

WINGED WORDS AND RELATED LANGUAGE UNITS

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Abstract. Winged words have a special place in national and world culture; they represent the thoughts of famous philosophers, scientists, writers and statesmen in a polished form. Winged words are individual phrases that are used as a figurative expression in speech. They are widely used in the speech of peoples who speak different languages. Winged words have entered the language as a whole and are used as an expressive description of social, domestic, and spiritual phenomena. They are phrases that clearly and figuratively convey deep thoughts in a concise form, briefly clarify the meaning of complex situations and characters, and move from language to language. Winged words differ from other linguistic units in terms of stability, meaningfulness, specific formation, and active use, association with an event or occasion, re-perception in the mind, ownership of an author or source. The following article will discuss the difference between the existing winged words in the French language and such units as phraseological units, aphorisms, proverbs and sayings, maxims, sentences, adages, and quotations. The specific features of each unit are analyzed in detail, similarities and differences are explained with the help of examples, and concluding remarks are given.

Key words: winged word, winged phrase, phraseological unit, aphorism, proverb, maxim, sentence, adage, quote, analysis.

Introduction. Issues related to language units and their use occupies an important place in world linguistics. Extensive study of winged words makes it possible to clearly distinguish them

from other linguistic units. In particular, the fact that the specific features of winged words have not received sufficient scientific justification requires their systematic study.

In linguistics, there is an increasing interest in conducting fundamental work on stable units and their use in speech. The issues of analysis and research of stable units, their application and revealing their interlinguistic relationship are becoming increasingly relevant and determine further perspective of future research. In particular, concrete phrases that serve to increase the effectiveness and juiciness of speech and are used as figurative quotations, i.e. winged words, are of great importance.

In many linguistic studies, the concept of "winged word" is considered as a unit of the lexical-semantic system of the language with an undefined status and other language units are also used under the concept of winged words. Accordingly, the precise delimitation of French winged words from other linguistic units, as well as the determination of their place in the language system as a separate unit, determines the relevance of the topic.

As the object of this research, winged words, phrases listed in French lexicographical sources, found in classical and contemporary literary texts and colloquial speech were selected as the object of this research. The methods, such as distributive, description, classification, comparison, and component analysis have been used to cover the topic.

Literature Review. Although the use of winged words and phrases as quotations goes back a long time, their scientific study took a much more significant turn in the 20th century. They are included in the active fund of language wealth of many individuals and are often the most important factor of social and collective behavior. Winged words and phrases, as one of the means of figurative and expressive speech, enliven speech; make it more emotional, colorful, imaginative, impressive and attractive.

At the beginning of the last century, the study of phraseology became widespread. Linguists worked hard on all figurative expressions and expressions.

But winged words continued to be used mixed and without separation in all manuals. Many phraseologists looked at winged words not as phraseological units, but as an aesthetic or artistic phenomenon. Only A.M. Babkin, L.I. Roizenzon, Yu.A. Gvozdarev, V.M. Mokienko and other compilers of linguistic and etymological dictionaries consider winged words as a source of unknown phraseology in their work [3]. Together with that the study of winged aggregates commence to develop.

In linguistics, there are different views on the study of winged words and phraseologisms. Some scholars do not include winged words as phraseologisms, but linguists such as V.V. Vinogradov, N.M. Shansky, A.V. Kunin, A.I. Efimov already recognized that they belong to phraseological unit, that winged expressions represent one of the richest and most meaningful

layers of national phraseology [26]. It has been difficult to determine its status in the language because the winged phrases include the signs of different language units.

This question finds its solution in S.I.Ojegov's article "O strukture phrazeologii" ("About the structure of phraseologisms"). Taking into account that winged words differ in certain aspects from other phraseological units according to their semantic and syntactic structure (they usually have a sentence structure and are not the equivalent of a single word) S.I.Ojegov says that in phraseology it is necessary to distinguish between proverbs, sayings, winged words, aphorisms and expressions that relate to "stable phraseological combinations" and "stable linguistic combinations" in the narrow sense, while simultaneously relating to "creative work" in the broad sense. He also points out that some units of phraseology in a broad sense can be transferred to phraseology in a narrow sense. In accordance with him, "such a transition occurs when, in the process of using a winged word, it breaks away from the context of the author and a certain period, and becomes a systematic phenomenon of the language" [17, p. 182-219].

As the study of phraseology became more and more clear, the issue of separate study of winged phrases increased, but the problems of delimiting them from other units were not fully resolved. For example, in 1958, M.A. Bulatov's manual "Krylatye slova" ("Winged words") was published. In accordance with the remark noted by the authors G.Byukhman, S.G.Zaimovsky, N.S.Ashukin and M.G.Ashukina at the beginning of this manual, he writes: "They serve as proverbs and sayings, but differ from them in the presence of a specific author. Their source can be fiction, historical events, thoughts of historical figures, written monuments, etc."

Along with it the author says: "A sharp, impressive phrase, a speech phrase that briefly expresses various ideas, concepts, and opinions is called a winged word. These expressive affective expressions are sometimes called "common"", he adds [5, p. 3]. The analysis of the dictionary articles shows that M.A.Bulatov understands by the word "winged" not only units with a clear source, but also unknown phraseologisms. For this reason, he cites phraseological expressions among winged units.

Despite the fact that a lot of work was done on the study of winged words in those times, some linguists (V.L.Arkhangel'sky, N.M.Shansky) include winged words in phraseologisms [2].

In the work done on winged words in French, it can also be seen that they are mixed with other units. For instance, I.N.Timeskova has a study guide dedicated to French winged words [24]. But it can be seen that there are phraseological units and aphorisms under the term winged word.

A.G.Nazaryan in a number of his works interprets French winged words as phraseological units [16]. He expresses the opinion that "all paremiological units should be the subject of study of phraseology" in the textbook "Istoriya razvitiya franzskoy phrazeologii" ("History of the

development of French phraseology”). Therefore, first of all, we will try to distinguish winged words from phraseological units and aphorisms.

Results:

1. Winged words are distinguished from the concepts of phraseological units, aphorisms, proverbs and sayings, maxims, sentences, adages and quotations. Phrases differ from phraseological units in terms of *structure*, *association with a situation or an event*, and *ownership of an author or specific source*.

2. *Semantic features* of winged words, their *figurative use* and *association* with the *ever-emerging situation* show that they are different from aphorisms.

3. Phrases differ from proverbs in terms of *origin* and *structure*, according to the status of the component in use, and aspects of *ownership* of the *author or specific source*.

4. Although the concepts of maxim, sentence, and adage have the same meaning and author as winged words, there is a semantic difference between them. These concepts *are not associated* with an *event* or *occurrence* and are not used in *a figurative sense*, like winged words.

5. There is a difference between winged phrases and quotations in terms of *volume*, *meaning* and *imagery*.

6. Winged words are widespread figurative expressions taken from a particular source or the opinion of a specific person. They represent a *separate language unit* that is formed separately, differs in terms of *component composition*, *grammatical structure* and *semantic integrity*.

Discussions. It is known that a language unit consisting of two or more words and expressing a single meaning is called a phraseological unit or phraseologism.

According to the structure of phraseological unit (gr. Phrasis), a lexical unit that is semantically equivalent to a sentence, has a unified meaning, and is included ready for speech [28, T-4. b. 364.].

Thus, phraseologisms are ready-made units of language characterized by their semantic integrity. Phraseologism is also interpreted in the same way in sources of French lexicology.

While thinking about phraseologisms, it is necessary to mention the Swiss linguist Sh.Balli, who studied French phraseological expressions and their characteristic features in depth, and divided all word combinations into two groups according to the level of their mutual combination, i.e. free word groups and fixed word groups.

The scientist V.V.Vinogradov, who was the first to divide phraseological units into three types in Russian linguistics, believes that their essence lies in the stability of form: "Phraseological units do not appear in the form of separate words in each movement of the speech process, but are perceived in the human mind as a ready-made, unchangeable part of them, which creates a

semantic integration of at least two independent words used in communication, like a natural alloy."

Regarding the study of phraseologisms in Uzbek linguistics, it is worth mentioning the works of Sh. Rakhmatullaev. He analyzed many phraseological units semantically and grammatically in his "Annotated Phraseological Dictionary of the Uzbek Language" [21].

Linguist A.E. Mamatov in his source on phraseological units in the French language says: "The main features in phraseological units are completely and partially semantically re-perceived, and the lexical units that make up their composition are a manifestation of mobile meaning" [14].

In world linguistics, there is no single and perfect view of the theoretical definition of phraseological units. There are also different views about their main characteristics. In particular, according to B.A.Larin, the main sign is that the individual meanings of word combinations do not appear in front of their meaning [12, p. 202-224]. According to A.A.Reformatsky, they cannot be literally translated into another language [22]. A.V. Kunin explains the presence of the sign of stagnation in phraseological units in their use in the lexical content, semantics, morphological, syntactic structure [11, p. 7-9].

In recent years, a significant amount of work has been carried out in Uzbek linguistics on the study of phraseologisms, and in the works of scientists, it is possible to see strict and full-fledged ideas about phraseological units. For example, professor A.E.Mamatov suggests that phraseological units meet the following seven criteria: stability, the presence of two or more components, imagery, motivation, emotional expressiveness, re-perception in consciousness, partially or completely figurative meaning and gives a complete definition of phraseologisms as follows: "It is wrong to understand phraseology in the "broad" and "narrow" sense, it should be understood in one sense. Regardless of how they are classified as linguistic units, whether they are aphorisms, proverbs or sayings, fixed speech formulas, "winged words", in short, if they correspond the definition of phraseological units that we have given, they can fulfill its requirements, that is, in terms of structure, they are equivalent to a phrase or a sentence; any stable lexical-semantic units recorded in dictionaries, the lexical elements of which have a figurative, generalized meaning, are partially or completely figurative, must be included in the circle of phraseological units" [13, p. 212].

To all appearances, scholars have different opinions about phraseologisms. Many scholars include all stable units in phraseologisms, while others limit themselves to the inclusion of certain stable units. Some scholars include proverbs, aphorisms, winged words in phraseologisms, while others do not. However, despite how different the views are, researchers confirm that phraseologisms have such properties as stability, meaning integrity, possessing options, imagery, expressiveness and figurative meaning.

Enumerating these aspects, the difference between winged words and **phraseological units** is noticeable.

First of all, there is a structural difference in them. It was mentioned that phraseology cannot consist of one word: *prendre une décision* – *to make a decision*; *avoir peur* - *to be afraid*.

But such cases are observed in winged words: *Tartuffe* - *is a hypocrite*; *Napoléon* - *is ambitious*; *Don Juan* - *is a person who loves romantic adventures*; *Alphonse* - *is a person who makes a living at the expense of his mistresses*.

Likewise, the semantic features of phraseological units are reflected in winged words; therefore, winged words also have a sign of association with an event or case that is not observed in phraseology.

For example, the reason for the use of the word *Âne de la fable*, i.e. the winged donkey, is the fate of a donkey in La Fontaine's fable about animals infected with the plague (fr. *Les animaux malades de la Peste*, 1678). In it, the lion tells all the animals to confess their mistakes and sins in order to avoid the plague. Then, only the lonely donkey admits that he secretly ate a bunch of grass, and the lion condemns him to death. Accordingly, this winged phrase is used in the sense of a person on whom all mistakes are poured and who is blamed for all misfortunes, that is, "a person who is the source of all troubles, a bulwark."

It seems that this winged expression is associated with the story of La Fontaine, led by the lion among the animals, which ended tragically for the donkey.

Winged words have an author or source, while phraseology does not. For example, the winged phrase *L'argent ne sent pas*, that is, *money has no smell*, belongs to the Roman emperor (69-79) Vespasian. According to the Roman historian Suetonius (lat. *De Vita XII Caesarum*, *Vespasianus*), he said these words in response to his son Titus, who accused him of founding a tribute for a public toilet. With these words, Vespasian tries to justify his incessant desire for profit without labor. The general meaning of the phrase is that the value of money does not depend on how it was found, but rather on its existence. Consequently, the phrase "Money doesn't smell" has become a universal excuse for people who find money in "other" ways in life.

The name of Emperor Vespasian also became synonymous and means "toilet". Currently, in European nations, toilets in public places are called "vespasienne" and are abbreviated as "WS".

Or: *Antre du lion*, that is, the winged expression *the Lion's Den* is taken from La Fontaine's fable (*Le Lion Malade et le Renard*, 1668), the plot of which belongs to Phaedrus (lat. *Antrum leonis*). In the parable, a sick lion orders to bring suckers to his den, that is, a place from which no one cannot come out. Therefore, in a figurative sense, the winged expression "Lion's nest" means "a terrible place".

Thus, winged words differ from phraseological units in structure, association with an event or event, and the affiliation of the author or source.

There are also differing views on the differences between winged phrases and **aphorisms**. For many years in linguistics, winged words were not separated from "language aphorisms". The first phraseological analysis of winged words was conducted by Yu.E.Prokhorov. The author analyzed them in his linguistic and cultural dictionary, which covers 189 winged units [7, p. 145-220].

In the beginning of this dictionary, written by V.G.Kostomarov and E.M.Vereshagin, the authors include winged expressions in unstructured units of the language. At the beginning of the dictionary, written by V.G.Kostomarov and E.M.Vereshchagin, the authors include winged phrases in unstructured (structurable) units of language. They point out that the difference between aphorisms and winged phrases is that "aphorisms are generally a complete meaning in phrase form" and clarify the specific aspects of language aphorisms: "1) language aphorisms are familiar to everyone and used by everyone in speech (that is, they are widely accepted). 2) aphorisms are signs of situations or relationships between things, and they are semantically equivalent to sentences" [7, p. 5].

From this concept, it is clear that if a winged phrase is equivalent to a sentence, then it is a form of "linguistic aphorisms".

M.A.Alekseenko, analyzing aphorisms, introduces linguistic meaning, first of all, into the term aphorism and comments that "aphorisms are linguistic units and do not lose their connection with the context, therefore, unlike proverbs and sayings, their ownership of the author is preserved." He analyzes the similarities and differences between proverbs and aphorisms. In respect to him, aphorisms and proverbs are a long and generalized result of human experience; they are accepted by the representatives of the language as proven by the practice of ready-made, invaluable reasoning. But proverbs and aphorisms are genetically different: "proverb is an anonymous folk aphorism; while an aphorism is a proverb specific to an individual author" [1, p. 105-106].

In the work "Ocherki po obshey frazeologii" ("Essays on general phraseology") by M.M.Kopilenko and Z.D.Popova, the authors focused on the issues of the relationship between the concepts of proverb and aphorism. However, researchers, unlike M.A.Alekseenko, perceive proverbs and aphorisms as short instructive thoughts, with a broad meaning, differing in origin, they are contrasted with winged words and sayings, and "aphorisms and proverbs are one of their fertile sources, not phraseology; they express the opinion as follows: "aphorisms and proverbs - not phraseology, one of their fertile sources; winged words and sayings - different levels of phraseology included in the language system" [10, p. 70].

In 1990, the monograph “Aforistika” (Aphoristics) by N.T.Fedorenko and L.I.Sokolskaya was published. Here, the authors conclude that “the concept of aphorisms is undoubtedly the same instructive thoughts” and identify the characteristics of the following aphorisms: 1) the desire for truth, deeply meaningful; 2) generalization; 3) brevity; 4) completeness of thought; 5) refined thought; 6) artistry [6, p. 181-183].

In addition, the authors of this monograph tried to show the boundary criteria of aphorisms with winged words. They are as follows: 1) winged words, unlike aphorisms, do not have a complete conclusion; 2) winged words, unlike aphorisms, do not have their own independent meaning, it is always associated with the situation in which it was formed, otherwise it cannot be understood; 3) winged words do not invite reflection and influence consciousness only due to their connection with their origin; 4) aphorisms are unambiguous, but popular words are ambiguous; 5) winged words are stylistically flexible and easily included in the sentence; 6) winged words are often used figuratively, while aphorisms are always used in their own sense; 7) winged words are not a separate artistic genre like aphorisms [6, p. 38-39].

It is understood that due to the fact that winged words have a stable figurative meaning and mass acceptance, many scientists include winged words in the linguistic unit, and aphorisms in the artistic form.

In the explanatory dictionary of the Uzbek language, aphorisms are defined as: aphorisms (gr: Aphorismos - a wise word) are a compact form, deep meaning, and a sentence with a clear author; wise words [28, T-1. b. 118], French language dictionaries interpret aphorisms as wise words and expressions [19]. Aphorisms are characterized by such aspects as generality, conciseness, and completeness of thought, precision, and artistry.

Aphorisms often present coherent moral thoughts. We do not have difficulty in understanding aphorisms because they are always used in their original meaning. In this respect, they are close to proverbs and sayings:

La vie est courte, l'art est long. (Hippocrates)

- *Life is short, art is eternal.*

So, if we compare winged words with aphorisms, the following is noticeable: aphorisms are always used in their original meaning:

L'éducation de l'homme begins à sa naissance. (Jean-Jacques Rousseau)

- *Human education begins at birth.*

In the case of winged words, it is also used figuratively. For example, the phrase *Vendre la peau de l'ours*, that is, *to sell the bear's skin*, is derived from La Fontaine's fable “*The Bear and the Two Companions*” (fr. L'Ours et les deux Compagnons) (the plot is based on Aesop's fables). The parable tells about the fantasy of selling the skin of a bear that has not yet died. Accordingly,

the winged expression “*to sell the skin of a bear*” figuratively means boasting before achieving any success, that is, “*raw imagination*”.

Aphorisms are always understandable to everyone, the winged words we are studying are determined by the situation that has arisen, otherwise they are difficult to understand. For example, *L'âge de Balzac*, that is, the winged phrase that means *the age of Balzac*. This phrase is associated with the creation of the French writer Honore de Balzac's novel “The Thirty-Year-Old Woman” (*La Femme de trente ans*, 1831). The heroine of the novel, Julie d'Aiglemont, is a woman who freely expresses her feelings and is distinguished by her independence. Based on the character of the heroine, the winged phrase “Balzac's age” is applied to women in their 30s and 40s who are attractive and arouse the interest of men.

It would seem that a person reading this work, who knows the character of the hero, will immediately understand her, otherwise the phrase will remain incomprehensible.

Or, *Pot-au-lait de Perrette*, a winged phrase for *Perrett's milk jug*, derived from La Fontaine's fable *The Milkman and the Milk Jug* (fr. *La Laitière et le Pot-au-lait*, 1678). The story is about poor Perrett, who drops the jug of milk carrying on his head as he dreams of selling the milk in the jug and buying some chickens, and then a pig and a cow and all his dreams will be shattered with it. From this, the phrase *Perrett's milk jug* means “*disrupted dreams*”. The meaning of the winged phrase is determined by the plot of this parable, that is, by what happens to Perrett, which is otherwise difficult to understand. It should be noted that although aphorisms and winged phrases have many aspects in common, there are also many points that sharply distinguish them from each other.

At this point it is necessary to pay attention to the differences between winged words and **proverbs and sayings**. It is known that proverbs are of special importance in speech. Proverbs are short, stable units (in the form of sentences) that have arisen on the basis of centuries-old experience of the people. A proverb is defined as a concise, figurative, full-meaning and wise phrase, saying, created by the people based on life experience, usually having educational content [28, T-2. b. 569].

In the sources of French linguistics, it is stated that the term proverb is derived from the Latin language (*proverbium*) and is derived from the life experience and instructive conclusions of the sages, as well as expressing common thoughts in general consumption [18, p. 340].

For example: *Qui se ressemble, s'assemble* (fr.)

- *You don't meet until you like it.*

The proverb has a literally and a figurative meaning. Proverbs are words that are included in colloquial speech related to various aspects of life. Proverbs are always sayings. They pursue educational goals:

La colère vient, la raison s'en and (fr.)

- *When you get angry, you lose your mind.*

There are particular variations of winged phrases between proverbs and sayings. First of all, they differ in origin. Winged words have a certain author or a specific source, while proverbs and sayings do not have an author, they have deep folk roots.

As well as, proverbs have both literal and figurative meanings. Keeping the original meaning of each word in a proverb ensures its existence in the language. Proverbs, which have lost their correct meaning for the language representatives due to the obsolescence of a word, lose all their meaning and cannot be used any more.

For example, the non-use of the proverb *Tous ne sont pas chevaliers qui à cheval montent* (Les proverbes aux villains, XII c.), that is, not *all who ride horses become knights*, is explained by the disuse of the component *chevalier*.

In the case of winged expressions, the obsolescence of a component does not lead to its disuse; the winged word can still exist in the language even after the underlying component has lost its proper meaning. For example: the origin of the winged phrase *Boire comme un templier*, that is, *to drink like a Templar*, is connected with the of knight-monks, Templiers team, founded in Jerusalem in 1119. Although the component *un templier* of the winged phrase is no longer in free use, this winged phrase is still in active use today.

Or: *Être sous l'égide de qn.* The word *egid* (lat. Aegis) in the winged phrase is borrowed from the ancient Greek language and means *goat's skin*. The term *egid* is used only in the context of this winged expression, which means “*to be under someone's protection*”. It is not available in free form, but the winged expression has not lost its applicability.

Speaking about proverbs and aphorisms, it is permissible to dwell on the concepts of **maxim**, **sentence** and **adage**, observed in French linguistics. First of all, let us pay attention to the coverage of these concepts in the explanatory dictionary of the French language. For example, *maxima* - (lat. *maximus* - the greatest) a moral principle, rules of conduct or a formula expressing a general judgment; *sentence* - (lat. *sententia* - feeling, thought, idea) meaningful short phrases based on the rules of etiquette, wise sayings, *maxim*; *adage* (lat. *adagium*: ad – to, towards; *agere* – to push, to push) is defined as a short and clear statement of customary or written rules of conduct and is said to mean a sentence pushing towards advice [19].

In the Dictionnaire illustré Latin-Français it is given as “*adagium*”, i.e. proverb, moral sentence. [8, p. 80]. In French linguistics, an adage is defined as a formula expressing generally accepted truths, principles of action, or legal laws, and as a short and easy-to-remember expression derived from experience that has been used since ancient times and widely accepted as true. The term adage is mainly used for short, metaphorical expressions of truth or facts.

Also in “Le Petit Robert” it is stated that this expression is an “ancient and popular maxim” [20].

Apparently, that the concepts of **proverb**, **adage**, **sentence** and **maxim** are mentioned as synonyms in the sources of Latin and French linguistics. This can also be seen in the early work on paremiology.

For example, in 1500, Erasmus of Rotterdam's “Adagiorum Collectanea” (Collection of Proverbs) was published with an annotated collection of 818 proverbs and winged words in Greek and Latin. According to the sources, subsequent editions of this highly successful treatise were supplemented by the author over the years and a large collection was created containing more than 4,000 proverbs.

In 1540, Gilles Corroz's collection “Hécatomgraphie, c'est à dire les déclarations de plusieurs apophtegmes, proverbes, etc. des anciens et modernes” was published, covering ancient and modern paremiology; in 1552, the collection “Les Proverbes De Salomon: L'Ecclesiaste. Le Cantique des Cantiques. La Sapience: François and Alleman; in 1557 Charles de Beauvel's collections “Proverbes et Dicts sententieux, avec l'interpretation d'iceux” were published, and in 1568 the paremiological collection by Gabriel Miori “Recueil de sentences of the nobles, dictes et dictons communs, proverbes, et refrains” was published.

Thus, interest in paremiology is increasing, and many resources are becoming available for their collection and interpretation.

Based on the definitions given in the explanatory dictionaries of the French language, it can be said that although the concepts of proverb, maxim, sentence and adage seem synonymous in many aspects, there are aspects that distinguish them from each other. In this regard, Alain Streck in his source “Les proverbes et la vie” states that a proverb is a generalized term and it contains various concepts and tries to show that these concepts are limited by certain aspects.

In respect to the author, *adage* represents legal or practical advice: *Qui veut voyager loin menage sa monture* – He, who thinks will go far, takes care of his catch; *maxim* - determines the rule of conduct: *Il vaut mieux se faire agreer que de se faire valoir* - It is better to agree than to show one's good sides; *sentence* - makes a strict, unquestionable moral judgment: *Qui ne sait pas render un service n'a pas le droit d'en demander* - He who does not know how to help, has no right to ask for help from others [23].

Along with, in some sources there are different opinions about the structure of the concepts of *proverb*, *aphorism*, *maxim*, *sentence*, and *saying*. For example, a *proverb*, *aphorism*, *sentence* is interpreted as a short maxim (proverb: *Les bons comptes font les bons amis*; *aphorism*: *Tel père, tel fils*; *sentence*: *Le malheur est le grand maître de l'homme*). The concept of an *adage* is a short sentence: *Nul n'est censé ignorer la loi* (*No one can ignore the law*) and a *maxim* is a larger

sentence, a scientific proverb: *Ne fais pas à autrui ce que tu ne voudrais pas qu'on te fit* (*Do not do to others what you do not want them to do to you*) [30].

Therefore, the concepts of *maxims*, *sentences* and *adages*, which are close to proverbs and aphorisms in many respects, differ from winged words. Because these concepts, like aphorisms, have an author, are always used in their original meaning and are equally understandable to everyone.

Besides, they, like proverbs also express brief ideas derived from life experience and instructive conclusions. The concepts of maxim, sentence and adage, like winged words, do not have the characteristic of being associated with an event or case or being used figuratively.

For instance, *Pas de l'argent, pas de Suisse!* (*Point de l'argent, point de Suisse*), that is, the winged phrase *no money, no swiss*, originated from the actions of Swiss mercenaries who served in the French army in the 15th-18th centuries. They were very greedy for money. If the salary was delayed, they would riot and threaten to leave the service. During the riots they shouted: "Pas de l'argent, pas de Suisse!" In accordance with the sources, in 1521, the Swiss mercenary regiment quit their service because they did not receive their money on time and complained to the king with that slogan [9]. Therefore, this winged phrase is used in the sense of "nothing goes to waste."

Similarities and differences between the concept of winged phrase and **quotation** should also be clarified. In this regard, it is worth mentioning the works of Professor V.P.Berkov. The author researched many winged words that had not been previously explained in Russian linguistics [4]. At the beginning of his treatises, he clarifies to a certain extent the concept of winged words that entered Russian scientific usage, firstly, the function, secondly, a clearly described national character, and thirdly, emphasizing their difference from folk quotations.

The author states: "Winged words have a very important and unique function. They enable one to express thought clearly and vividly, and convey a deep meaning that other mediums cannot do. They are mainly characteristic of the speech of educated people. Winged words, unlike other units, give information about the history of that country, its culture, the character of its people, and represent a clear national symbol." Also, regarding the fact that many catchwords are quotations, he expresses the opinion: "Popular quotations always keep their original meaning, and therefore it is not difficult to distinguish them from winged phrases characterized by their figurative meaning." The author emphasizes: "Winged words differ from popular quotes only in meaning. If the first one has an aphoristic character and expresses deep philosophical thoughts, then the next one is relevant or illustrative of everyday situations" [27, p. 6-7].

In linguistics, there are some views on the difference between catchwords and literary quotations. Not all literary quotations become winged phrases. However, since the connection

with the source is an important element of the winged phrase, it is transferred to the category of winged, and it continues to appear as an artistic quotation.

A quotation and a winged phrase bring together a complex word device, but the component composition of winged phrases has its own unique set of boundaries. At this point, the extent of the quote depends entirely on the person receiving the quote. Both the quote and the winged word have a genetic memory of their source.

For example, the phrase *Oublier d'éclairer sa lanterne*, meaning "to forget the main thing," that is, to forget to light the lantern, is reminiscent of Florian's parable "*Le Singe qui montre la lanterne magique*." It passes through memory that the monkey in the parable calls the animals to a council, proudly announcing to them what they will see, but he forgets to turn on the lantern, leaving the audience in the dark and unable to see anything.

On this occasion, the linguist V.Khlebdá writes: "In its essence, the element of the password sphere, which is always defined in an idiolectal manner, is an integral part and evidence of an individual and unrepeatable speech." The author also comments on the fact, that "quotes are private property, they can be obtained temporarily under certain conditions and receipt must be indicated". "But the winged words become collective property," he continues [29, p. 2-3].

As can be seen from the above-mentioned classifications, although the authors express different opinions, they correspond to each other in essence. A. Uspensky wrote in the book "Из жизни слов" ("From the Life of Words") by E.Vartanyan, the attitude given in the preface sheds some light on the definition of winged words: "The characteristics of such compounds are that sometimes they are very simple, and sometimes, after a few efforts, we find out when, where, under what conditions they were created, and who their authors were. They have a definite creator and these creators can be found" [25].

Thus, the researchers named above think alike that winged words are a fairly common figurative quotation from a specific written source or a specific person's opinion. We agree with them and give the following example: *Le sort en est jeté*. In due course, Suetonius in his source *De Vita XII Caesarum*, Caesar uttered this winged phrase while crossing the Rubicon Lake, which separated Italy from the Roman province, with his army: *Tunc Caesar, Eatur, inquit, quo deorum ostenta et inimicorum iniquitas vocat. Jacta alea esto* (lat.), that is, *Onward, - cried Caesar, the sign of the Gods and the iniquity of the enemies calls us. The beckoning of the gods and the unrighteousness of the enemies are calling us. The lot has been drawn*.

Since Caesar could only lead an army outside of Italy, he broke the law and invaded Italy, which led to civil war. Resultantly, the winged phrase "the lot has been drawn" is used in the sense of "irrevocable decision", "irreversible situation".

In the French language, the term “a winged word” means “quote”. “Le Petit Larousse”, an encyclopedic dictionary of the French language, states that the term is derived from Latin. The dictionary says, it gives the meaning of the part of the term expressed by the author. Therefore, the term "citation" includes simple and figurative quotations, i.e. winged words. Since they both have a definite author or source, they are used in the right places.

In the explanatory dictionary of the Uzbek language, the term quote is borrowed from the Latin language (lat. citatum) and from a text, literary, musical, etc., an exact copy of the work [28, T-4. b. 443].

We are known to use quotes to show the opinions of others as evidence, to prove our point of view, or to express our attitude towards the opinions of others. They may contain more scientific views and their authors should be indicated.

Figurative quotations, that is, winged words, differ from ordinary quotations in certain ways. They are words, phrases and sentences that concisely and figuratively describe events and happenings that are often observed in everyday life. The use of winged words and their inclusion in the text is considered free. Whether or not to indicate their author or source, or to modify them using various stylistic devices, is entirely at the discretion of the user of the word. It would not be a mistake to say that it is these aspects of them that are the reason for their rapid assimilation in the language and active use in speech. For example, Horace's winged phrase *De (depuis) l'œuf* (lat. *Ab ovo*), meaning "beginning", i.e. from the egg (literal translation), appears to have been incorporated into the text in variety ways by the authors:

1) *Cette manière de prendre toutes les questions **ab ovo** comme si on avait affaire à des écoliers, on l'appelle sans doute dans l'opposition de la clarté.* (P.Mérimée, *Lettres à Viollet-le-Duc*)

2) *Je suis fort aise d'avoir entamé mon histoire par la relation de mes faits et gestes, comme dit Horace, **ab ovo, depuis l'œuf** où j'ai commencé à végéter.* (Sterne, *Oeuvres complètes*)

3) *Il était patriote, moi je ne le suis pas, parce que, le patriotisme, c'est encore une religion. C'est l'**œuf** des guerres.* (Maupassant, *Contes et nouvelles*)

Obviously, that in the first context, the author used the phrase *De (depuis) l'œuf* in Latin without any sign, that is, without any information about the author or source and without changes. In the second passage, the author of this winged expression is given together with its French form. In the third passage we can see the allusion of this winged phrase.

Here is another example:

Augagneur va parler. France est à la campagne:

*Nous n'aurons aujourd'hui **ni Colbert, ni Montaigne.*** (Toulet, *Les Contrerimes*).

In this example, the winged phrase *Ni Lambert ni Molière*, which refers to the absence of the main characters belonging to the famous French writer Boilo, is taken as a model, that is, it is used interchangeably with the names of other famous people.

Therefore, authors have the opportunity to freely insert winged words into the text using various stylistic methods. Their different use increases imagery and effectiveness.

Above we touched on the origin of the word quote and its meaning. Also, we tried to reveal the reasons why both "citata" and the winged word are expressed by a single term "citation" in French. In short, what unites both expressions is that they belong to an author, that is, the opinion of another. At the same time, they have their distinguishing features. A quote can be used to prove that an idea is right or wrong. Their scope is also observed to be wider than that of winged words and they are always used in their meaning. Consequently, in relation to winged words, the concepts of figurative quotation or figurative citation are appropriate.

Conclusions. So, winged words differ from phraseological units, aphorisms, proverbs and sayings, maxims, sentences, adages and quotations. They have their own position and place as a separate language unit. Winged words are prolific expressions that contain in themselves imagery, persistence, reinterpretation, applicability, impact, vividness, and association with an event or occurrence, affiliation of an author or a specific source. Suitably, we consider it appropriate to define them as follows: "Winged words are phrases that are equivalent to words, phrases and sentences according to their structure, have a semantically integrated meaning, have a clear author or source, are meaningful, and are entered ready for speech."

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DOI: <https://doi.org/10.15379/ijmst.v10i2.2871>

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