



# SUBCOLLOQUIAL MESURATIVE PHRASEOLOGICAL UNITS AS A SEMANTIC CENTER

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## ANNOTATION

*The article examines the most frequent lexical and phraseological units with the numerals "one" and "two" used in the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages as a semantic center. An analysis of the generality and specificity was carried out in the meanings of the subcolloquial mesurative phraseological units of the compared languages. This analysis involves the study of the semantics of subcolloquial mesurative phraseological units, the mechanisms of nomination and associative links existing in them, the consciousness and properties of the mentality of the three cultures.*

*The considered subcolloquial mesurative phraseological units of the compared languages fully reflect the linguistic personality of the French, Uzbek and Russian cultures, reveal their value in the picture of the world and contribute to the definition of their commonality and specificity.*

**KEY WORDS:** *mesurative, subcolloquial, numerals one and two, lexico-phraseological units, symbol, extralinguistic, quantity*

A subcolloquial mesurative phraseological unit is a phraseological unit in which a complex definition consisting of a numeral, less often an adverb, and a noun acts as a quantitative attribute that distinguishes the represented object from many similar ones.

A subcolloquial mesurative phraseological unit consists of a numeral + mesurative + noun, where a noun acts as a semantic center, and a numeral and complex definition consisting of a mesurative acts as a definition. As the main one in the study, the term *mesurative* was adopted, proposed by M.M. Kopylenko [4, 178]. Mesurative (lat. Mensura - "measurement", "measure", "value") is a dependent noun, which, defining the core word, characterizes it quantitatively.

Various teachings and religious trends have dealt with the problem of the numeral. "There is no and there can be no ambiguity in the numerals... these same numerals, becoming components of a phraseological unit, change their basic functions, abstracting away, begin to denote either an extremely small or an extremely large number, or have no numerical value at all, or different numerals enter into synonymous relationships with each other, etc." [5, 5]. In comparison

with other parts of speech, the numerals are less inherent in polysemy, both when used independently and as part of a phraseological unit. However, in a phraseological unit, the numeral loses its numerical meaning, being used in a figurative meaning.

"All numbers come from one, which is equivalent to the mystical, undetected and dimensionless "Luminous Point" and "Higher Power". This number denotes spiritual unity, a common foundation for all beings" [12, 376]. V.Z. Panfilov believes that the initial stage in the process of abstract cognition of a discrete quantity is the formation of the concepts "one" and "more" [9, 340].

The research reflects a variety of interpretations associated with the symbolism of the numeral. In each of these interpretations, the numeral is given properties inherent in either the divine essence, or nature, or man. Belief in a particular number, characteristic of different cultures and religious traditions, was not only often mentioned in religious books, but also found its reflection in architectural monuments and works of art. People of different cultures and religions had not only similar, but also common views. In many ancient



cosmological systems, the universe is based on one or more elements, one or more simple elements. There are serious similarities in the quantitative definitions of the elements. There are basically four of them: earth, water, air and fire. Many modern scientists support the opinion of A. Forke about the four elements [11, 244].

In order to carefully consider the symbolic meanings of numerals in phraseological units in the French, Russian and Uzbek languages, analyze the process of revising the semantics of numerals in the phraseologies of the studied languages and to determine the common and different features of the meanings of subcolloquial mesurative phraseological units in the extralinguistic aspect, we will try to classify them into different groups.

The symbolism of numbers is manifested in world culture in different ways [2, 34]. The culture of the French and Russian peoples differs from the culture of the Uzbek people in socio-historical, religious and other conditions, and this is reflected in the phraseological fund of these peoples. Taking into account the extralinguistic factors that determine the national-cultural specifics, we will try to identify the general and national-specific properties of the symbolism of numbers of genetically different languages. Extralinguistic factors are understood as abstract-sensory representations of different systems, which are reflected and influenced in the language of the people.

As mentioned above, when numerals are used independently, in order to express quantity, they denote the exact number of objects, and when they are used as part of phraseological units as their integral component, they, acquiring a new lexical meaning, perform figurative functions, have a bright stylistic connotation, expressiveness and unique imagery.

Now we will consider the cases of using numerals as part of phraseological units of comparable languages in their own meaning, i.e. expression of the number of objects and phenomena, every day or other events.

1. Numerals in the composition of mesurative phraseological units in the studied languages in their proper meaning are used in cases related to mathematical calculations and computations.

Expression in French *comme deux et deux font quatre* [1, 343]; in Russian *как дважды два четыре* [6,

129] is equivalent to the Uzbek *ikki karra ikki - to'rt* and has the meaning "simple, easy, undoubtedly, reliably to prove, explain, assert convincingly".

2. In the expression of quantity in its direct meaning, the semantics of the numeral is preserved: *one, two* - "a little, in a small amount, approximately";

in French: *un pas* - one step; *un ou deux mots* - a few words;

in Uzbek: *bir qadam* means close distance, close address; *bir chimdim yer* - a small area, place; *bir tutam* [10, 40] - very short, a little time; *bir (ikki) og'iz (gap) so'z* - a few words; *bir damda (bir damning ichida)* - instantly, instantly, immediately, now, immediately; *bir lahzada, bir zumda, bir onda* - in an instant; *bir dunyo* - very much;

in Russian: *один шаг* means a very close, not far distance; *на один зуб* - used ironically or simply about a very small amount of food; *на два слова* - (invite, call) to talk briefly about something.

3. Taking into account the universal meanings, let us consider their use in mesurative phraseological units in a figurative meaning.

In the compared languages, the numerals *one, the first* in phraseological units denote "the beginning of something", "primacy":

in French: *numéro une* - the very first; *premier coup* - first look; *premier main* - first hand; *premier mot* - the first word; *premier mouvement* - first movement; *premier pas* - first step;

in Uzbek: *bir boshdan* - from the very beginning; *bir chekkadan* - in order, in a row; *birinchi qadam* - the first step and others;

in Russian: *номер один* - main, most important, first; *первый шаг* is from the very beginning, immediately.

4. This numeral is used in the composition of the subcolloquial mesurative phraseological units of the compared languages in the meanings "unity", "the same", "the same, equal":

in French: *les uns et les autres* [1, 1074] - everything, anyone; *mille et un* - thousands, all together; *l'un dans l'autre* - to each other; *l'un quelconque* - all together; *n'être qu'un; ne faire qu'un* - to connect, merge into one, make up a single whole;



in Uzbek: *bir go'r* - everything is the same, the same, no difference; *bir turlik*, *bir hil* - one and the same, the same; *ularning hamiri bir*; *hamiri bir joydan olingan* - the same, very similar, of the same cut; *zuvulasi bir yerdan olingan* - the same, one cut; *bir bog'ning mevasi*; *tuprog'i bir joydan olingan* [10, 260] - one berry field; *bir yerdan chiqmoq*, *bir joydan chiqmoq* - of the same opinion; *bir tugunga kelmoq* - come to a common decision, agreement.

In Russian: *один в один* - exactly the same (in size, quality, etc.). As a rule, it is used with the approval of someone, something: *из одного (и того же) теста* - one cut, in character, outlook, in the way of life to someone completely similar; *одним (тем же) миром мазаны* - smears are one feature, of the same sort, similar in qualities, properties, in position; *под одну масть* - similar in some features, the same; *дышать одним воздухом* - 1) live together, hand in hand, with common interests; 2) be in the highest circles.

5. The numeral "one" expresses the smallest unit in the composition of the subcolloquial mesurative phraseological units of the studied languages and gives the phraseological unit the meaning of limitation. In the phraseological units of the studied languages, the numeral "one" acquires the meanings of a plurality, a minority, or its absence:

in French: *être sans un* - without anything; *pas un* - not a penny; *n'en avoir pas un* - not have a penny, sit penniless, very cheap; *pas un iota* - not one iota, not at all, not at all; *Dieu sait* - God knows; *n'en avoir pas la queue d'un* - not to have a penny;

in Uzbek: *bir tutam* - lasting for a very short time, instantly; *bir og'iz so'z* - a few words; *bir tomchi*; *daryodan bir tomchi* - a drop in the ocean, very little; *bir pul*, *bir tiyin (bir tiyinlik foyda)* - a penny, useless; *bir pul bo'lmoq* - to be nullified; *bir pulga arzimaydi* - not worth a penny, not worth a penny; *bir chimdim* - a pinch, one pinch, a little, a little; *bir shingil* - to say a little, a little; *bir chimdim non yo'q* - there is not even a piece of bread at home;

in Russian: *один на другом сидит (сидят)* - about crowding of people; about buildings built next to each other; *ни один черт* - absolutely nothing; *ни на (одну) йоту* - not at all, not at all; *ни на (один) момент* - for a very short time; *ни в одном глазу (глазе)* - at all,

not at all; does not work on him (often about alcohol intake); *один бог знает (ведает)* - no one knows; *раз – два (да) обчелся* - very few, you can count on one hand; *раз за разом* - regularly, one after another, continuously, consistently.

6. The number "one" in the composition of subcolloquial mesurative phraseological units has the meaning of loneliness or kinship:

in French: *un à un* - himself, alone, one by one; *une seule* - oneself, one; *vous êtes unique!* - you are inimitable, you are single; *un parent éloigné* - distant relative; *un proche parent* - close relative;

in Uzbek: *bir jon (bir tan)* - a loner, living, working alone; alone; *qoni bir* - native, relative, blood on the father's side; *bir onadan tug'ilgan*, *bir onani emgan*, *bir tug'ishgan* - maternal relatives, brother (elder, younger), sister (older, younger), blood relatives;

in Russian: *один-одинёшенек (одна-одинёшенька)* - all alone; completely alone; *в одиночку* - 1) without partners; without the participation of others, without the help of others, on their own; 2) himself alone, separately from the others, one at a time; *одной крови (с кем-либо)* - about relatives.

7. In the subcolloquial mesurative phraseological units of the Uzbek language, the number "one", losing the meaning of quantity, expresses the meaning of the qualitative enhancement of action. For example: *bir dam olmoq*; *bir nafas olmoq*, *bir nafasini rostlab olmoq* - to rest; *bir rozi qilmoq* - to express gratitude, to say thank you, to pay with good for good, to reward for services, to thank; *bir urush (bir marta urmoq)* - hit hard; *bir gap bor* - there is something essential, serious.

8. Also in the subcolloquial mesurative phraseological units of the Russian and Uzbek languages there are combinations with the number "one", meaning "end of life, death":

in Uzbek: *bir holda yotmoq (bir holatda yotmoq)* - to be in a serious condition; about a seriously ill person; *bir oyog'i yerda*, *bir oyog'i go'rda bo'lmoq* - life is running out, with one foot in the grave; *bir oyog'i go'rda*; *bir oyog'i bilan go'r ustida osilib turmoq* - to be on the edge of the grave;

in Russian: *стоять одной ногой в могиле* - to live the last days of life, to be close to death. Usually about a sick and old person; *одной ногой в гробу* -



about the imminent death of someone, to be one foot in the grave.

9. In the compared languages, subcolloquial mesurative phraseological units with the “one” component express the concepts of time, age:

in French: *sous un jour nouveau* - in a new light, in a new form; *un jour plein* - during the day; *d'un jour à l'autre* - if not today, then another day, from day to day; *tout d'un temps* - at once, instantly;

in Uzbek: *bir ozdan so'ng* - after some time, a little time later; *bir kuni bo'lmasa, bir kuni* - if not today, then another day, one day, one fine day, someday, sooner or later; *bir-ikki haftadan keyin* - in a few weeks; *bir qarich* [10, 41] - 1) very young, almost a child; one inch tall; 2) a small area, a piece; 3) short distance; *bir-ikki yaktakni ortiqroq yirtgan (kiygan)* - an older person with a lot of life experience;

in Russian: *день - два* - in the near future.

10. These numerals in the studied languages, together with subcolloquial mesurative phraseological units, mean instantaneousness, immediacy, speed, instantaneousness of occurring phenomena or actions performed:

in French: *tout d'un temps* - at once;

in Uzbek: *bir zarb bilan ishni tugatmoq* - to finish the work in one fell swoop; *bir damda (damning ichida); bir lahzada; bir nafasda* - in the blink of an eye; instantly; in an instant; very quickly; *bir og'iz* - to say a few words;

in Russian: *в (за) один прусецт* - immediately, at once, right away, straight away, instantly; *за один прудых* - quickly, quickly, in one movement, in one sitting; one (in one fell swoop) [6, 295]; *кончатъ /одним/ разом* - stop, interrupt something abruptly; *одна нога здесь – другая там* - very quickly; run fast, run with all your might.

The reason for the low productivity of composite numerals in subcolloquial mesurative phraseological units in the compared languages is associated with the semantics and nature of the morphological structure of numerals, their complication reduces phraseological productivity.

Thus, we examined the most frequent lexical and phraseological units with the numeral “one” used in the subcolloquial mesurative phraseological units of the

French, Uzbek, Russian languages as a semantic center. The study of subcolloquial mesurative phraseological units made it possible to conclude that the numeral can express not only quantitative concepts, but also qualitative properties. When analyzing the subcolloquial mesurative phraseological units in the languages under consideration, the meaning of the symbolic number was not determined.

The universality of the meanings of the numbers of the compared languages is manifested in the fact that the cultures of the three nations are not related to each other, not only by similarity in terms of the symbolism of the number “one”, but also by anthropocentric views of the world and the universal system of human development. The peculiarities of the interpretation of the symbolism of numbers are manifested when it comes to abstract-theoretical views and internal figurative-sensory changes in the culture of three nations, i.e. in the events taking place in human life, in natural disasters and historical upheavals that determine the evolution of the concept of number and a change in attitude towards it [8, 170].

In Uzbek phraseology, subcolloquial mesurative phraseological units with the “one” component, used with the verb and used in a figurative sense, have been identified. In these examples, the numeral denotes the intensity, quality of the action and loses its quantitative meaning: *bir rozi qilmoq; bir minnatdorchilik bildirmoq* - express gratitude, say thank you, pay good for good, reward for services, repay; *bir urmoq (bir urishtirib qo'ymoq)* - to hit hard or (jokingly) when a person is offended by someone; *bir gap bor* - means: a serious conversation is ahead with someone or something is hidden in the basis of this.

The analysis carried out involves the study of the semantics of subcolloquial mesurative phraseological units, the mechanisms of nomination and associative links existing in them, the consciousness and properties of the mentality of the three nations, i.e. extralinguistic factors. The value orientations of nations are reflected in the personal and social life of a person and in the awareness of his place in the world. Socio-historical, natural-geographical, religious-ethical and other views of the three nations influenced the semantics of numerals



in the composition of subcolloquial mesurative phraseological units.

This semantic classification is compiled on the basis of common semantic features, thanks to this, volumetric blocks are distinguished on the basis of a commonality of meanings that express conceptual, objective similarity of phenomena. The results of the study are interesting material, in the future they can be used when transforming sentences and replacing one language unit with another. First of all, this concerns the choice of the necessary language structure from the set of existing ones, i.e., the ability to express meaning more accurately and stylistically correct.

Subcolloquial mesurative phraseological units with the components “one” and “two” express the concepts of time, age:

in French: *entre deux âges* [1, 344] - middle age; *de deux jours l'un* - every other day, every two days;

in Uzbek: *bir kuni bo'lmasa, boshqa kuni* [10, 38] - if not today, then tomorrow; one day; *bir-ikki haftadan keyin* - in a few weeks; *bir-ikki yaktakni ortiqroq yirtgan* - an older person with extensive life experience;

in Russian: *день - два* - the nearest future; *без двух дней кто* - became almost someone.

The number “two” in the composition of the mesurative phraseological unit is polysemantic and can express “lack of choice, indecision, hopelessness”:

in French: *être assis (se trouver) entre deux chaises* [1, 343] - sit down, find yourself between two chairs, fall through, sit in a puddle ≈ chase two hares and not catch one; *être cul entre deux selles* - to hesitate, to be indecisive; inability to come to a final opinion; *jouer (miser) sur les deux tableaux* - to play a double game; bet on two horses;

in Uzbek: *bir kesak bilan ikki quyonni urmoq* - to chase two hares, simultaneously pursue two goals; *ikki kemanding boshini tutmoq* - chasing two hares, simultaneously pursuing two goals; *ikki o'yning (hayolning) o'rtasida hayinchak (arg'imchoq) uchmoq*; - to stop half way, not to bring any business to the end; *ikki o'ylanib qolmoq*; *ikki o'yda (hayolda) bo'lmoq* - to hesitate, to be indecisive; *ikki o'rtada qolmoq* - to be between two fires; *ikki qo'lini burniga tiqib qolmoq* - stay (or sit) on the beans, stay with a nose, be left with nothing;

in Russian: *знаться за двумя зайцами* - simultaneously pursuing two goals; *сидеть между двух стульев (двумя стульями)* - in their behavior, actions to be guided by opposite thoughts, views, etc.

Subcolloquial mesurative phraseological units of the French and Uzbek languages with a “two” component also denote hypocrisy, duplicity, someone's two-faced, hypocritical behavior:

in French: *à deux envers* - a hypocrite; *avoir deux cordes à son arc* - to resort to different tricks; have different means to achieve the goal;

in Uzbek: *ikki yuzlik* - a sucker, a hypocrite, a double-dealer, a traitor, a pretender, a bigot;

in Russian: *двуличный Янус* [6, 130] - a double-dealing, a hypocritical person whom you cannot rely on.

In addition to the listed meanings, the number “two” in the composition of the subcolloquial mesurative phraseological units of the languages under consideration expresses the unknown:

in French: *entre les deux* - half-and-half; *c'est entre les deux* - neither this nor that; middle for half; neither two nor one and a half; neither yes nor no; Yes and no; *ne (or n'en) faire ni une ni deux* - do not think for a long time, do not hesitate; without thinking twice, immediately make a decision; *ça (or cela) fait deux (also c'est deux)* - is another matter; they are not the same, they are different things; these are not compatible things;

in Uzbek: *ikki tayin* - it is not known whether it will be or not; *ikki jahon ovora* - neither this nor that; neither fish nor fowl;

in Russian: *ни два ни полтора* - it is not known which; neither this nor that; neither fish nor fowl; *бабушка /еще/ надвое сказала* - it is not yet known whether it will succeed or not; whether it will, or not, it is unlikely to be.

In the compared languages, there are subcolloquial mesurative phraseological units with a “two” component, which mean:

performing two actions at the same time: *nager entre deux eaux* - decomp. hold with the hare and hunt with the hounds; *на два фронта* - simultaneously on two fronts, in two regions, in two directions;

about the actions, activities of smb.: *chasser courir deux lièvres à la fois* [1, 209] - to chase two hares; *bir o'q bilan ikki quyonni ovlamoq* [10, 37] -



*убить двух зайцев* [6, 130] - simultaneously perform two different jobs, achieve two goals.

Comparison of the mesurative phraseological units of the French, Uzbek and Russian languages with the number “two” indicates that a large number of phraseological units with the component “two” in French and Russian are used in the meaning of “simultaneously pursue two goals”, and in the Uzbek language subcolloquial mesurative phraseological units with this component have the meanings of unknown, uncertainty, abstractness.

Thus, among the French, Uzbek and Russian subcolloquial mesurative phraseological units with the number “two” there are general thematic groups, these are: “lack of choice, instability, indecision”, “concept of time”, “hypocrisy, duplicity, hypocrisy, pretense”, “instantaneousness, momentum, speed of actions performed” and specific groups, for example: in the French and Russian languages “simultaneous performance of two actions”, “similarity, identity”, in the Uzbek language “hostility, enmity, anger, hatred, anarchy, disorganization, fragmentation, uncertainty”.

The concepts associated with numbers have their etymological roots and reflect a certain cultural and historical experience of people. “The concept of number arose from the counting of individual objects and played a large role in the practical activities of people, in which a certain cultural and historical experience of a person is fixed” [3, 47]

So, the analysis of the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages allows us to conclude that the choice of images is often associated with the national consciousness of each nation, the reflection of which is recorded in the language.

The meanings of “lack of choice, indecision, hopeless situation, withdrawal” can be observed in the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages at the number “two”. In the studied languages, the numbers “one” and “two” express the concept of time and reflect the instantaneousness and speed of actions performed.

The number "two" has a binary opposition and serves as a symbol of a volatile nature, concern, contradiction, antagonism, opposition.

The number, being a universal symbol, plays a big swarm in symbolism, in rituals, in myths. This connection is perceived by all nations in the same way, since the symbols reach the feelings and emotions of all people, regardless of their race and cultural background. In any language, numerals, in addition to expressing quantity, are characterized by symbolic meaning, a symbol of metaphysical reality, it allows a deeper understanding of the world. Interest in numbers and the interpretation of universality is observed in the cultures of many nations of the world. This phenomenon is associated with myths about the creation of the world, society and the person himself, and with rituals [7, 22].

The research results and the interpretation of the symbolism of numbers have revealed surprising similarities in different cultures. For example, "zero", due to its round shape, can serve as a symbol of the eternity of existence, disappearance, the state of death of a person. The number *zero* expresses not only unity, but also the first impulse, the beginning of action.

Numerals in the phraseological units of the French, Uzbek and Russian languages are used both in direct and figurative meanings. When designating measure, length, weight, etc. they are used in their direct meaning.

Despite this, the meaning of individual symbols may differ in their own characteristics in different cultures. Taking into account the extralinguistic factors that determine the national specificity of the numerical components, their commonality and specificity were revealed in the symbols of the numbers of subcolloquial mesurative phraseological units of unrelated, genetically different French, Uzbek and Russian languages. In the studied languages, numerical symbols appear in a peculiar form. Various systems of abstract theoretical views and sensory representations, different historical destinies of the three nations are reflected in the language. For example, the number “one”, opening an account in mesurative phraseological units, denotes the beginning of an action, acquires the meaning of “union”, homogeneity, small or large amount, or its absence, the end of the life path.

The numeral is a linguistic reflection of the category of quantity, expressing the most common features of life. The category of quantity in this study is



considered as an abstract category, which has found its expression, first of all, in the lexical and grammatical category of the numeral, as a generalized category of thinking. This category of quantity goes through stages of formation, ranging from the determination of the same number of specific objects, to the loss of object meaning by objects and the acquisition of the highest degree of abstractness.

Numerals as a lexico-grammatical group are united according to a common semantic feature, are subject to the concept of quantity and sequence, have a stable and unchanging composition and a limited number of derivatives. This indicates their unproductiveness. Numerals, forming a separate group of words, indicate the number (cardinal numbers) or the order of the sequence (ordinal numbers) of units at the paradigmatic level.

This distinguishes them from the lexical and grammatical classes of nouns, adjectives, adverbs, and in the context the difference between numerals increases: ordinal numbers do not affect the morphological form of the noun they define, while quantitative numbers concretize the plural expressed by the noun paradigm. Ordinal numbers acquire qualitative characteristics, and quantitative numbers express both a definite and an indefinite number. Numerals cannot include words with the meaning of cardinal numbers, i.e., subcolloquial mesuratives, because, in addition to the meaning of the numeral, they have additional semantics – the meaning of objectivity.

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