного характера
8	Expression	Ибора	Выражение
All of them which have figurative meaning are Proverbial phraseology			

In conclusion proverbial phraseology which embodies all language phenomenon as well as other language units must be considered as a separate group of a special level phraseological fund.

Being components of a single rope stable word combinations, winged words, expressions proverbs, aphorisms which have unified different semantic structure formed independently ready seen in human's memory , fully or partially used in figurative meaning, posses expressive and emotional expressions are considered as proverbial phraseology.

Proverbial phraseology express an accurate completed idea and this idea must be stable and short.

They don't have extra words, images because expressing ideas shortly demands a great essence from the esthetic point of view.

Proverbial phrazeologisms are expressed with the help of either a positive or negative assessment of the realities and figurative meanings of the symbols. Creation Proverbial phraseology' stability happens slowly. You can't find out an exact creator of them.

They have anonymous nature and also characterized not only by living orally among the people but also by spreading widely.

Te educational value of Proverbial phraseology is that they provide ideological direction and opens the ways for formation and development positive ideals of the person and make him act actively to reach them. Some proverbial phraseology have several meanings that's why it is difficult to interpret and compare them in several languages.

While comparing the idioms in different languages. It is important to find suitable ones in the meaning to each other.

Enjoyment getting from the comparing of Proverbial phraseology in different languages and also being a witness of their formation under influence of historical and physiological factors makes the researcher glad.

To study P phs by comparing in different languages, to understand their semantic importance person should feel himself the owner of these languages. A specialist who knows several languages should live with them, be able to notice and feels language defects. Person who speaks in one language in spite of the greatness of this language can't notice peculiarities of the second language

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