

# Humorous phraseologisms - as a tool offunny assessment of real events (in French material)

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**Abstract.** This article discusses humorous phraseological units, which make up a large part of the French phraseological fund, and the level of their study by phraseologists in the field of linguistics, as well as the structural and semantic features of humorous expressions that can be studied from a scientific and practical point of view. At the same time, they analyze the semantic asymmetry of lexical actualizers in the process of humorous expression of real events, particularly the forms of expression of funny proverbs and phrases within the framework of individual specific topics.

## 1 Introduction

Humor is a form of activity that occurs in all types of human interaction, and individuals encounter many comical situations during the day that are counted as its peat manifestations. According to Rod A. Martin and Thomas Fords, humor also has a number of serious functions of a cognitive, linguistic, psychological and social nature, despite the fact that it consists of simple funny jokes.[24] Consequently, humor has long been the focus of attention of many researchers, in particular, linguists, literary critics, philosophers, psychologists and cultural scientists, due to its role as the content of the human worldview. It has a history of at least two and a half thousand years, mainly from the time of Plato and Aristotle, as one of the main aesthetic categories. [13.17p.]

## 2 Literary review and methodology

Firstly, interest in the study of humor in linguistic theory started with the study of the means of expression and their methods in the process of the emergence of humor in a traditional way, and has been continuing through a series of scientific studies devoted to the solution of such issues as the development of linguistic mechanisms for the formation of humorous coloring in them. For example, the scientific researches off. Arnold [2], P.Pokhodnya [12], L.Orleskaya [11], V. Bondarenko [5], E. Arsenteva [3] and other linguists are mainly focused on the comic coloring, which occurs at all levels of the language, and also on the principles of humorous phraseology in literary works.

As noted by V.Devkin, in linguistics, the attitude towards humor is much more comprehensive, and any linguistic unit can be associated with the concept of "humor", that

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is, words, vocabulary, phraseological phrases, proverbs and sayings, cliché phrases, sentences and texts are among them. The researcher also calls these units humoremes by generalizing them. [8, 71-76]

It is known that the humoristic nature of funny phrases is not only based on the symbolism in them, but also arises through the fact that speakers literally understand them. [15,20] In addition to this opinion, A. Bergson's "dès que notre attention se concentre sur la matérialité d'un métaphore, L'idée exprimée devient comique" (if our focus is on the material understanding of metaphors, then the implicit meaning acquires a comical meaning from reality.) definition is also permissible. [22, 52] In linguistics, funny phrases are also interpreted as an absurd phenomenon. The underlying concept of "absurd" involves the imbalance of semantic adaptation in the internal structure of phrases. [21, 21-27] Accordingly, phraseological units based on irony, smile or laughter based on metaphorical meaning in the process of making, can be included in the humor-forming, in other words, branch of humorous phraseologisms.

In linguistics, a number of different terms are used to express such expressions. As the majority of linguists who focused most on this topic were Russian researchers, terms such as *шутливые фразеологизмы, смешные фразеологизмы и весёлые фразеологизмы* were also used by them to represent such humorous phraseologisms. [7; 18] Since features, such as humor (шутливые), fun (смешные) or cheerfulness (весёлые) all refer to humor in a general way, phraseological units of this type can be called in a simple way as *humoristic phraseologisms*. Because the adjective *humoristic* in Uzbek language means *funny*; based on *humor* according to the "Explanatory Dictionary of the Uzbek language" [19]

The ability of people to use funny phraseological units in speech creates in speakers a sense of non-standard thinking inherent in communication, as well as humor, and through this the influence of the speaker on the listener increases, that is, one of the easiest, catchy and reliable means of the speaker that is decorated with humor for making listener to choose his side is formed. In this article, we also want to reflect on French humorous phraseologisms (HPs) that give a person a smile and aesthetic pleasure, as well as have a communicative-pragmatic nature.

The distinctive discursive and anthropocentric features of French humor are mainly have been studied in the comparative aspect, that is, in comparison with Russian and English by M. Balandina [4], E. Khrushchev [20], E. Alexandrova [1], L. Borodines [6]. These studies were mainly carried out within the framework of literary texts. The humoristic features of phraseologisms which are based on the example of pure French have been studied by Skorobogatova T. [15]. However, there is no exaggeration to say that the recent study of the humoristic features of French phraseology is somewhat overlooked by phraseological linguists.

It is known that humor is interpreted as a socio-psychological phenomenon that is inextricably linked with individual behavior and communication activities. [9, 281-309.] So, each nation has its own unique methods of humor and discipline, which go back to the principles of culture and etiquette shared by the peoples. For example, while the British like to laugh at their work and dignity, the French never really like to make fun of themselves. However, when faced with unusual situations in others, they begin to discuss them in an extremely ironic way. A slight hint of a smile on them will help to reveal the true nature of the situation and also create conditions for responding to the opponent. [10]

With a close focus on French phraseology, humorous, i.e. funny phraseological units make up the majority of the French phraseological fund. For example, some of them can be cited below as an example: French

**Table 1.** French phraseological units

French phraseological units:	Word-for-word translation:	In Uzbek:
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Avoir les deux pieds dans le même sabot;	to have both feet in the same shoe	Ikki oyoqni bir etikka tiqib olmoq;
Parler français comme une vache espagnol ;	Speak French like a cow Spanish ;	Fransuz tilini buzib gapirmoq;
Clouer le bec de quelqu'un;	Nailing someone's beak;	Birovning og'zini yopmoq;
Donner sa langue au chat;	Give the cat its tongue;	Mantiqsiz, betayin;
Hautcommetroispommes;	High as three apples;	Pakana;
Avoir un poil dans la main;	Have a hair in your hand;	Ishyoqmas, dangasa bo'lmoq;

Since the research work on HPs in French phraseology is mainly focused on solutions to scientific-practical issues up to now, we also want to focus on exactly the practical characteristics of French HPs in this article. Accordingly, the study of their structural-semantic types makes it possible in speech to distinguish them in terms of content and form. According to such features of French HPs, it is possible to distinguish them between verb, adjective, adverb and noun HPs. Of these, verb HPs serve as the most frequent units, while adjectival and adverbial and nominal HPs are counted as the few HPs in the phraseological fund. For example, let's pay attention to the table below:

**Table 2.** French phraseological units

<b>French phraseological units:</b>	<b>Word-for-word translation:</b>	<b>In Uzbek:</b>
<b>Verb humoristic phraseologisms:</b>		
Boire comme un trou	Drink like a hole	O'pqondeksipqormoq
Cracher dans la soupe	Spit in the soup	Noshukrlik qilmoq
Être con comme un balai	Be stupid like a broom	Ahmoq bo'lmoq
Se noyer dans un verre d'eau	Drowning in a glass of water	Ishga sho'ng'ib ketmoq
<b>Adjective humoristic phraseologisms:</b>		
Maigre comme un crayon	Skinny as a pencil	Juda ozg'in
Hautcommetroispommes;	High as three apples;	Pakana
<b>Adverb humoristic phraseologisms:</b>		
En faire tout un fromage	Make a whole cheese out of it	Shovqinqilmoq
Quand les poules auront des dents	When the chickens will have teeth	Hechqachon – Tuyaningdumi yergatekkanda
<b>Noun humoristic phraseologisms:</b>		
Un ciel sans nuage	A cloudless sky	Tashvishsiz hayot

French verbal HPs are manifested mainly in the form of idioms or unilateral phrases. The inseparable subject and object fragments in their integrity, reflecting their content and essence, have their own free syntactic correlations, differing from each other through their own means of expression. They are able to represent the forms of interaction in terms of the subject and object of action reflected in them as follows:

- Subject-**person** / object-**somatism**;
- Subject-**person** / object-**object**;
- Subject-**person** / object-**fruit**;
- Subject-**person** / object-**animal**;
- Subject-**person** / object-**insect**;
- Subject-**person** / object – **precious substance**; etc.

Summarizing the above-mentioned subject and object components in the composition of HPs, it is possible to divide them into four categories as follows, and as an object it is necessary to take into account 1) personality components, 2) the social world, 3) the animal world and 4) the world of plants.

The subject of French verb HPs can always be represented by a person, but their objects can consist of diversity. Such various objects are formed from somatisms, subject and animal names in most cases. For example, the various means of expression of the object of the verb HPs, the subject of which consists only of a person, can be given as follows:

**Table 3.** The various means of expression of the object of the verb HPs

<b>Object:</b>	<b>French HPs:</b>	<b>Word-for-word translation:</b>	<b>In Uzbek:</b>
Somatism	Clouer <b>le bec</b> de quelqu'un	Nailing someone's beak	Birovning og'zini yopmoq
Somatism	Donner <b>sa langue</b> au chat	Give his tongue to the cat	Tuturiqsiz/ tushunarsiz harakat qilmoq
Somatism	Mettre <b>le pied</b> dans le plat	Putting your foot in the dish	Xatoqilibqo'ymoq.
Object	Être con comme <b>un balai</b>	Be stupid like a broom	Axmoqbo'lmoq
Object	Se noyer dans <b>un verre d'eau</b>	Drowning in a glass of water	Ishgasho'ng'ibketmoq
Animal	Peigner <b>la girafe</b>	Combing the giraffe	Vaqtnibehudasarflamoq
Insect	Avoir <b>le cafard</b>	Have the cockroach	Tushkunlikkatushmmoq
Fruit	Tomber dans <b>les pommes</b>	Falling into the apples	Qochib qolmoq

It will not be inappropriate to consider the category of French phraseology as one of the less studied issues. Because no phraseological dictionary of the French language currently provides information about humorous phraseologisms. The study of the HPs of a particular people helps to discover the world of that folk culture and the humor inherent in them, as well as to further understand their content. After all, the use of humor, that is, funny or humorous, in the description of meanings and life realities reflected in phraseological phrases, indicates that HPs are one of the interconnectors between laughter and the real world.

One of the most important signs of phraseological units with a humorous nature is the presence of a funny meaning in them. Such meaning occurs when certain aesthetic, linguistic and, moreover, psychological characteristics are manifested in phrases. Aesthetic characteristics inherent in phrases include their spiritual stability, linguistic features include the means of linguistic reflection of the meaning of the phrase, and psychological features include the laughter reflex that the phrase creates in the listener. The laughter reflex in this case is the ability to perceive funny events and react emotionally to it.

Laughter, in turn, will consist of a dual opposite form, that is, the state of the body enjoying by laughing and laughing mentally. They can also be called as a body laugh and a mind laugh. In body laughter, the expression of joy and joy of a person is reflected, in the mind laugh, we can see the expression of a funny assessment of reality. [20,13] Mind laugh manifests itself in the evaluation process through humorous phraseologisms towards relevant events.

### 3 Discussion and results

In this article on the phraseology of the French language, that is, in the course of the study of all aspects of the specificity of French HPs, as mentioned above, the concept of humor is widely found not only in phraseological phrases, but also in proverbs, aphorism and sayings. As proof of our opinion, some linguists argue that proverbs, sayings, aphorisms,

riddle and even spiritual and moral tales of the phraseology units can be expressed through humor. [14,131]

Therefore, as the material of this search, it is advisable to focus not only on phrases, but also on proverbs or aphorisms. Such phraseological units in French are named in some sources [23] with the following terms:

**Table 4.** Phraseological units in French

<b>Wise words and phrases:</b>	<b>Funny wise words and phrases:</b>
les expressions intelligentes; les expressions pleines de sens philosophiques ; les plus belles expressions ; les plus belles phrases ; les magnifiques phrases ; les citations ; les petits textes de sagesse ; les expressions imagée ; les petites phrases philosophiques ; les petites phrases morales pleines de sagesse ;	les expressions humoristiques mais philosophiques; les expressions drôle mais philosophiques; les expressions comiques ; les expressions marrantes ; les expressions rigolotes;

Since the term *expression* is mainly used in the naming of proverbs, aphorisms and sayings in French, we also considered in this article that it is advisable to use the term *expressions humoristiques - humorous phrases* (later HPs) to express funny proverbs and aphorisms.

*Les expressions (proverbes) humoristiques de la langue française*, that is, *humorous expressions of the French language* express certain wisdom and wise thoughts through humor, but the concept embodied in them acquires a deep meaning from a philosophical point of view. For example, following HPs:

**Table 5.** French humorous phraseologisms

<b>French phraseologisms:</b>	<b>In Uzbek:</b>
On ne peut pas forcer à boire un âne qui n'a pas soif.	Eshak chanqamasa unga majburlab suv ichirib bo'lmaydi. You can't force a donkey to drink if it's not thirsty. Not being able to force someone to do something useful if they don't want to.
L'expérience est comme un peigne fin pour un chauve.	Tajriba kal kishi uchun nozik taroqqa o'xshaydi. The experience is like a fine comb for a bald man. The experience gained by the elderly is unnecessary for themselves.
Le coq chante bien mais il ne pond pas d'œufs.	Xo'roz yaxshi qichqiradi, lekin tuxum qo'ymaydi. The rooster sings well, but he does not lay eggs. It applies to people who talk a lot, but are not able to accomplish something.
La culture c'est comme la confiture, moins on en a plus on l'étale.	Madaniyat murabboga o'xshaydi, u qancha kam bo'lsa, shuncha ko'p tarqatishni istaymiz. Culture is like jam, the less we have the more we spread it. Intelligent and educated people do not need to prove to others that they are masters of intelligence and culture.

The HPs mentioned above can also be called *humorous proverbs*, since they reflect a certain wise meaning and concepts in them. It is also distinguished by the fact that the expression of philosophical meanings is vividly reflected in them. In particular, such HPs are phraseological units that reflect the total sum of underlying wisdom, philosophical meaning,

and the humor triad. In addition, they consist mainly of proverbs, aphorisms and phrases that entered the French language through Oriental culture. For example, in the phraseological fund of the French language, proverbs entered from the Arab people are in the majority.

Such types of French HPs may reflect a number of themes according to the scope of the meaning they represent. One such topic is the topic of love and romantic relationships, the expression of which through humor in a funny way helps to reveal the true content of real events. One of their initially conspicuous features is the forms of expression, which means that their structural-syntactic properties require a separate study. Among them, for example, mainly structural types in the form of proverbs and in the form of a verb phrase are common. For example:

**Table 6.** Humorous proverbs

<b>Humorous proverbs:</b>	<b>Word-for-word translation:</b>	<b>In Uzbek:</b>
Mariage plus vieux Mariage heureux !	Older marriage Happy marriage!	Keksalikdagi nikoh – baxtli nikohdir! The better a person learns life and marries late, the happier the family will be.
Il n’y pas de belle rose sans épines.	There is no beautiful rose without thorns.	Atirgul tikonsiz bo’lmaydi. A beautiful thing or a beautiful person will also have disadvantages that make you upset.
<b>Humorous proverbs:</b>	<b>Word-for-word translation:</b>	<b>In Uzbek:</b>
Donner son cœur à quelqu’un.	To give your heart to someone.	Birovga yuragini bermoq. Loving someone hard is giving in to him completely.
Demander la main de quelqu’un.	Asking for someone's hand.	Birovning qo’lini so’ramoq. Asking someone for their consent to marry.

Humorous proverbs with a philosophical meaning about "love" are distinguished from other proverbs by their reduplicative and rhyming features. For example, *mariage – marriage; femme – woman; aimer – love* are considered the most dominant lexical units of the subject of love and such words’ repeated use in the composition of these proverbs or *-eux; -ette; -it*; rhyming use of verbal morphemic suffixes at the end of lexical units, serves to emphasize certain components in the content of the HPs. The simultaneous use of these two different structural features as part of one HPs at a time expresses the resonance, quick recall, tonality, and sufficient comprehensiveness of the content of these proverbs and phrases.

Besides, *mariage - marriage; femme - a woman*; lexemes are the original subjective components of the theme "love" and serve as lexical actualizers of the text of HP.[6] Accordingly, these two dominant lexemes can be taken as constant subjects of proverbs on the theme of "love". In the HP with verbs on this topic, the constant subject consists of a personal component. The proof of the above ideas can be seen by observing the following examples:

**Table 7.** Reduplicative features

<b>Reduplicative features</b>	<b>Rhyming features</b>
<b>Mariage</b> pluvieux - <b>Mariage</b> heureux ; <b>Mariage</b> plus vieux - <b>Mariage</b> heureux ; Qui <b>aime</b> un jour, <b>aimera</b> toujours ; <b>Femme</b> à lunettes, <b>femme</b> à quéquette!	Mariage pluvieux- <b>Mariage</b> heureux ; Mariage plus vieux- <b>Mariage</b> heureux ; Qui aime un <b>jour</b> , <b>aimera</b> toujours ; Femme qui <b>rit</b> ... bientôt dans ton <b>lit</b> ; Femme à lunettes, femme à quéquette.

If we pay attention to the humorous concept and phraseological meanings expressed by such HP, in both of them, "social phenomenon" as a subject is activated with "social phenomenon"

as an object, "personal factor" with "personal factor" as an object. For example, let's focus on their following types:

- Mariagepluvieux - Mariageheureux. (Marriage in the rain is a happy marriage. Marriage on a rainy day brings happiness to lovers.)
- Mariage plus vieux- Mariageheureux ! (Marriage in old age is a happy marriage. The more a person learns life well and marries late, the happier the family will be.)
- Femme qui rit bientôt dans ton lit. (A woman who smiles at you is soon in your bed. To make a girl or woman laugh is to seduce her.)
- Femme à lunettes, femme à quéquette. (A woman with glasses is a flirtatious woman. A woman with glasses who looks very serious and smart will be interested in men.)
- Donner son cœur à quelqu'un. (To give your heart to someone. To love someone deeply is to give yourself completely to them.)
- Demander la main de quelqu'un. (To ask for someone's hand. To ask someone's consent for marriage)

French *mariage - marriage; femme - woman*; components are actualized as the subject of humorous objects, reflecting the lexical- semantic features of love- themed HPs, and based on this, one of them can be studied as a social phenomenon in HPs (mariage– marriage) and the other as a human factor (femme woman);.

Analyzing the scope of topics of French- language HPs, not only the theme of “love”, but also many humorous expressions with philosophical content within the theme of “wealth”, “family” and “family relations” are found. For example:

**Table 8.** French- language HPs

HPs on the theme of “Wealth”:	HPs on the theme of “Family”:
<ul style="list-style-type: none"> <li>• L’argent ne tombe pas du ciel ! (Wealth does not fall from the sky. It is implied that you have to work hard for wealth and that the result of the hard work is wealth.)</li> <li>• Jeter son argent par les fenêtres. (To throw money out of the window. To waste money.)</li> <li>• Avoir le cœur sur la main. (To have heart on HPs hand, To be very open-hearted and generous)</li> <li>• Être né avec une cuillère en or dans la bouche. (To be born with a golden spoon in the mouth. To be from a wealthy family.)</li> <li>• Être né sous une bonne étoile. . (To be born under a lucky star, To be lucky or to have all privileges in life.)</li> <li>• Avoir de l’or dans les mains. (To have gold in one’s hand, to be a skilled craftsman and thereby earn a lot of money.)</li> </ul>	<ul style="list-style-type: none"> <li>• Si ce n’est toi, c’est ton frère. (If it’s not you, it’s your brother. In any case, it’s a blaming sentence to a person.)</li> <li>• Père trop généreux, fils ingrat! (A very generous father and an ungrateful son. Parents are very kind, but children are ungrateful.)</li> <li>• Les chiens ne font pas des chats. (Cats do not come from dogs. Children look like their parents. Good parents do not give birth to bad children.)</li> <li>• Enfant trop gâté, parents non respectés. (A spoiled child is a disrespectful parent. The material attention shown to the child by parents turns the child into an extreme tyrant.)</li> <li>• Marcher sur les pas de son père. (To follow in the footsteps of the father. As how the father is in life, so is the child.)</li> </ul>

It can be seen that HPs within each subject can be a special object of research. For example, the expression of the themes of *happiness* and *wealth* through funny situations such as *money falling from the sky, throwing money out of the window, the heart being on the hand, being born with a golden spoon in the mouth, and having gold in the hand* indicate the existence of mutual relations between humor and linguistic phenomena, and such problems and its research may lead to the solution of some phraseological problems in linguistics.

If HPs with philosophical content within the theme of « *wealth* » and « *family* » are compared from a structural- semantic and functional point of view, a big difference between them is noticeable. In particular, the concept of « *wealth* » in HPs is realized mainly by verb

phraseology, while the concept of « *family* » is realized only through proverbial units. That is, the concept of « *family* » consists of communicative units, while the concept of « *wealth* » consists of non- communicative units. Also, in revealing these themes, for the concept of « *wealth* » *argent- money ; or-gold* ; lexemes, for the concept of « *family* » *parents-parents ; père – father ; frère- brother ; enfant- child* ; lexemes serve as the main lexical actualizers. It is important to study the issue of the realization of these two concepts in HPs, not only to separate the fundamental lexical actualizers that make them happen, but also to study the lexical actualizers between phraseological meaning and humor. And this requires special research in the field of phraseology.

Researching the internal system of the text of HPs in a philosophical sense opens a wide way to study the realization of their characteristic humorous feature mainly through contrasting concepts. For example, let's pay attention to the following oppositional concepts on the topic of family and family relations :

• *Enfant trop gâté, parents non respectés.*

A spoiled child is a disrespected parent. The material attention shown by the parents to the child turns the child into an extreme tyrant.

• *Père trop généreux, fils ingrat !*

A very generous father and an ungrateful son. Parents are very kind, but children are ungrateful.

As noted above, such contrasting concepts in phraseology that has a humorous nature in structure express absurd and paradoxical meanings, as well as provide an opportunity to study the unique socio- cultural and historical traditions and educational- spiritual features of the people.

## 4 Conclusion

As a conclusion, it should be noted that, of course, each feature of the French humorous phraseology analyzed in this article can be a full- fledged research object of extensive separate research. In particular, these include the linguistic and cultural features of French idioms, the issue of the semantic imbalance of their unique humorous feature, the nomenclature of lexical actualizers that realize humor, the interaction between the subject and the object of humor, the relationship between the humorous concept expressed through metaphor and the phraseological meaning. As mentioned above, despite the fact that it consists of funny jokes and simple in our eyes, it can direct the attention of every researcher towards comprehensive scientific research through its specific cognitive, linguistic, psychological and social characteristics.

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