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# ABSTRACT

of the dissertation for the degree of Doctor of Sciences

# GOOD WISHES AND CURSES IN FRENCH DISCOURSE

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# GENERAL CHARACTERISTICS OF THE RESEARCH

**Urgency of the theme and the degree of research.** The relevance of the study is due to its connection with the linguocultural and cognitive directions, actively developed in modern linguistics, as well as insufficient development of the issue, because good wishes and curses were not the object of special research in the French language. Moreover, it should be noted that they have not been sufficiently studied in other Romance languages. In this sense, the results of the dissertation research, in our opinion, will make a certain contribution to the Romance languages as a whole.

The current state of any language is a product of a long historical development, which reflects the cultural and anthropological state of language communities. As well as the study of the cultural characteristics of the people gives us a wealth of information about the language.

Culture and language, being semiotic systems, exist in constant tandem from the moment of their origin. In the system of any national language, there are certain images and symbols that have been formed under the influence of the people's worldview.

The communicative behavior of different peoples in different time spaces and in different situations is a rich material for determining their cognitive characteristics.

The speech activity of a person consists of statements that are heterogeneous in form, length and structure, which are caused by different motives.

Good wishes and curses, being an integral and authentic part of human speech activity, most clearly reflect the culture of a particular nation that has been formed over thousands of years, permeate the entire communication system of an ethnic group and are applicable to many life situations. The use of these expressions in the communication space of different languages indicates the need to study them from the standpoint of linguistics, folklore, stylistics, rhetoric, psychology, cultural studies and other sciences. The study of these expressions is especially important for the theory and

practice of language, because they reflect the national specifics of the language, its identity.

A comprehensive description of ethnoculturally specific material, which is good wishes and curses, selected from various sources, will allow us to determine the totality of stereotypical verbal units used to manifest a positive and negative attitude towards the interlocutor of the French people.

We will try to determine the role and place of these original linguistic phenomena in the formation of the value picture of the world. For this, it is proposed to study material selected from the texts of the Bible, French medieval epic poems, legends, fairy tales, fiction, lexicographic sources, press, Internet, etc.

It seems to us interesting to conduct a diachronic study in order to trace how the cognitive-discursive characteristics of French speakers have changed.

The connection of language with the socio-cultural side of society is reflected in the ability of language to record, preserve and transmit not only the real conditions of human life, but also the social consciousness of the people, their mentality, national character, way of life, traditions, customs, morals, value system, attitude, vision of the world.

Curses and good wishes are effective and imaginative means of expressing the worldview of native French speakers.

The linguoculturological approach to the study of good wishes and curses in the French language will allow us to study more deeply the national and cultural rules of building this special form of discourse, and will introduce us the norms of the French speech behavior.

**The object and subject of the research.** The object of the study is the French language, considered in diachronic and synchronic aspects.

The subject of the study is good wishes and curses, their symbolic meanings, semantics, etymology, structural organization and stylistic features.

**Aims and objectives of the research work.** The purpose and objectives of the study is to conduct a comprehensive linguistic

analysis of French good wishes and curses, considered in the unity of its linguistic and functional-pragmatic components**.** Achieving this goal involves solving the following tasks:

- to analyze the existing theoretical literature in order to determine the degree of knowledge of the problem;

- to identify texts and potential research material;

- to identify the speech formulas of French good wishes and curses from the selected texts, to classify them;

- to study the linguistic and functional-pragmatic features of French good wishes and curses;

- to study the historical and cultural aspects of the functioning of good wishes and curses in the French language;

- to identify the objective factors that have influenced the modern implementation of good wishes and curses in the French language;

- to update the value priorities that are concentrated in the old French and modern texts of good wishes and curses, to establish their dynamics over time;

- to study the motives, means, methods, and cognitive mechanisms of organizing and transmitting the synergistic power of French good wishes and curses.

**Research methods.** Prior to the direct writing of the work, it was intended to create a card catalogue of good wishes and curses based on the texts of the Bible, epic poems, legends, tales, fairy tales and fiction.

The research methodology is predetermined by the tasks set, for the solution of which both general and special scientific methods and techniques were used: historical and etymological method, is a descriptive method that includes techniques for observing, comparing, interpreting, and classifying the material under study; the method of semantic identification, which serves to identify the meaning of the expressions under study; a distributive method that allows you to identify the values of an expression based on the nearest contextual environment; the method of analyzing dictionary definitions - to identify the semantic meanings of lexical means.

The objectivity and reliability of the obtained conclusions are ensured by a large volume of analyzed factual material.

**The main provisions for defense are the followings:**

- texts of good wishes and curses are not only linguistic phenomena and models of speech discourse, but also vivid representatives of the culture and mentality of the people. One part of the people's cognitive consciousness is concentrated in them, transmitted by modal lexical and grammatical units; on the other hand, they act as regulators of social relationships;

- the use of good wishes and curses in oral-speech discourse, including in the speech of characters in fiction, indicates their deep penetration into the language;

- despite the fact that France is officially a secular state, the Catholic Church plays an important role in the life of the French, as evidenced by the religious texts given in the dissertation;

- the semantic load of French good wishes and curses varies from the direct meaning of the lexical units that make up it to the metaphorical or emotionally-compressive, sometimes is not correlated with the meaning of the text used;

- good wishes and curses in the French language have a fairly wide synergistic range: some good wishes and curses have a huge synergistic power, enhanced by the context and non-verbal means of expression (look, gesture, facial expressions, intonation), some of them are relatively neutral, even to the point of interjecting them.

- good wishes and curses in the French language differ in the scope of application in speech interaction;

- despite the fact that the main function of curses is the desire for all sorts of troubles and misfortunes, there are grounds for a more expanded understanding of their functional and pragmatic specifics, namely: moral-edifying; sworn; emotive-expressive;

- among the good wishes, there are situational, universal, traditional-ritual good wishes and good wishes-prayers;

- intertextuality and interdiscursivity are the characteristic features of good-wishes and curses. Despite the fact that they exist as independent textual realities, in many cases they act as circular texts, a kind of attractors that are wedged into the oral-speech discourse.

**The scientific novelty of the study** lies in the fact that it explores a little-studied layer of the vocabulary of the French language.

For the first time, in the French language good wishes and curses are the subjects of a special comprehensive scientific study, and their national and cultural specificity is revealed. On the basis of the conducted analysis, their cognitive-discursive, linguistic and functional-pragmatic features are revealed here, as well.

A systematic study of good wishes and curses from the point of view of their ethno-cultural specifics on the material of the French language allows us to identify the features of the national mentality of the French people.

The results obtained have both linguistic and linguoculturological significance, since they can be used to solve a number of problems of anthropocentrism in language, including the important linguoculturological problem "human in language and culture".

The linguistic and cultural problems posed in the dissertation open up large and broad prospects for further research in this direction.

**Theoretical and practical significance of the research**. The selected scientific problems, due to their interdisciplinary nature, contribute to solving the problems of a number of sciences: general linguistics, lexicology, history of language, folklore, literature, and linguoculturology.

The study of the texts of French good wishes and curses will provide a wealth of material for cognitive linguistics, since they contain a large amount of information about the speech behavior of a linguistic person, they contain deep cultural meanings and values of the French people.

This study can serve as a basis for broader generalizations based on similar studies of other Romance languages.

The practical significance of the work is determined by the possibility of using the materials and results of the research in the development of lecture courses in general linguistics, language theory, lexicology, special courses in linguoculturology, literature and history of language.

The texts of good wishes and curses collected by us from various sources can serve as the basis for creating the first unique dictionary of French good wishes and curses.

**Approbation and application of the research.** The results of the study were discussed in the form of scientific reports at meetings of the Department of Lexicology and Stylistics of the French Language of the Azerbaijan University of Languages, as well as republican and international scientific conferences in Baku, Moscow, Ulyanovsk, Prague, Kars.

The concept and main content of the dissertation are reflected in 27 publications in leading peer-reviewed scientific journals, including: 'Чуждоезиково обучение'- "Foreign Language Teaching", Bulgaria (WEB OF SCIENCE); SYLWAN, Poland, (WEB OF SCIENCE); journal Modern Scientific Reserches, Belarus, (INDEX COPERNICUS).

**Name of the organization where the dissertation work is performed.** The dissertation work was carried out at the department of Lexicology and Stylistics of the French Language of the Azerbaijan University of Languages.

**The structure and total volume of the dissertation.** The dissertation was written in accordance with the requirements set by the Higher Attestation Commission under the President of the Republic of Azerbaijan.

The dissertation consists of an introduction (7 pages with 12209 symbols), four chapters (first chapter 6 paragraphs, 53 pages consisting of 98396 symbols; second chapter 6 paragraphs - 65 pages consisting of 122896 symbols; third chapter 6 paragraph - 54 pages consisting of 104155 symbols; fourth chapter 5 paragraph - 40 pages consisting of 68935 symbols), a conclusion (4 pages consisting of 6055 symbols) and a list of references. The total volume of the dissertation consists of 243 pages with 414825 symbols.

# MAIN CONTENT OF THE DISSERTATION

The actuality of the theme is substantiated in the **Introduction** of the thesis, the object and subject of the research, aims and objectives are identified, scientific novelty of the research, methodology, theoretical and practical significance, main provisions raised for defense, approbation and structure of the research work are postulated in the introduction.

**The first chapter** of the study is called **«Theoretical foundations of the research»**. This chapter addresses the following issues: «Good wishes and curses in the scientific literature», «The importance of diachronic and extralinguistic factors in the formation of the cognitive paradigm in modern linguistics», «The development of discourse in the French language region», «Cognitive strategy in the discursive space of the speech act of good wishes in French», «Good wishes and curses as special genres of oral-speech discourse», «Emotive-discursive features of curses and good wishes in the French language ».

The first stage of any scientific research is to determine the object and subject of study and distinguish it from related phenomena. In this regard, it should be noted that good wishes and curses are the object of study of many scientific disciplines: linguistics, linguopragmatics, sociolinguistics, ethnopsycholinguistics, intercultural communication, linguoculturology, folklore studies, etc.

Despite the existing works, the linguistic status of these linguistic units has not yet been clearly defined. Also, it should be noted that despite the fact that good wishes, like curses, are valuable linguoculturological material, they have not yet been the object of special research in the French language.

In order to provide some clarity in the definition of these linguistic phenomena, in this chapter we consider the existing interpretations.

According to E.V.Vdovina, benevolence is defined as *«a polite speech action that is implemented by the addressee in order to express attention and sympathy towards the addressee and hope for well-being in the life of the addressee in the future and thereby*

*comply with the norms of etiquette adopted in this society».* [1]

N.G.Rajabova considers good wishes and curses to be one of the types of stable formulas of speech etiquette, which manifests the specifics and folklore of the people, their customs, traditions and beliefs. [2] In the definition of M.C.Kremshokalova, goodwill is presented as "a syncretic text that represents value priorities, translates meanings that occupy a dominant place in the system of culture, as well as an oratorical genre that has educational significance in the aspect of moral representations, including speech behavior". [3]

V.V.Pleshakova believes that benevolence is "*a statement with a communicative task of wishing some good to someone".* [4]

N.I.Formanovskaya, who studied benevolence as a concept at the heart of the speech act, writes: *"Wishing good to another is a favorable moral manifestation".* [5]

We can say that benevolence is an original text for each language culture, which reflects the moral and ethical characteristics and value priorities of the people.

A curse is a stable formula accepted in a given society, containing a wish for evil, something unkind by one person to another; it is also a malevolence, an anti-etiquette wish.

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[1] Вдовина, Е.В. Поздравление и пожелание в речевом этикете: концептуальный и коммуникативный анализ: автореф. дис. канд. филол. наук / Е.В. Вдовина. – М., – 2007. – с. 16

[2] Раджабова, Н.Г. Структурно-семантический анализ благопожеланий и проклятий даргинского языка: / Канд.дисс. – Махачкала, – 2012. –с. 10

[3] Кремшокалова, М.Ч. Когнитивно-дискурсивная модель малых жанров устной речи (на материале благопожеланий и проклятий): / Докт.дисс. / – Нальчик, – 2014. – с. 16

[4] Плешакова, В.В. Традиционные русские благопожелания как аксиологические высказывания / Россия и славянский мир: история, язык, культура: сб. науч. тр. / ред.-сост. В.А.Викторович, А.Б.Мазуров. – Москва: Три квадрата, – 2008. – с. 355

[5] Формановская, Н.И. Благопожелание как концепт в основе речевого этикета // Благопожелание в современной российской православной телекоммуникации (на материале передачи "Церковный календарь" с о. Евгением Попиченко) Речевое общение: специализированный вестник / под ред. А.П.Сковородникова. – Красноярск: СФУ, – 2011. – Вып.12 (20), – с. 70

According to the historical dictionary of the French language, "Le Robert" the word "malediction" is a curse, from the Latin word "*malediction*" meaning that invoke the wrath of God on someone. In the XII century in the old French language there were doublets of this word: *maleiçon* and *maudiçon*. [6]

V.Izotov writes that *"according to religious beliefs, the curse at the request of the subject implements by a certain deity, free spirits or deceased ancestors. A number of direct and indirect signs testify to such ideas, for example, according to etymology, the Greek curse ἀρά, which in the first sense means prayer, indicates precisely the religious mechanism of realization through a prayerful appeal to the deity"*.[7]

Many researchers attribute good wishes and curses to the units of folklore. Among them are the Azerbaijani researcher B.Abdulla and F.Bayat, which give a very interesting interpretation of the words "good wish" and "curse". Thus, B.Abdulla believes that the Azerbaijani word "*alqış*" – the good wish, consists of two parts: "*al qışqırmaq*", and the curse – *qarğış* from "*qara qışqırmaq*".[8]

F.Bayat suggests that *qarğış* comes from the old Turkish word *kir* – "to find fault" and was formed by adding the affixes *ga/ka* and *iş*.[9]

In cognitive terms, curses can be defined as a verbal reaction resulting from a strong emotional-negative irritation.

In the mythological sense, curses are defined as a verbal ritual that aims to inflict damage on a certain recipient as opposed to benevolence.

Some researchers attribute good wishes and curses to phraseology. Among such researchers is N.M.Shansky, who includes good wishes and curses in the phraseological fund of the language, considering it necessary to study in phraseology, *"any language*

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[6] Rey, A.S. Dictionnaire historique de la langue francaise en 2 volumes / A.S.Rey. Robert, – Paris: Robert, – 1994. – p. 1174

[7] Изотов, В.В. Представления о функциях и механизмах реализации проклятий в мировой культуре и Библии. http://www.esxatos.com.

[8] Azərbaycan şifahi xalq ədəbiyyatı. Antologiya. I kitab. – Bakı: – 2001. – s. 192

[9] Azərbaycan şifahi xalq ədəbiyyatı. Antologiya. I kitab. – Bakı: – 2001. – s. 196

*education-whatever it is in its size, the structure and meaning of neither was..., if it is super-verbose and reproducible"*.[10]

Most researchers who have studied good wishes and curses tend to believe that curses outnumber good wishes. Psychologists explain this fact by the fact that negative emotions are quantitatively predominant among human emotions.

I.Guri, who studied the relationship of blessings and curses in Yiddish, writes: *"Life itself has decreed that in Yiddish there are more wishes for evil than for good, as well as more words and phrases to express suffering, despair and poverty than happiness, joy and well-being. Good wishes speak of the humanity and cordiality of the Jews of Eastern Europe, while bad wishes do not reflect the heartlessness and malice of these people, but rather indicate their bitter fate"*.[11]

I.A.Sedakova, who studied the structure and semantics of the Bulgarian curses, classifies curses as paremias. The scientist believes that in terms of general semantic, functional orientation and form, curses play the role of negative desires. [12]

We do not agree with this opinion, since it is not always possible to oppose the curse semantically to good wishes, as an argument, we can cite the texts of curses-oaths, where curse-malice is used - to make our words more convincing. For example: *Pour vendre un livre il faut un bon article dans trois journaux, mais un article inséré dans le corps du journal. "Les Chouans" se vendra comme cela et pas autrement: je veux que le diable m'emporte si ma vanité y est pour quelque chose*. (A.Maurois. Prométhée ou la vie de Balzac).

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[10]Шанский, Н.М. Фразеология современного русского языка / Учеб. пособие для студ. филол. фак-тов. Изд. 2-е, испр. и доп. – Москва: Высшая школа, 1969. – с. 44

[11] Гури, И.М. Чтоб нам слышать только добрые вести. Благословения и проклятия в идише. / Словарь. – Москва; Иерусалим: Мосты культуры – 2006. URL: http://booknik.ru/revievvs/non-fiction/2id-12601

[12] Седакова, И.А. Структура и семантика болгарских проклятий (постановка проблемы) // Этнолингвистика текста. Семиотика малых форм фольклора. I. Тезисы и предварительные материалы к симпозиуму. АН СССР; Ин-т славяноведения и балканистики, – Москва: – 1988. – с. 69

We believe that since good wishes and curses are transmitters of expression and energy power, and are also able to have a verbal impact, they can be considered synergistic units.

Thus, we define good wishes and curses as emotive synergetic units that project the cognitive characteristics of a people.

Since language is a living organism that is in constant motion, we consider it necessary to study all the phenomena and processes that took place in it during its existence and influenced the formation, in our case, of good wishes and curses in the French language. That is, to conduct our research taking into account the diachronic factor.

We believe that diachronic studies are of great scientific value both in the development of many general linguistic problems, and in research on individual specific languages.

Diachrony (from Greek. *dia* – "through, across" and *chronos* – "time") – is the study of the development of language, individual linguistic facts and the system of language as a whole in the historical aspect. At the same time, it is necessary to remember that language phenomena do not exist in isolation from each other, but form a single language system. Therefore, a change in one phenomenon entails a change in the entire language system. It follows that diachronic linguistics should consider the history of the language system as a whole. This can be done by establishing synchronous slices in the history of the language. Synchronous slice - the state of the language system set for a specific point in time.

Thus, in the study of language, diachrony and synchrony should not be opposed, they should be equally present in linguistic research.

Since the current state of the vocabulary of any language is the product of a long historical development, it is necessary to take into account the objective socio-historical changes in the surrounding world. Language, absorbing all these changes, becomes a reflection of the cultural and anthropological states of language communities.

Diachronic studies help us to study not only the language, but also the history and culture of native speakers. The comparison of the same language monuments in different languages can bring very interesting results.

Every nation has national works that reflect its true spirit. For the French it is "The Song of Roland", for the Azerbaijanis it is "The Book of Dada Gorgud". K.Abdulla writes: *"Dada Gorgud was the first driving force in the formation and shaping of our spiritual world"*.[13]

K.Abdulla compares the Azerbaijani epos with classical ancient Greek myths and reveals very interesting facts: there are many parallels between these literary monuments belonging to different cultures. This discovery is unique for creating a unified linguistic and cultural picture of the world.

As K.Abdulla correctly notes: *"The significance of each literary and artistic value, its strength, should be measured by the degree of fusion in its structure of the national and universal, private and general aspects"*.[14]

Despite the fact that the object of our research is the French language, we could not ignore our national dastan, and after studying it, we found out that both in French and in Azerbaijani cultures there is a common custom – to bless the soul of deceased parents:

*Ağ saqqallı baban yeri behişt olsun* (Dede Korkut)

*Biau doz compere, Bien ait l'ame de vostre pere!* (Roman de Renart. Le duel de Renart et d'Ysengrin) - Mon cher compère, bénie soit l'âme de votre père! - My dear godfather, the soul of your father will be blessed!

The next question we present is the question of the development of discourse in the French language region.

In this chapter, we review ancient texts that existed on the territory of Gaul (modern France), treatises of the IV century, clerical texts of the V-VI centuries, and pay special attention to the presentation of the first historical poems and epic songs in the IX century.

Discourse is one of the actively developed areas of modern linguistics. In the scientific literature, "discourse" is close in meaning to the concept of "text" however, this term emphasizes the dynamic,

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[13] Абдулла, К.М. Тайный "Деде Горгут" / К.М.Абдулла. – Баку: Мутарджим, – 2006. – с. 11

[14] Абдулла, К.М. Тайный "Деде Горгут" / К.М.Абдулла. – Баку: Мутарджим, – 2006. – с. 29

time-unfolding nature of language communication; in contrast, text is a static object, the result of language activity.

Discourse is an object of interdisciplinary study. In addition to linguistics, such sciences as psychology, philosophy, logic, sociology, anthropology, ethnology, literary criticism, semiotics, historiography, theology, law, pedagogy, theory and practice of translation, communication research, political science are associated with the study of discourse.

A review of the theoretical literature has shown that since the beginning of the XXI century, a new approach has been observed in the study of discourse, it is a cognitive-discursive paradigm.

We believe that in view of the fact that religious texts in the Old French language are translations from ancient Greek and Latin, they cannot be considered completely as an element of French folk discourse, but at the same time, it is impossible to deny their definite influence on the formation of the French language. On the other hand, the most common religion in France is Catholicism. Accordingly, the biblical texts, over the centuries, had a certain influence on the formation of popular French discourse.

The less important texts that had a certain influence in the formation of the French language were the epic poems that have existed for centuries in the oral folk tradition. They were passed down from generation to generation, changing, and their language was refined over time. Thus, the discourse was fixed in written texts.

In the first chapter, we pay special attention to the cognitive strategy in the discursive space of the speech act of goodwill in the French language.

Since goodwil is a statement, the purpose of which is to wish good, well-being and success in a particular activity to oneself or to another, reflecting the psychology of a particular people and occupying an important place in the life of society, it can be assumed that benevolence is the main productive unit of communication.

In our opinion, good wishes, differing from other types of discourse, represent the unity of independent speech acts of different cognitive and pragmatic essence, integrated into a complexly organized system. The only factor in this system is the concept of

«Desire», which in various types of good wishes appear in the form of a wish for the good of both another and oneself. Based on their integral conceptual essence, we accept good wishes as a discursive space.

The discursive space is understood as a complex system, the parameters of which are set by the possibility of combining discourses.

The discursive space of "Good wishes" has a frame structure, the main elements of which represent the concretization of the basic concept of «Desire» and is implemented by a whole range of discourses, the degree of functional load of which is determined by cultural and national factors, and the specificity of their verbal explication in a particular language depends on the situational and cultural historical scenario.

The main elements of the discursive space of "Good wishes" are a direct reflection of the results of a person's cognitive activity associated with the conceptualization of the objects of his desires. It should be noted that language, being a part of human cognitive activity, is identified not only with the linguistic representation of the results of this activity, but also with the processes of its organization. Therefore, cognitive strategies are inseparable from discursive strategies. Therefore, we should formulate our perception of cognitive and discursive strategies. Under cognitive strategies in the discursive space, we take unified cognitive mechanisms aimed at implementing mental schemes in interaction with language structures.

The discursive space of «Good wishes» is first a cognitive universal.

Secondly, the universal strategy of «Wishing for the Good» in the discursive space of different linguistic cultures is implemented through various stratagems, that is, a certain sequence of discursive actions (taking into account the peculiarities of the communicative situation), linked to the basic strategy by a single goal and aimed at implementing specific tasks.

Thus, in the French language, such discursive actions are:

1) appealing to a supernatural force with a request for the execution of a good wish;

2) actualization:

‑ the speaker's communicative intention (wishes, requests-wishes in prayer form, incantations);

‑ the addressee of the discourse (the listeners to whom the speech is addressed);

‑ the recipient of the good wish (for example, family, child, bride, groom);

‑ communication situations (for example, weddings, the birth of a child);

‑ the object of desire (everything that is of value to a person in spiritual and material culture).

In this chapter, we define good wishes and curses as the original component of oral-speech discourse, reflecting the national and cultural characteristics of native speakers.

Oral-speech discourse is one of the most ancient forms of language existence. It differs from written speech in many ways, in particular, it is characterized by a higher degree of emotionality, expressiveness, suggestiveness and synergy.

It is in the oral-speech discourse that the cultural features and cognitive consciousness of the people, which have been formed over the centuries, are stored.

We believe that good wishes and curses constitute an illocutionary act. The proof of this is the presence of the corresponding illocutionary verb, since it is the verb that represents the illocutionary meaning of the utterance, calls the very action that we perform by uttering the utterance.

As for the optative-wishes, the illocutive verb for this type of speech acts is the verb "to wish" ("souhaiter") in the first person singular of the present tense of the indicative mood, as required by the theory of speech acts.

The discursive pragmatics of the optative-wish is understood as such rules and conditions for its use in speech, in which this type of utterance is conditionally used to achieve certain communicative goals.

Thus, we can distinguish the following aspects of the functioning of wishes: proscriptional / free use of the optative-wishes, non-linguistic terms of use wishes, the nature of the expressiveness of the optative-wishes, the linguistic context of the

optative wish and its propositional content, cognitive-pragmatic aspects of the use of optative-wishes. Taking into account the above mentioned aspects, the following discursive-pragmatic types of optative-wishes can be distinguished: optative-wishes in colloquial everyday discourse, optative-wishes in the table-holiday and festive discourse and optative-wishes in the religious-ritual discourse.

Wishes in colloquial discourse can be divided into two categories:
- wishes arising from relevant non-linguistic events;
- wishes arising by the speaker's affective states.

The most common non-linguistic events that make up a communicative situation are few and suitable for an exact numbering: parting, starting a meal, sneezing, going to bed, receiving guests, etc.

Each of these events, in the case of compliance with cultural norms, is conventionally accompanied by an optative speech act with the meaning of a wish. All the optative-wishes of the colloquial everyday discourse, conditioned by relevant non-linguistic events, have a single perlocutive pragmatics without any specific connotations.

Wishes conditioned by the speaker's affective states are not institutionalized for any kind of speech situations therefore, it can be argued that they are designed to perform an exclusively expressive function.

Wishes conditioned by the speaker's affective states, unlike wishes of other discursive types, do not have a special prescriptional character. All optative-wishes, conditioned by the affective states of the speaker, can be divided into two types:
- wishes with positive expressions;
- wishes with negative expressions.

Regarding the emotive-discursive features of curses and good wishes in the French language, we believe that good wishes and curses can be attributed to the emotive units of the language, since they reflect the emotional state of the speaker.

Both good wishes and curses can be uttered in an emotionally-excited state and with different intentions.

We distinguish between two main types of emotive intentions uttered with purpose:

⁃ to have an emotional impact on a certain addressee;

⁃ to express your own negative or positive emotions without targeting a specific addressee.

Curses and good wishes are emotive codes of language and have a certain effect on a person.

Curses instill negativity, fear, and anxiety in a person. Good wishes inspire a person with a sense of peace, confidence and security.

Thus, summing up the above, we believe that good wishes and curses are an original component of oral-speech discourse, reflecting the national and cultural characteristics of native speakers of English. These are emotive language codes that have a certain psychological impact on a person.

In the **second chapter** of this study **«Good wishes and curses in the monuments of French writing»,** topics such as «Early monuments in old French language», «Good wishes and curses in biblical texts», «Good wishes and curses in medieval legends», «Good wishes and curses in the medieval heroic epic», «Good wishes and curses in fairy tales», «Good wishes and curses in fiction» are thoroughly studied and analyzed.

In this chapter, we present a broad overview of examples of curses and good wishes as well as their analysis in the monuments of French writing. First of all, it should be noted that French was one of the first Romance languages in which written records are recorded.

We begin this review with the earliest text – from the "Oaths of Strasbourg" dating from the middle of the ninth century, we then proceed to consider the first literary text "Séquence de sainte Eulalie" – "The Sequence of Saint Eulalia", which can be attributed to the first monument of French clerical literature. This is a kind of hymn dedicated to the feat of the Spanish martyr Eulalia (IV century) in upholding the Christian faith.

In this text, for the first time in the history of the French language, the conditional mood – conditionnel, unknown in Latin, was used.

"The sequence of Saint Eulalia" is a small text in which there are good wishes and prayers:

*Tuit oram que por nos degnet preier. Tous supplions qu'elle daigne prier pour nous -* We all beg that he deign to pray for us

*Qued auuisset de nos Xristus mercit. Afin que Jésus Christ nous ait en pitié -* That Jesus Christ may have mercy on us

*Post la mort a lui nos laist uenir. Après la mort et qu'à lui il nous laisse venir.-* After death and let us come to him,

*Par souue clementia. Par sa clémence. -* After our death, by his mercy.

A special place in this chapter is given to curses and good-wishes in the biblical texts.

The Bible is the source of a large number of expressions, phraseological units and stable phrases. Along with them, the Bible often contains good wishes (blessings) and curses. Since the subject of our study is the French language, we have considered good wishes and curses in the French ecumenical translation of the Bible.

The Bible is a monument to the oldest written language of mankind, and its texts are an inexhaustible literary, historical and cultural treasure trove.

Centuries of research have shown that the Bible has incorporated Sumerian-Babylonian myths, Ancient Egyptian literature, ancient epic, legal codes, legends, and parables.

As we know, the biblical texts of good wishes have subsequently been used in the French language for many centuries, in a variety of situations and in different variants. Some of them were included in the composition of literary works belonging to different eras, some continue to sound like prayers, some are used in colloquial speech. Let's look at some examples presented in the following table:

## Biblical texts of good wishes, included in literary works belonging to different periods and used in colloquial speech

| In the Bible | Usage examples |
|---|---|
| *"Que l'Éternel te bénisse, et qu'il te garde!"* [15]<br>Refers to the XIII - V c. BC. | *"Deus li otreit seinte beneïçun!"* (old Fren.) – *"Que Dieu lui octroie sa sainte bénédiction!"* *(La Chanson de Roland)* |
|  | Chanson de Roland CLXVI. It belongs to the XI century, probably to 1098. |
|  | *"Et Diex vos saut, biax doz amis!"* (old Fren.) *"Que Dieu vous garde, très cher ami!"*. (Roman de Renard. Renart jongleur, 8008 verset). It belongs to the XII-XIV centuries. |
|  | *Figaro: je leur dirai…Eh parbleu! Je dirai à celui qui éternue "Dieu vous bénisse" et "Va te coucher" à celui qui bâille.* (Beaumarchais. Le Barbier de Séville.) |

As for the Biblical curses, we come to the conclusion that they are most often found in the Old Testament, there are especially many of them in the chapter "Deuteronomy" and from a linguistic point of view they can be characterized as follows:

1. The syntactic specificity of the Biblical good wishes and curses is that they are mainly complex sentences;

2. They are characterized by enumerations;

3. The most commonly used moods in French and good wishes and curses in Bible are: *indicatif et subjonctif*.

In this chapter, we carefully analyze the good wishes and curses in medieval legends. One of these legends is the Celtic legend of Melusine - a fairy-snake or a fairy-fish, as well as the well known Celtic story of Tristan and Isolde dating back to the 12th century. At the beginning of the 20th century, the French Medieval philologist Joseph Bedier collected all the existing texts and tried to reconstruct

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[15] La Bible. Nouveau Testament. Traduction oecumenique / Paris: Nombres 6,– 1972. – c. 24-26

the original plot of the oldest novel. In this work, a large number of good wishes and curses are selected.

Good wishes:

*Que Dieu reçoive les morts et préserve les vivants! (Le Roman de Tristan et Iseut)* - May God rest the dead and preserve the living!

*Tristan, que Dieu récompense le père qui t'éleva si noblement! (Le Roman de Tristan et Iseut)* - Tristan, may God reward the father who brought you up like this!

*Mais viens avec nous, puisque tu le désires, et sois le bienvenu. (Le Roman de Tristan et Iseut)* - Come with us if that's what you want and welcome.

*Tintagel, s'écria Tristan, béni sois-tu de Dieu, et bénis soient tes hôtes! (Le Roman de Tristan et Iseut)* - Tingel, cried out Tristan, God bless you and your masters!

*Béni soit le maître qui t'enseigna, et béni sois-tu de Dieu! (Le Roman de Tristan et Iseut)* - Bless the teacher who taught you and God bless you!

*Dieu vous sauve, beau sire! (Le Roman de Tristan et Iseut)* - God save you, sir!

*Que Dieu vous protège! ...en toute terre où vous irez, le Seigneur Dieu vous sera un ami vrai. (Le Roman de Tristan et Iseut)* - May God protect you! ...wherever you go, the Lord God will be a true friend to you.

*Que le Dieu né d'une Vierge vous accompagne et vous défende de la mort! (Le Roman de Tristan et Iseut)* - May God born of a Virgin accompany you and defend you from death!

Curses:

*Maudite soit la mer qui me porte! (Le Roman de Tristan et Iseut)* - Cursed be the sea that carries me!

*Maudit soit le jour où je suis née et maudit le jour où je suis montée sur cette nef! (Le Roman de Tristan et Iseut)* - Cursed be the day I was born, and the day I boarded this ship!

*Malédiction sur eux! (Le Roman de Tristan et Iseut)* - Curse on them!

*Maudit soit l'espion! (Le Roman de Tristan et Iseut)* - Да будет проклят шпион!

*Que Dieu vous détruise, seigneurs! (Le Roman de Tristan et Iseut)* - May God destroy you, gentleman!

As for the medieval heroic epic, this study analyzes the "Song of Roland" – the main monument of the French epic. This is the first and most perfect of the hundreds of old French epic poems that have come down to our time.

The following examples indicate good wishes in the work "Song of Roland", presented in Old French, French and Russian:

*Salvet seiez de Deu,* Le glorius que devuns aürer! (IX) *Salut au nom de Dieu*, le Glorieux, que nous devons adorer! (La Chanson de Roland) - May God protect you, the Most Glorious God, whom we should honor!

Ço dist li reis: *Al Jhesu e al mien!* (XXVI) Et le roi dit "*Allez, par le congé de Jésus et par le mien.* (La Chanson de Roland) - Go, by the leave of Jesus and by mine.

Salvez seiez de Mahum E d'Apollin, qui seintes leis tenuns! (XXXII) *Salut, au nom de Mahomet et d'Apollin, de qui nous gardons les saintes lois!* (La Chanson de Roland) - May Muhammad keep you and Apollen, whom we honor.

Salvez seiez de Deu, Li glorius, qui devum aürer! (XXXIII) *Salut, au nom de Dieu, le Glorieux, que nous devons adorer!* (La Chanson de Roland) -May the Lord protect you, Glorious, a god revered by all of us.

Deus, se lui plaist, a bien le vos mercie! (XXXIX) *Que Dieu, s'il lui plaît, vous en recompense! (La Chanson de Roland)* - May God reward you a hundredfold for this!

E dist al rei: *Salvez seiez de Deu!* ( LIV) *Salut de par Dieu!* dit-il au roi. (La Chanson de Roland) - God bless you! he told the king.

Seignurs Franceis, de Deu aiez vertut! (LXXXII) *Seigneurs Français, que Dieu vous donne sa force. (La Chanson de Roland)* - Frenchmen, may God strengthen you.

As can be seen from the above mentioned examples, the linguistic embodiment of good wishes in the "Song of Roland" is characterized by the presence of religious vocabulary, with a sublime, poetic and solemn coloring.

In the same chapter, curses and good wishes in French tales are discussed. In this context, our attention was drawn to the «Reynard the Fox» , dating from the 12th-13th centuries.

We have studied this work in two versions: in old French and modern French, and found in it very bright and interesting examples of good wishes and curses in semantic terms.

The following examples indicate good wishes in the work "Reynard the Fox", presented in Old French, French and Russian:

*Bien ait de Dieu* qui l'i fist metre! (La naissance d'Ysengrin). *Qu'il soit béni de Dieu* celui qui l'y a fait mettre… - May God bless him, the one who…

As marcheanz dist: *Diex vos saut!* (Le poisson des charretiers). Renart dit aux marchands: *Que Dieu vous préserve* - Reynard says to the merchants: May God protect you!

Sire Renart, *bien veniez vos*. -Primaut, *Diex beneïe vos*, Fet Renart, et *bon jor aiez*. (Le poisson des charretiers). Seigneur Renart, *soyez bien venu*. - Primaut, *que Dieu vous bénisse*, répond Renart, et *ayez une bonne journée*. - Lord Reynard, be well come. – Primaut, God bless you, answers Reynard and have a good day.

Renart, fait il, *se Diex te saut*, Ou les preïs en as tu mes? (Primaut fait prêtre). Renart, fait-il, *que Dieu te protège*, où les astu prises? - Reynard, God protect you, where did you get them?

Primaut, fet il, *se Diex m'aït*, Tu me doiz savoir mout bon gré (Primaut fait prêtre). Primaut, *que Dieu m'assiste*, vous devez m'être très reconnaissant. - Primaut, God help me, you must be very grateful to me.

Seignors, fet il, et *Diex vos saut*! (Les vêtements du prêtre). Seigneurs, fait-il, *que Dieu vous protège!* - Sir, may God protect you!

Sire, *Diex beneïe vos*, Fet il, *et vostre compaingnie*! (Les vêtements du prêtre) Sire, *que Dieu vous bénisse*, fait-il, *avec vos compagnons!* - Lord, may God protect you!, he said, you and your company!

As you can see from the examples, all the good wishes in the "Reynard the Fox" are associated with higher powers: With God, with the Holy Trinity, with Jesus, with Mary.

The text also contains a large number of curses, which in most cases are used as emotives and expressives, to strengthen the modality.

The following examples indicate curses in the work "Reynard the Fox", presented in Old French, French and Russian:

*Mes li mens* cors mal dahez et s'onques li fis chose nisune (Renart et Hersent). Mais *que ma personne soit damnée* si jamais je lui ai fait la moindre chose. - I'll be damned if I ever hurt him in the slightest.

Renart, mort sui. *Male aventure aiez vos hui!* (Ysengrin fait moine). Renart, je suis mort, *qu'un malheur vous arrive aujourd'hui même!* - Reynard, I'm dead, let the trouble happen to you today!

*Dahez ait .VC. quel verra! Maudit soit cinq cents fois celui qui verra ça!* Ne m'as dit riens ou ge gaaingne, Je ne croi mie mal me viengne, Ja n'avré mal por itel songe. - Sire, fet ele, *Diex le donge!* (Chantecler le coq). Vous ne m'avez rien dit qui me soit utile. Je ne crois pas qu'il m'arrivera du mal, ni qu'un tel songe me porte malheur. - Seigneur, fait-elle, que *Dieu vous l'accorde!* - May the one who sees this be cursed five hundred times! You didn't tell me anything useful. I do not think that evil will happen to me, and that this dream will bring me misfortune. – Sir, she said, may God send him to you!

As for good wishes and curses in fiction, this chapter analyzes the works of the 16th and 17th centuries-Rabelais "Gargantua and Pantagruel", as well as the works of Jean-Baptiste Molière.

Benevolence in the works of J.B. Molière:

Salve, vel Salvus sis, Doctor Doctorum eruditissime!(lat.) - *Salut à toi, ou puisses-tu être bien portant*, maître, toi le plus savant des maîtres! (La Jalousie du Barbouillé)- Be healthy, be healthy, Master, the most knowledgeable of Masters!

*Et que le Ciel par sa bonté*
*Comble de joie et de santé*
*Votre défunte seigneurie!* ('Etourdi ou Les Contre−temps)- And may heaven, with its kindness, fill your late Lordship with joy and health!

*Dieu vous en fasse la grâce!* (Le Dépit amoureux)- God grant you the grace!

*Le bon Dieu vous maintienne!* (Le Dépit amoureux)- May God support you!

Curses in the works of J.B.Molière:

*Que maudite soit l'heure que vous avez choisi ce grigou!* (La Jalousie du Barbouillé)- Cursed be the time you chose this curmudgeon!

*La peste soit du causeur!* (Le Dépit amoureux) - Let the plague overcome the talker!

*Au diable soient tous les laquais!* Je ne pense pas qu'il y ait gentilhomme en France plus mal servi que moi. Ces canailles me laissent toujours seul. (Les Précieuses ridicules) - To hell with all the lackeys! I don't think there is a person in France who has been served worse than me. These scoundrels always leave me alone.

*Que le Ciel me déclare une éternelle guerre, Que je tombe à vos pieds d'un éclat de tonnerre!* (Dom Garcie de Navarre ou le Prince jaloux)- May Heaven declare an eternal war on me, may I fall at your feet with a burst of thunder!

Thus, our analysis of the actual material suggests that French good wishes and curses are present in many genres - starting from biblical texts, they are used in medieval legends, in heroic epics, in fairy tales, in fiction. This suggests that good wishes and curses are part of the French discourse.

**The third chapter** of this study is called **«Functional and pragmatic features of good wishes and curses in the French language»**. This chapter addresses the following issues: «Motives and functions of the speech act of good wishes in French», «Traditional-ritual good wishes», «Good wishes-prayers», «Motives and functions of the speech act of curses in French», «Curse as a form of verbal aggression», «Curses – oaths».

The speech act of the wish can be original or stereotypical, depending on the reason for which the addressee uses it in speech communication. Considering the reasons for speech acts of wishes, it should be noted that the necessary condition for the success of this act is the presence of traditions in any society.

Traditional-ritual wishes differ in situational-temporal sign. They can be distinguished in the following groups:

- wishes related to the pastime: *Bon matin! Bonne journée! Bonne soirée! Bonne nuit!*

- *Bon weekend à Paris!* – the wish is accompanied by a retrospective positive assessment of the time spent together and gratitude for it.

- *Bonne journée! Jusqu'à demain.* – a wish when parting with the interlocutor is combined with the expression of a promise to be at the appointed time in the agreed place.

Often, a wish is pronounced in a greeting or farewell situation and combines the illocutionary functions of a wish and a greeting / farewell, respectively: *Bonne journée! Bon voyage!* Such statements play an important role in the process of regulating interpersonal relationships, contributing to their strengthening. By their content and the actual utterance (which is not mandatory) of the wish statements when greeting or farewell, they express the speaker's interest in the listener's affairs, sympathy.

We believe that a motive is usually necessary to compose the text of a wish. It suggests the correct attitude to the addressee and plays an essential role in the structure of the wish. However, it should be noted that congratulations and wishes in popular culture are a rather trivial, stereotyped genre. Consequently, such statements can be assessed by the addressee as stereotyped, insincere and do not always achieve the effect the addressee is counting on.

Correctly aware of the totality of circumstances, the speaker easily uses a standard and ready-made formula to congratulate the addressee.

This distribution of motives for wishes is based on their communicative and pragmatic features.

It should be noted that the distinctive feature of the speech actions of the wish, in comparison with other speech acts, is that their motives can change depending on the circumstances and the situation of communication; they are dictated to the greatest extent by the personalities of the communicants.

Due to the variety of motives and events, the range of individualized wishes in French is quite wide.

Unlike religious stereotyped wishes, which are ready-made speech formulas, religious wishes in individualized expressions in some cases may contain shades of special sincerity and spiritual purity. They can be pronounced in different situations: on the occasion of professional holidays, individual significant dates in a person's life, wishes on the occasion of successful commercial transactions, seasonal events, etc.

For example:

– *Meilleurs voeux pour un Noël plein de joies et une nouvelle année remplie de bonheur. Que ce Joyeux Noël soit l'aube d'une année de bonheur. Noël, c'est l'anniversaire le plus célèbre. C'est la fête du bonheur, de la joie et surtout de l'amour!* - Best wishes for a Christmas full of joy and happiness. May this happy Christmas be the beginning of a happy year. Christmas - is the most famous birthday. This is a celebration of happiness, joy and especially love!

In this chapter, we pay special attention to traditional ritual good wishes.

Traditional ritual good wishes are characterized by a certain universalism in the global context of communication, due to the similarity of the ways of implementing communicative tasks in different situations. In many languages, similar formulas for good wishes are used. Nevertheless, since oral-speech discourse is a product of national culture, its product and guardian good wishes, despite the presence of a number of universal features in them, is characterized by ethno-cultural marking caused by the mentality and nature of a particular linguistic society.

Considering the most common good wishes in the French language-greetings and farewells, we believe that the acts of greeting and farewell in the French language have a semantic load, they are semantically colored: by saying them, we wish the interlocutor health, kindness and a good day (or evening).

Sometimes wish statements have points of contact with directives, such as a wish-advice – *Je te souhaite de bien passer la journée et ne fais rien de mauvais!*

Directive wishes are used most often under the condition of the achievability of the proposition, the controllability of the state of affairs that is the subject of the wish.

Among the traditional ritual good wishes in the French language, universal and situational wishes stand out.

We refer to universal wishes as those formulas that can be pronounced in different situations. For example, the expression *Bonne fête!* - Have a nice holiday! can be heard on the name day, and on Bastille day, and on any other holiday. Good wishes can also be considered universal: *Dieu vous assiste!* - God help you! *Dieu vous bénisse!*- God bless you! *Que tu sois béni!* -  May God bless you! – in the proposition of these statements, the reason for the blessing is placed, implicitly the speaker expresses a positive assessment of the addressee and the situation of communication, as well as gratitude to the addressee for the warm words.

The appeal to God in many contexts gives us every reason to believe that God is the most important of the basic value components of the cognitive consciousness of the French people.

Situational wishes are those wishes that can only be used in a specific situation. For example, on the occasion of a birthday, wishes are used such as *Joyeux anniversaire!* - Happy birthday! *Bon anniversaire!* - Have a nice birthday! On the occasion of the marriage: *Tous mes voeux de bonheur!* - I wish you happiness! *Je vous souhaite tout le bonheur du monde!* - I wish you all the happiness of the world!

Before an important event, for example, before passing an exam or before an interview, on the occasion of hiring, they wish good luck: *Bonne chance! Bonne pince!* (slang) – good luck, happiness! The synonymous expression for a while was *Bon vent!* – I wish you success! (let. "good wind!"). This expression is associated with navigation with sailing ships. When the sailors went to sea, their loved ones wished them "good wind", as without the wind their sailing ships would not be able to sail. As a result of semantic evolution, the expansion of meaning, the expression began to be used in the meaning of "goodbye", and later acquired the pejorative meaning of "get out", "roll-away".

Considering the composition of all traditional wishes, we can distinguish several of the most common models of their construction. Some requests are characterized by an introductory part or an address at the beginning of the sentences, indicating the addressee: *Les nouveaux mariés, je vous souhaite une longue et heureuse vie.* But there are also wishes without an addressee: *Quelques fleurs pour souhaiter l'amour.*

The choice of a suitable form of wishes is influenced by many different factors: the age, hierarchical, and cultural level of the participants in the speech act of desire, the duration of their acquaintance, and the frequency of contacts.

The analysis of the component composition of traditional good wishes in the French language revealed the presence of synonyms in sentences. Their presence can be traced as within a single wish: *Je te souhaite le succes, la réussite*, and in separate sentences: *Je vous souhaite beaucoup de succes. Que la réussite vous accompagne dans toutes vos affaires.* Synonyms can either substitute for each other or co-exist in parallel.

When forming traditional good wishes it is possible to use phraseological units: *Que Dieu te bénisse…et te fasse le nez comme j'ai la cuisse.* A significant group consists of good wishes based on metaphor. The abundance of metaphorical wishes is explained not only by the richness of the French language, but also by its emotionality: *Je te souhaite un brain de gaité et un dessert fleuri!*

A distinctive feature of traditional French wishes is the fact that there are no colloquial elements of vocabulary. It should be noted that traditionally-ritual good wishes are used more often among the representatives of the older generation of the French. In traditional ritual wishes, the cultural and etiquette presentation of the people and the individual is realized. In some situations, the text of goodwill may not be as pronounced semantically, but the fact of its absence can create a bad impression about the person. If the formula provided for by the cultural code is not pronounced, this can lead to a break in communication and interpersonal relationships.

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A special place among good wishes is occupied by good wishes-prayers. Through prayer, a person who believes in the omnipotence of God asks the higher powers for various benefits for themselves and their loved ones. Good wishes-prayers can take the form of both a dialogue and a polylog, since there is a kind of multi-vector dialogue, addressed by one side to the interlocutor or a group of participants in communicative communication! and by the other side to the higher powers - God.

We support the point of view of E.V.Bobyreva, who believes that prayer has two plans: explicit (the immediate content core of prayer) and implicit (which is somewhat different from the traditional understanding of implicit meaning). *"The implicit plan is a response to the addressee's own prayer, constructed in the mind of the addressee, a kind of forecast that is not expressed verbally, but can be logically distinguished from the semantic plan of the prayer. Moreover, it is formed in the mind simultaneously with prayer. A person "predicts" what kind of answer he hopes to receive from God"*[16].

Any prayer can be said in an inner conversation, silently or in public. Good wishes-prayers can also be pronounced both silently and aloud.

It is worth noting that although France has been a secular state since 1905, Catholicism still has a great influence on French culture.

This chapter presents a large number of examples of good wishes-prayers uttered:

- during the celebration of Catholic holidays: *.Au nom du Seigneur, paix à cette maison et à tous ceux qui l'habitent* – In the name of God, peace be upon this house and all its inhabitants;

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[16] Бобырева, Е.В. Религиозный дискурс: ценности, жанры, стратегия (на материале православного учения) / Е.В.Бобырева. – Волгоград: Перемена, – 2007. – с. 261

- good wish -a prayer uttered for success in commercial matters: *Dieu notre Père, dans ta providence tu as donné aux hommes la terre et ses produits, pour que leur travail contribue à pourvoir chacun des biens que tu as créés; Bénis tous ceux qui s'emploient à ces travaux: que la justice et la charité soient respectés dans les achats et les ventes; que les commerçants soient des artisans du bien commun, et qu'ils se réjouissent de participer ainsi au progrès de la cité terrestre.* – Our father God, in your providence you gave people the earth and its creations, so that by their work they would provide everyone with the benefits that you have created. Blessed are all those who participate in this: to ensure that justice and mercy are observed in purchases and sales; that the merchants should be the creators of the common good and that they should rejoice in their participation in the progress of the earth;

- goodwill-prayer uttered for the proper treatment of animals: *Dieu, créateur et donateur de tout bien, tu as donné les animaux à l'homme pour subvenir à ses besoins et pour le soulager dans ses travaux. Tous te supplions: apprends-nous à faire servir pour notre bien ces êtres vivants qui contribuent à notre condition humaine.* – God, the creator of all things, you gave animals to man to meet his needs and make his work easier. We pray to you: taught us how to properly handle these living beings for the good and for the satisfaction of our human needs;

- goodwill-prayer, pronounced at the table, before eating: *Dieu, qui par la résurrection de ton Fils notre Seigneur Jésus-Christ as donné la joie au monde, fais que par l'intercession de la bienheureuse Vierge! Marie sa Mère, nous puissions goûter aux joies de la vie éternelle.* - Oh God, having raised up the Son of our Lord Jesus Christ, You have given joy to the world, so that with the intercession of the Most Holy Virgin Mary, his Mother, we can taste the joy of eternal life, etc.

As for the motives and functions of curses in the French language, as our research has shown, one of the main sources of the origin of curses can be considered the Bible, and in particular the Old Testament.

In the Bible, curses are most of all edifying and educational in nature, they are addressed not to a specific person, but to human society as a whole. It is enough to refer to section "Deuteronomy" from the Old Testament to see this.

It can be said that over time, the curses formulated in the Bible, and intended to intimidate society as a whole, turned into a psychological tool for intimidating a particular person.

Today people use curses less and less often. Nevertheless, some expressions have remained relevant and are used both in fiction and in colloquial speech.

Considering the motives and functions of curses in the French language, we believe that the main functional orientation of curses is the burning of all sorts of troubles and misfortunes. According to the nature and scope curses in the French language are divided into biblical and general everyday.

Curses in the biblical texts are intended to frighten with rejection, excommunication and punishment. Curses used in everyday life can be defined as a kind of verbal ritual with the aim of causing moral damage.

A special place in this chapter is given to the presentation of curses as a type of verbal aggression. The concept of «speech aggression» in modern linguistic science appeared not so long ago and is explained ambiguously.

The analysis of scientific sources shows that the terms «speech aggression» and «verbal aggression» denote a single phenomenon and are used within the same context in identical positions.

Attempts to formulate a scientific definition of verbal aggression were made mainly in foreign studies, the analysis of which suggests that A.Basho is the closest to an adequate definition of this concept: «verbal aggression — this is the expression of negative feelings both through the form (quarrels, shoutings, screechings) and through the content of verbal responses (threats, curses, swearings)»[17].

We can safely say that a curse is defined as one of the types of verbal aggression, along with swearing and insults, directed with a

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[17] Басе, А. Н. Психология агрессии. / А.Н Басе. М.: Наука, 1961. – с. 132

negative intention (intent) at the addressee, with the aim of causing material or moral harm.

We support the point of view of V.Y.Shcherbinina, who, using a comprehensive system approach, defines the following types of verbal aggression: - according to intensity (according to degree of severity): weak («erased», «blurred») and strong («maximum»; «limit»); - according to the degree of awareness of the speaker and the purposefulness of the speech impact: - according to the method of expression: expression of aggression both in form and in content; expression of aggression through formal signs; expression of aggression in the content; - relative to the object: transitive and intransitive speech aggression; - by the number of participants: mass, socially closed.[18]

Given the above, we can conclude that the types of verbal aggression are classified on different grounds, which is explained in the diversity of both the aggressive expressions themselves and the speech situations in which they manifest themselves.

In the modern world, curses are not used as often as in the old days. In our time, curses give way to swearing. In modern French, the line between cursing and swearing, with the exception of biblical curses, is becoming less and less noticeable.

In the process of historical development of culture, curses lose their original meaning, and are used in other guises. Very often, curses can be used as an oath.

Among the collected material, which relates to different epochs, the texts of curses stand out, where the modal components are addressed to oneself, but are not an expression of the speaker's intentions. They serve as a kind of guarantee of the truth of the statements made. Let's look at some examples:

*Dieu me damne!* (Roman de Renart) – God damn me!

As can be seen from the context, the curse in these examples performs the function of an oath. This phenomenon can be explained by a deep need and desire to convince of their rightness.

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[18] Щербинина, Ю.В. Вербальная агрессия. Изд. 2-е. - М.: Издательство ЛКИ, 2008. – с. 300

In some cases, curse formulas are used in the reprimand function: *Que le malheur et la ruine s'abattent sur moi et mes biens, si jamais je cherche de nouveau à être bon!* (Roman de Renart) - That grief and ruin may befall me and my good, if I ever want to be good!

We believe that in both cases, and in cases where the curse acts as an oath, and in cases where the curse acts as a reproach, the context is created for the formation of unconditional trust in the speaker's speech, on the other hand, the responsibility of the speaker for his words is demonstrated.

Curse-an oath, differs from other curses in that in other cases it is assumed that there are at least two people in these cases, the curse is directed at the subject of the utterance grammatically formed by the second or third person of the verb.

**The fourth chapter** entitled **«Linguistic features of well-wishes and curses in the French language».** The purpose of this chapter is to explore the following questions: «Diachronic analysis of the texts of French good wishes and curses», «Optative modality in French good wishes and curses», «Deictic remedies in French good wishes and curses», «Lexico-semantic features of good wishes and curses in the French language», «Structural and grammatical features of French good wishes and curses».

Comparing medieval French discourse with modern French, we have identified the grammatical and semantic evolution that the word itself has undergone. Considering some grammatical features of the text of the "Song of Roland", we have revealed some facts concerning the transformation of certain articles from Old French, Latin into modern French.

The definite article developed from the Latin demonstrative pronoun *ille* and in old French had the following case forms in the masculine gender, specified in the table below:

**Definite article on masculine gender in old French**

| Case | Singular | Plural |
|---|---|---|
| Direct | li | Li |
| Indirect | le | Les |

There were only two forms of the definite article in the feminine gender: *la* in the singular and *les* in the plural. In the table below, we give examples of pronouns in old French:

**Pronouns in old French**

|  | 1st person | | 2nd person | |
|---|---|---|---|---|
|  | *tonic forms* | *atonic forms* | *tonic forms* | *atonic forms* |
| Singular | | | | |
| In the nomin. case | gié | jo | tu | tu |
| In the indirect case | mei | me | tei | te |
|  | | | | |
| Plural | | | | |
|  | nos | nus | vos | vus |

As we can see, some forms of personal pronouns, namely the atomic forms *me*, *tu*, *te* are preserved in the same form in modern French. Let's compare the old French and the modern version of the texts:

*Dist al paien: "Damnesdeus mal te duinst! - Il dit au païen: "Dieu te maudisse*! (La Chanson de Roland) - He said to the Gentile, "God curses you!"

As for the pronouns *jo*, *mei*, *tei*, they are no longer used in this form: *"Ami Rollant, de tei ait Deus mercit! L'anme de tei seit mise en pareïs!" -"Ami Roland, que Dieu te fasse merci! Que ton âme soit mise en paradis!"* (La Chanson de Roland)- "Friend Roland, may God save you, and your soul will go to heaven!" ( CCX)

It is necessary to note separately the role of relative pronouns, which were used in old French texts and which continue to be used in modern discourse.

The relative pronouns *qui*, *que* that exist in modern French are also found in old French texts. But if *que* exists in the same form: *"Par ceste barbe que veez blancheier, Li duze per mar i serunt jugez!" - "Par cette barbe que vous voyez toute blanche, malheur à qui me nommerait l'un des douze pairs!"* (La Chanson de Roland) – "By my white beard, woe to him who names me one of the twelve

peers", the same cannot be said about the relative pronoun *qui*, which in old French texts looks like *ki*: *"Aït vos Deus, ki unkes ne mentit!" - "Que Dieu vous aide, qui jamais ne mentit!"* (La Chanson de Roland)- "May the Lord reward you for your torment".

Considering the type and time, we first of all note that the form of the present tense in both old French and modern French expresses an action that begins, continues, and repeats. It can be found in colloquial speech, it can have a gnomic, that is, an instructive character, as, for example, in the expression *l'homme est mortel*. The form of the present tense can also be used in the sense of the future. In the old French epic, the present tense is very common, since the events are thus presented more clearly, as if taking place before the eyes of the reader.

There exists an imperfect in the present tense system of modern French, which is very rare in old French. For example, in the "Song of Roland", there are only 3 cases of using the imperfect in the first 500 verses (verse 10, 203, 383). We can say that in the old French language, the imperfect was preferred to the perfect, which denoted a mere accomplished fact.

The functional-semantic approach of modality in the French language has a complex structure, determined by the diversity of meanings and the variety of means of expression.

Analyzing the question of the obtative modality, we put forward our point of view that, depending on whether a given statement expresses a demand or a desire of the speaker, within the modality of the expression of will, the modal values of the motives (directive modality) and the wish (optative modality) differ.

Since good wishes and curses have modal meanings of wishes, we present the following ways to implement the optative modality of these units in French:

1. adjectif "bon (bonne)" + nom: *bonne année, bon anniversaire, bonnes vacances, bon voyage, bon appétit, bonne journée, bonne soirée, bonne nuit, bon après-midi, bonne fête, bonne chance* и др.

2. de + nom: *de l'amour, de la joie et de la santé!*

3. A certain number of good wishes are constructed in the indicative mood, using the verb *souhaiter*: *Je vous souhaite tout le*

*bonheur du monde!*

4. The main part of good wishes and curses in the French language is built in the subjunctive mood - subjonctif. In this case, the following common models can be distinguished:

a) que +nom+ pronom+ verbe au subjonctif +…: *Que Dieu me porte chance! Que le feu de l'enfer te brûle! que Dieu t'anéantisse! Que le Ciel me déclare une éternelle guerre!*

b) nom+pronom + verbe au subjonctif: *Dieu vous bénisse! Dieu me damne!*

c) verbe au subjonctif + nom + verbe +...: *Puisse Dieu récompenser votre âme!*

d) verbe au subjonctif + nom+ pronom+ verbe+...: *Puisse le Seigneur le conduire au ciel et lui assurer le repos éternel!*

5. Some good wishes and curses have the form of an imperative:

*Sois bénis mon frère!* – Be blessed, brother! *Soyez heureux!* – be happy!

Desire is the main factor behind optativity. It arises on the basis of a person's value ideas, which he projects into the world. We argue that both good wishes and curses in the French language are created on the basis of the following value concepts:

‑ physiological: *Ma foi, que Dieu me prête vie et santé, ils sont tous frappés du même coin* (Roman de Renard);

‑ moral and ethical: *Françaises, Français, au début de l'année, pour la réussite de la France, je nous souhaite à tous, en son nom, la foi et l'espérance nationale.* (Ch. De Gaulle);

‑ religious-spiritual: *Tintagel, s'écria Tristan, béni sois-tu de Dieu!* (Le Roman de Tristan et Iseut).

We believe that optativity can be considered as a part of a person's cognitive consciousness, formed as a result of his ideas about the world. Some optative texts may be universal, inherent in all peoples, all languages, and all cultures, for example, *Que Dieu te garde!* (Fren.) – *Да сбережет тебя Бог!* (Rus.) - *Allah səni qorusun!* (Azerb.) – *God bless you!* (Eng.) – *que Dios te guarde!* (Span.) etc.

We give a special place in our research to deictic agents in French good wishes and curses.

The organizing component of any discourse is demonstrative words that distinguish between the speaker and the listener, denoting time and place. Both verbal and non-verbal means are always used as such signs, which play a role in the communication process.

Deixis is understood as "*an indication of the identity of the speaker and the addressee, the place and time of the utterance. In other words, deixis is an indication of the person, time, and place of the speech situation.*" [19]

We examine in detail the French benevolence and curses on the subject of the face (highlighting the inclusive and exclusive deixis), and also consider the spatial, temporal, and emotional deixis.

Analyzing the above types of deixis, we come to the conclusion that among the good wishes and curses in the French language, the number of inclusive deixis is many times higher than the number of exclusive deixis.

In French good wishes and curses, the marked pronoun of the 1st person as a separate lexical unit is very little involved, it is used, as a rule, only with the verb *souhaiter*: *Je vous souhaite une longue vie* and even less often with *maudire: Je maudis l'heure où je suis né.* Usually, the speaker of a good wish or a curse does not reveal himself as the bearer of the speech event, he acts as a detached person: *Puisse Dieu récompenser votre âme!*

In most French good wishes and curses, there is a personalization of the addressee, and the wish can be sent as a second person: *Qu'une mort affreuse vous emporte demain! Dieu vous en fasse la grâce!* so to myself personally: *Que le malheur et la ruine s'abattent sur moi et mes biens!*

We have recorded only a few cases with impersonal constructions in the texts of curses: *Honni soit qui manque à votre appel!*

As for the spatial deixis, in the texts of the French good wishes and curses, the spatial deixis is expressed mainly by the adverbs of place. These elements of language carry out reference, i.e. the

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[19] Сребрянская, Н.А. Дейксис в единицах языка / Н.А.Сребрянская. – Воронеж: Воронежский гос. пед. ун-т, – 2003. – с. 8

relationship of linguistic expressions with extra-linguistic objects and situations and serve to identify space.

Temporary deixis in the texts of French good wishes and curses is manifested in grammatical tense and in temporary localizers.

The future tense is used as the grammatical tense *future simple*: *Tu seras béni plus que tous les peuples; il n'y aura chez toi ni homme ni femme stérile, ni bête stérile parmi tes troupeaux".*[20]

The year, month, day, hour, minute, and second are often used as time locators.

The selection of the vocabulary and images that underlie the French good wishes and curses, which has been carried out for many centuries, reveals different aspects of the historical development of the French people, their national culture, spiritual structure and worldview.

The lexical composition of French good wishes and curses reflects very well the value picture of the world of native speakers of English and is constantly updated, along with the events taking place in the world.

A special place in the texts of good wishes and curses should be given to performative and descriptive verbs. They are the most important markers of the modality of the text.

Let's focus on the term "performative". For the first time, this phenomenon was mentioned by J.Austin in his theory of speech acts. Performative utterances are simultaneously actions (from the English to perform, to represent, to play a role). According to J.Austin, a performative can be either "explicit" or "implicit".

An explicit performative is a performative in which the "I" is expressed verbally [21], that is, when the action performed is accompanied by words describing it (autoreflexive expression), and the description of the action is inseparable in the act of speaking from the action itself.

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[20] La Bible. Ancien Testament. Traduction oecumenique / Paris: – 1975 – Deutéronome 7, – p. 14

[21] Остин Дж. Избранное. Как производить действия при помощи слов / пер. В.П.Руднева, Смысл и сенсибилии / пер. Л.В.Макеевой. – Москва: Дом интеллектуальной книги, – 1999. – с. 66

According to J.Austin, the verbs *benir* "to bless" and *maudire* "to curse" can be attributed to the basic explicit performatives in the texts of French good wishes and curses only in the first person singular.

Among the many examples of French good wishes and curses that we have identified, there are very few cases where these verbs would be used in the first person. Basically, these texts use the impersonal constructions *beni soit* and *maudit soit*, where the modality that is necessary in a particular communicative situation is fully conveyed.

The verbs *benir* "to bless" and *maudire* "to curse" are performative in essence, and no matter in which person they are used in the text, they do not lose their meaning.

The definition of implicit performatives is given by a non-descriptive statement devoid of a performative verb, because they meet the main criterion of performativity-equiactionality.[22]

For example, the curse *malheur à votre tête* – "woe on your head" can be attributed to implicit performatives, since this expression does not grammatically correspond to the explicit performative, there is no performative verb, while at the action level this turn replaces it, performing a performative function.

An analysis of the component composition of French good wishes showed that the main component in most good wishes is the word *Dieu* -God. In many texts of French good wishes, he is an invisible participant in communication.

The linguistic specificity of French good wishes is manifested in the presence of tropeic means that help to give the good wish imagery. Thus, in the texts of good wishes and curses, cases of the use of:

- metaphors: *Ami Roland, que Dieu mette ton âme dans les fleurs!*
- comparisons: *Que Dieu vous bénisse et vous fasse le nez comme j'ai la cuisse!*
- irony: *bénédiction de Saint-Roch.*

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[22] Макаров, М.Л. Основы теории дискурса / М.Л.Макаров, – Москва: ИТДГК "Гнозис", – 2003. – с. 164

- epithet: *Que Dieu lui prête longue vie! Que le haut mal le torde de douleur!*

Good wishes and curses in the framework of oral-speech discourse are usually presented as oppositional genres. We do not agree with this statement of the question. The texts of French good wishes and curses are characterized by polyfunctionality, intertextuality, interdiscursivity and intergenreality. For this reason, wishing good may not always be opposed to cursing. For example, the wish of a good morning, day, night, week, or year cannot be opposed by semantics to curses-oaths. The impossibility of their opposition is determined both by their different expressive-modal orientation, and by different situational aspects of their use.

Analyzing the structural and grammatical features of French good wishes and curses, we argue that, according to the propositional content, the utterances of the curse are divided into three types:

- performative curses-declarations: *Je maudis vraiment l'heure où je suis née*

- curses-wishes, statements such as: *Sois maudit!*

- spiteful wishes, statements such as: *Qu'il ne lui arrive jamais rien de bien!*

Performative curses-declarations are made through utterances of the curse with the use of the canonical form of the performative verb and the typical proposition *je maudis...* - I curse…

Curses-wishes are carried out through the utterance-wishes with the obligatory presence of the verb *être* in the imperative form *sois / soyez.*

Malevolence is realized through the utterance-wishes, which include in their structure the particle *que* – so that.

The types of syntactic constructs used to express curses or good wishes depend on the values they convey. In particular, elliptic sentences of the following type were recorded:

1. Nominal form expressed by the formula

1.1. Adjective bon + noun. *Bon voyage.*

1.2. Adjective (other than "bon") + noun. *Heureux anniversaire.*

1.3. Substantive (noun name). *Santé! Courage! Réussite! Succès!*

2. The verbal form expressed by the formula

2.1. Verb in the imperative form + bien. *Travaille bien.*

2.2. Verb in the imperative form. *Amuse-toi.*

2.3. Que + verb in subjonctif. *Que les années à venir soient aussi belles.*

2.4. Verb Puisse + verb in Infinitif.

The construction of the Verb Puisse + verbs in Infinitif is an exceptionally rare form and is used only in written speech.

Wishes for the birth of a child: *Bienvenue au petit Félix! Puisse son nom lui porter bonheur.*

3.5. Pourvu que + verb in Subjonctif. *En cette Saint-Valentin, je veux exprimer tout mon bonheur d'être avec toi. Pourvu qu'il dure toujours.*

In addition to elliptical sentences, the following syntactic constructions were recorded:

- repetitions: *Sois bénis papa, sois bénis maman, sois bénis mon frère, sois bénis ma soeur, reçois aujourd'hui ta bénédiction (texte de chanson);*

- syntactic parallelism: *Pensez comme un adulte, vivez comme un jeune, conseillez comme un ancien (texte d'une carte de voeux);*

- antithesis and enumeration: *Des sourires, pour chasser la tristesse.*

As a result of the conducted research, we can assert that the texts of French good wishes and curses are not characterized by an unambiguous morphological characteristic in the form of the mood form of the verb, although in the grammatical descriptions of many languages the category of wish is tied precisely to the category of mood.

As examples taken from various sources show us, in French, the meaning of a wish is not always conveyed by the category of mood, morphemic composition, or component content. Very often, the meaning of a wish is conveyed using context, intonation and tone. Let's look at some examples:

- *Seigneur, fait-elle, que Dieu vous l'accorde!* (Roman de Renard) - in this dialogue from the  Reynard the Fox, the phrase *que Dieu vous l'accorde* is a curse, the pronoun *l'* in this context replaced the word *malheur* – misfortune, and this phrase is translated in the

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context as "may God send you misfortune!", while out of context "may God send it to you".

In the following passage, the meaning of goodwill is conveyed by intonation: *En toute terre où vous irez, le Seigneur Dieu vous sera un ami vrai!* (Le Roman de Tristan et Iseut). As we can see, here the verb is used in the future indicative mood (futur simple de l'indicatif), and not in subjonctif.

As can be seen from the research materials, the lexical and grammatical arsenal of the French language for conveying different forms of wishes is diverse and variable. But, given that most of the good wishes and curses in French are formed in the subjunctive mood (subjonctif), this model can be accepted as the main, basic one, and other options as less productive.

In most cases wishes in French are formulated with the help of the particle "que" which contribute to entrance emotionality and expressiveness of the utterance:

*Que Dieu reçoive les morts et préserve les vivants!* – May God rest the dead and preserve the living!

*Que Dieu vous guide et vous ramène sain et sauf!* – May God guide you and bring you back safe and sound!

In some texts the use of a particle "que" is optional: *(Que) Dieu vous assiste! (Que) Dieu vous bénisse!*- May God help you! May God bless you!

**In conclusion,** the main conclusions and generalizations arising from the dissertation work are presented.

Good wishes and curses, being a fragment of the linguistic picture, on the one hand, reflect the fundamental foundations of the culture of the people and their attitude, on the other hand, they are called upon to regulate social relationships, develop internal human resources, and form their ideas about good and evil. Good wishes and curses in the French language can be characterized as situationally multidimensional texts that convey a system of moral and ethical ideas of the French people, give certain information about their culture and traditions, and have a wide scope of application in oral and speech discourse. Their use in oral speech, in the speech of

characters in fiction, indicates their deep penetration into the language.

Representing different culturally significant meanings, French good wishes and curses represent certain cognitive models of French cultural communication, give us information about certain behavior of native speakers of English in a particular situation in the aspect of their linguistic picture of the world, and thus complement the conceptual picture of the world.

The French people living in a secular state follow the rules of etiquette and tradition. Along with this, the Catholic Church plays an important role in the life of the French, as evidenced by the texts of prayers-wishes, as well as good wishes, where God, Jesus and the Virgin Mary are mentioned.

One of the first written monuments containing good wishes and curses is the Bible. And most of all curses are recorded in the old Testament, and good wishes in the new Testament. Many biblical good wishes and curses have not lost their relevance, their functioning in various situations of communication does not change, many of them are used in literary monuments, and continue to be used in one form or another in the texts of prayers-good wishes and in colloquial speech.

French good wishes and curses reflect a certain layer of French folk culture, consisting of numerous elements of different times. From the good wishes and curses revealed in medieval texts, a certain part has fallen out of use, some texts have turned into historicisms and archaisms, some have passed into passive vocabulary, some are still used today.

The semantic load of French good wishes and curses varies from the direct meaning of the lexical units that make up it to the metaphorical or emotionally-compressive, sometimes not correlated with the meaning of the text used.

Good wishes and curses represent an ancient and peculiar layer of vocabulary based on the magic of the word. Their emergence and functioning are conditioned by the consciousness of a person, his belief in the power of the word. They have a fairly wide synergistic range: some good wishes and curses have great synergistic power,

enhanced by context and nonverbal means of expression (gaze, gesture, facial expressions, intonation), some of them are relatively neutral, to the extent of their interjection use. A large number of French good wishes and curses quoted in the Bible, as well as in fairy tales, legends and ancient epics are not registered in lexicographic sources, which creates certain difficulties in their identification, recording and analysis.

Good wishes and curses in French are addressed to elements of the supernatural level and at the same time are tied to the phenomena and situations of everyday life.

Good wishes and curses in French discourse, in most cases, are addressed to people, but there were also recorded cases when these wishes were addressed to animals, objects and abstract concepts.

Good wishes in the French language can be attributed to one of the varieties of stable formulas of speech etiquette. They are mainly situational, they are characterized by contextual attachment to event processes. Among them, we single out good wishes - greetings and farewells, traditional ritual good wishes, good wishes with mythical - symbolic meanings, prayers - good wishes.

The main functions of French good wishes are communicative and consolidating. They help strengthen interpersonal relationships and facilitate communication.

Curses in French are used most often in biblical and religious texts, in artistic discourse, especially in medieval poems, fairy tales and heroic epics. The curses recorded in the author's texts were mainly created on the basis of biblical and commonly used usages, according to the same structural models and similar semantics. In most cases, French curses are used as emotives and expressives that enhance the modality of the text of the oral-speech genre. Hence the linguistic specificity of French curses is manifested in the presence of such tropeic means as metaphor, metonymy, epithet, antonomasia, enantiosemia, comparison, etc.

Thus, despite the fact that the main function of curses is the desire for all sorts of troubles and misfortunes, there are grounds for a more expanded understanding of their functional and pragmatic specifics, namely: moral-edifying; sworn; emotive-expressive. The

texts of French good wishes and curses differ in volume, structure and semantic content. These texts can be described as transmitters of certain positive or negative emotional states or as demonstrations of personal attitudes towards others.

The lexico-semantic and structural-grammatical features of French good wishes and curses are in direct proportion to the pragmatic attitudes of the communicants and are a consequence of the implementation of the speaker's communicative attitudes.

Most of the good wishes and curses in French are formed in the subjunctive mood - subjonctif, so we accept this model as the main, basic, and other options as less productive.

The main provisions of the dissertation are reflected in the following publications of the author:

1. Благопожелание как иллокутивный акт и его когнитивно-дискурсивные разновидности // – Russia: Philology International scientific journal, – March, – 2019. № 2 (20), – c.55-59. URL: http://en.sciphilology.ru/f/philology_no_2_20_march.pdf

2. Лингвистическая точка зрения на благопожелания в русском и французском языках // – Naxçıvan: Naxçıvan Universiteti, Elmi əsərlər,– 2019. № 1 (12), – s.103-108.

3. Бог как основная доминанта в речевом акте благопожеланий и проклятий во французском и русском языках // – Bakı: Azərbaycan Milli Elmlər Akademiyası. Nəsimi adına Dilçilik İnstitutu. Tədqiqlər, – 2019. № 2, – s.73-77.

4. Мотивы речевого акта благопожеланий во французском языке // – Bakı: Azərbaycan Milli Elmlər Akademiyası. Əlyazmalar İnstitutu. Filologiya məsələləri, – 2019. № 6, – s. 44-49.

5. Разновидности иллокутивных актов благопожелания во французском языке // – Bakı: Dil və ədəbiyyat. Beynəlxalq elmi-nəzəri jurnal, – 2019. № 2, – s. 34-37.

6. Синтаксическая структура эллиптических форм благопожеланий во французском языке // – Bakı: Azərbaycan Milli Elmlər Akademiyası. Əlyazmalar İnstitutu. Filologiya məsələləri, – 2019. № 5, – s. 67-73.

7. Особенности речевого акта проклятия в мировом фольклоре и народных поверьях // – Bakı: Azərbaycan Milli Elmlər Akademiyası. Əlyazmalar İnstitutu. Filologiya məsələləri, – 2019 № 7, – s. 14-19.

8. Теория речевых актов Дж.Остина и Дж.Серля // – Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2019. № 2, – s. 141-145.

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