

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE PHRASEOLOGY OF FRENCH AND AZERBAIJANI  
FAIRY TALES**

Speciality: 5714.01 – “Comparative-historical and  
comparative-typological linguistics”

Field of science: Philology

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## GENERAL CHARACTERISTICS OF THE RESEARCH

### **The relevance of the research and degree of elaboration.**

The tandem of language and culture is one of the most relevant directions of modern linguistics. Fairy tales, which constitute an integral part of universal culture, are also an important and valuable component of the spiritual heritage of every nation. They reflect the history of humanity, its moral and ethical values, as well as human psychology. Above all, it is language that creates the magical atmosphere of a fairy tale. Therefore, the linguistic study of fairy tales is inevitable. Such studies are of great importance both for investigating the characteristics of folk spoken language and from the perspective of comparative-typological linguistics.

Fairy tales represent one of the oldest layers of oral folk literature, while phraseology is one of the most valuable treasures of a national language. Both constitute an integral part of our intangible cultural heritage. French and Azerbaijani fairy tales have been studied separately by various researchers. For example, French fairy tales have been studied by Nicole Belmont, Jean-Jacques Vincensini, and Françoise Morvan, whereas Azerbaijani fairy tales have been investigated by Firidun bey Kocharli, Hanafi Zeynalli, Mammadhuseyn Tahmasib, and others.

Phraseological units constitute a broad linguistic phenomenon in both the Azerbaijani and French languages. Phraseology has been the subject of research by many linguists, and numerous scholarly works have been devoted to this field. Among the prominent scholars who have contributed to the study of phraseology are Charles Bally, Ferdinand de Saussure, Mammad Taghiyev, F.Huseynov, I.Hamidov, A.Mammadli, and others.

The reflection of the people's perception of the world in fairy-tale texts makes the linguistic analysis of mythological texts particularly relevant. Such an analysis is also of great importance from the perspective of cognitive linguistics. The phraseological units used in fairy tales reflect the mentality of the people and, in particular, the worldview of the French and Azerbaijani nations. It should also be noted that most comparative studies and dissertations

have focused on phraseological expressions, phraseological units, proverbs, and sayings in Azerbaijani-English, English-Azerbaijani, Azerbaijani-Russian, and Russian-Azerbaijani. Taking all the above-mentioned facts into consideration, as well as the fact that the phraseology of French and Azerbaijani fairy tales has not previously been studied from a comparative perspective, it can be concluded that the comparative study of the phraseology of French and Azerbaijani fairy tales is of considerable scientific relevance.

**The object and the subject of the research.** The object of the research is phraseological units used in French and Azerbaijani fairy tales, while the subject of the research is the axiological and comparative-typological analysis of phraseological units used in French and Azerbaijani fairy tales.

**The aim and objectives of the research.** The main aim of the research is the comparative-typological study and analysis of phraseological units used in the folktales of the French and Azerbaijani languages. Thus, considering the main aim of the research the following tasks are expected to be completed:

- to review existing theories in this field and create a theoretical framework.

- to identify the similar and different features of French and Azerbaijani fairy tales.

- to find out the usage of phraseological units in French and Azerbaijani fairy tales.

- to classify phraseological units in French and Azerbaijani fairy tales into groups according to their component composition.

- to clarify the semantics of phraseological units used in French and Azerbaijani fairy tales, to determine their cultural functions, and to analyze the moments that reflect the national and cultural values of the two nations.

- to carry out lexical-semantic and functional-pragmatic analysis of phraseological units used in French and Azerbaijani fairy tales.

**The research methods.** The following methods have been used in the research: descriptive, comparative-contrast, historical-comparative and axiological:

- the descriptive method is used to study French and Azerbaijani phraseological units in a complex form.

- the comparative-contrast method allows us to determine the similar and different aspects in the lexical-semantic composition of phraseological units.

- the historical-comparative method makes it possible to determine the etymology of the studied phraseological units and the path of their semantic evolution over the centuries.

- the axiological approach method reveals the national and cultural characteristics of the French and Azerbaijani people.

- the semantic-analysis method is used to identify the semantic nuances, as well as the synonymous and antonymous features of phraseological units used in French and Azerbaijani fairy tales.

- the discourse method is used to study the way of thinking, ideology, and values of the French and Azerbaijani peoples.

- the contextual method makes it possible to clarify the meanings of phraseological units used in French and Azerbaijani fairy tales.

**The key points of research defence.** The following key points are the subject of the research defence:

- The texts of the French and Azerbaijani fairy tales can be evaluated as the oldest and most important part of the world's national landscape, and the phraseological units used in the texts of French and Azerbaijani fairy tales can be assessed as the oldest and least changing part of the world language landscape.

- There are fairy tales in the French and Azerbaijani languages with the same storyline.

- Equivalent phraseological units were identified in the French and Azerbaijani fairy tales. The lexico – semantic similarity of these units indicates that the associative-figurative thinking of the speakers of the French and Azerbaijani languages is the same or similar.

- In both researched languages, there are phraseological units distinguished by their national diversity, which are not in the compared language. These phraseological units are explained by the individuality of the historical experience of the French and Azerbaijani people, as well as the originality of their way of thinking;

- The different phraseological images used in the French and Azerbaijani fairy tales play an important role in the formation of the national language landscape of both languages.

**The novelty of research.** The scientific novelty of the research is ensured by the formulation of the problem. Thus, the French and Azerbaijani fairy tales and the phraseological units used herein have not been the subject of comparative research until now. During the research, for the first time, the texts of the French and Azerbaijani fairy tales are studied comparatively, the phraseological systems of the two languages with different systems are reconciled and compared in the framework of fairy tales, and their similar and different features are revealed, and as a result, an axiological analysis of the phraseology of the French and Azerbaijani fairy tales is carried out.

**The theoretical and practical significance of the research.** The theoretical significance of the study is that the comparative-typological analysis of phraseological units used in the French and Azerbaijani fairy tales is outstanding material for comparative linguistics and phraseology.

The results of the research can be used in practical French language classes, as well as in lexicology, semasiology, stylistics of French and Azerbaijani languages, language history, cognitive linguistics, ethnolinguistics, world literature, folklore studies, special seminars on contrastive lexicology and contrastive phraseology. It can also be a good tool for preparing French-Azerbaijani / Azerbaijani-French phraseological dictionaries.

**Approbation and application.** The main scientific results of the research were presented at national and international scientific-practical conferences recommended by the Higher Attestation Commission, and articles were published in various scientific journals published in the country and abroad.

**The name of the institution where the dissertation work was conducted.** The research was conducted at Ganja State University in the Department of Azerbaijani language.

**The volume of the structural parts separately and the total volume of the research with the characteristics.** The dissertation consists of an introduction, three chapters, a conclusion and a list of

used literature. Introduction 7 pages – 12907 characters, Chapter I 35 pages – 65898 characters, Chapter II 43 pages – 72854 characters, Chapter III 27 pages – 43708 characters, conclusion 3 pages – 5888 characters. The dissertation work, excluding the list of used literature, consists of a total of 130 pages – 201255 characters.

## THE MAIN CONTENT OF THE WORK

In the "**Introduction**" part of the research paper relevance and degree of collaboration, scientific novelty, aims and objectives of the research are identified and a systematic approach to the object, theoretical and practical significance, as well as approbation and structure is described.

The first chapter of the research paper entitled "**Scientific Foundations of the Research**" is divided into five subsections. In the first sub-chapter, "**Origin and Development of Phraseology**", the organisation and semantic-structural features of phraseological units in the French and Azerbaijani languages are discussed typologically. The comparative study of phraseological units in the Azerbaijani and French languages is also important because such a study helps determine the regularities of those languages and form a correct idea about their lexical-semantic development.

F. de Saussure and S.Balli should be specifically mentioned among the first researchers of phraseological units. Thus, F. de Saussure and his student S.Balli separated phraseology as an independent branch of lexicology and thereby encouraged the study of phraseology in a theoretical aspect. The theoretical foundations of phraseology were laid at the end of the nineteenth century. In his work published in 1897, the French scholar Michel Bréal discussed word combinations which he referred to as *formules*, *locutions*, *groupes articulés* emphasizing in particular that they possess stable yet imprecise semantics.<sup>1</sup> The above-mentioned scholars made valuable contributions to the development of phraseology as a field of linguistic inquiry. However, as noted above, special emphasis

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<sup>1</sup> Bréal, M. Essai de sémantique (Science des significations) / M.Bréal. – Paris: Hachette, – 1924. – 378 p.

should be placed on the contribution of the Swiss linguist Charles Bally, who played a decisive role in the establishment of phraseology as an independent branch of linguistics.

In his book *Traité de Stylistique française*, published in 1909, Charles Bally was the first linguist to introduce the term phraseology into linguistic scholarship and to provide the first definition of a phraseological unit.

The Swiss scientist identifies four types of word combinations:

1. Free combinations.
2. Usual combinations.
3. Phraseological series.
4. Phraseological unity.

Thus, the combination of words Bally distinguishes by the degree of stability. However, in his later work Bally is considered the usual combinations and phraseological series as intermediate types of combinations and distinguishes only two groups of combinations: a combination of free and phraseological unity and focuses on them.<sup>2</sup>

After Charles Bally, in Europe, some scientists have considered the issues of phraseology. However, even though there were well-known linguists such as F. de Saussure, A.Séchevye, and J.Boer<sup>3</sup> among them, none of them had published a fundamental work solely devoted to phraseology.

Based on our research, it can be concluded that particular attention to phraseology was given within the Soviet school of linguistics. In 1931, the Soviet linguist Yevgeny Polivanov emphasized the importance of phraseology, stating that “*the relationship of phraseology to lexicology is analogous to the relationship of syntax to morphology*”. Y.I.Polivanov argued that, in terms of their structure, phraseological units are comparable to

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<sup>2</sup> Bréal, M. *Essai de sémantique (Science des significations)* / M.Bréal. – Paris: Hachette, – 1924. – 378 p.

<sup>3</sup> Boer, C. *Essais de syntaxe du français moderne* / C.Boer. Vol. I. Groningen: – Paris: Noordhoff, – 1922. – 131 p.; Saussure, F. *Cours de linguistique générale* / F.Saussure. Publié par C.Bally et A.Sechevaye avec la collaboration de A.Riedlinger. – Lausanne-Paris: Payot, – 1916. – 336 p.; Sechevaye, A. *Locutions et composés* // *Journal de psychologie normale et pathologique*, – 1921. vol. 18, – pp. 654-675.

syntactic units, whereas in terms of their semantic properties, they are comparable to lexical units.<sup>4</sup>

The terms *locution*, *idiome*, and *expression*, commonly used in the European linguistic tradition, as well as such terms as *stable word combination*, *phraseologism*, and *phraseological unit*, widely employed in the Soviet school of linguistics, are often used interchangeably in different studies. This terminological diversity creates certain difficulties in linguistic research. Even scholars working within the same country hold different views on this issue. For example, among Azerbaijani scholars specializing in phraseology, S. Jafarov uses the terms *idiom*, *idiomatic expressions*, and *set expressions*<sup>5</sup>, S.Murtuzayev uses the term *phraseological units*,<sup>6</sup> whereas H.Bayramov employs the terms *phraseological combinations*, *phraseological unions*, and *phraseological fusions* proposed by Viktor Vinogradov.<sup>7</sup> With regard to this issue, M.F.Chernov, who studied the phraseology of the Chuvash language, expressed his views on Vinogradov's classification. According to the scholar, the classification proposed by Vinogradov concerns the internal classification of phraseological units. Chernov grouped all phraseological units into a single category, referring to them as *idiomatic combinations* or *idiomatic phraseological units*, and suggested that the differences between them should be explained by the degree of idiomatization.<sup>8</sup>

In the second subsection entitled ***“The analysis of phraseological units in the axiological aspect”*** regularities and peculiarities of linguistic phenomena during the comparison of phraseology in terms of values in both languages, issues of existing

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<sup>4</sup> Поливанов, Ю.И. Круг современных проблем современной лингвистики // – Москва: Русский язык в советской школе, – 1929. № 1, – с. 57-62.

<sup>5</sup> Cəfərov, S. Müasir Azərbaycan dili. Leksika / S.Cəfərov. – Bakı: Maarif, – 1970. – 236 s.

<sup>6</sup> Murtuzayev, S. M.F.Axundovun komediyalarının dil və üslub xüsusiyyətləri / S.Murtuzayev. – Bakı: Azərnaşr, – 1962. – s.62-105.

<sup>7</sup> Bayramov, H.A. Azərbaycan dili frazeologiyasının əsasları / H.A.Bayramov. – Bakı: Maarif, – 1978. – 176 s.

<sup>8</sup> Azərbaycan nağılları: [5 cildə] / tərt. ed. M.H.Təhmasib – Bakı: Azərbaycan SSR EA, – c. 1. – 1960. – 328 s., – s.85-86.

phraseological units enabling the promotion of national values transmitted from generation to generation will be highlighted. As is known, there are phonetic, morphological, lexical, syntactic, etc. levels that characterize the language in general and provide ample opportunities to learn it comprehensively. However, it is in the phraseology of each language that the people's worldview, uniqueness, historical and cultural heritage, and national characteristics are reflected more fully and clearly. However, it is precisely in the phraseological system of a language that the worldview of a nation, its identity, historical and cultural heritage, and national characteristics are reflected most comprehensively and vividly. In this regard, N.F.Seyidaliyev writes: *"Phraseological units, regarded as a distinct layer of the vocabulary of a language, can be compared to a mirror reflecting the life, everyday practices, customs, and traditions of every nation"*.<sup>9</sup>

Axiology is the science of values from the Greek word *also* (value) + *logos* (word, science). Axiological linguistics is based on V. von Humboldt's idea that the "soul of the people" is manifested in language. The main research object of axiological linguistics is the conceptualization of the national values of the people in the language. *"Axiological linguistics concentrates its attention on the linguistic embodiment of the features of the conceptualization of reality in the language and the universals that express separate meanings."*<sup>10</sup>

The description and analysis of phraseological units from an axiological perspective provide broad opportunities for understanding the system of values of any nation. It is not without reason that, in recent years, considerable attention has been devoted to this area, resulting in a number of noteworthy studies and scholarly observations. In Azerbaijan, Kamal Abdulla has conducted significant research on this issue. In his works, the scholar analyzes

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<sup>9</sup> Seyidəliyev, N.F. Azərbaycan dastan və nağıl dilinin frazeologiyası: / filologiya üzrə elmlər doktoru dis. / – Bakı, 2007. – 264 s., – s.10.

<sup>10</sup> Юнусова, Р.Д. Аксиология фразеологизмов со значением «гостеприимство» в русском и татарском языках: / дисс. на соискание ученой степени канд. фил.наук. / – Казань, 2009. – 157 с., – с.7.

many phraseological expressions used in the Azerbaijani language from an axiological perspective, thereby providing new insights into a number of linguistic and cultural issues. According to Kamal Abdulla, many expressions used in our language are closely connected with the belief system of the Azerbaijani people: *“The hero of the epic compares his brother to the mountain, to the water... It should also be noted that, at its core, this comparison must be rooted in a real belief, however naïve that belief may be”*.<sup>11</sup>

In the third sub-chapter entitled ***"On the linguistic analysis of French and Azerbaijani fairy tales"*** determining the role of phraseological units in revealing the idea-content of fairy tales in terms of the requirements of linguistics and exploring their meaning and content possibilities is intended.

Based on our research, it can be concluded that fairy tales have been the focus of attention of folklorists in scientific circles, whereas linguists have done little with the linguistic analysis of these texts. V.Y.Propp's name should be specially mentioned among the researchers of fairy tales. The scholar's works “Morphology of the Folktale” (1928) and “The Historical Roots of the Magic Tale” are among the most influential studies in this field. Vladimir Propp classifies magic fairy tales according to their structural components and divides all fairy-tale characters into seven groups:

1. The villain: dragon, giant, witch, etc.;
2. The donor: a magician or other supernatural helper;
3. The helper: any animal or assisting creature;
4. The sought-for person (or the princess and her family): the king, the queen, the princess, or the hero's parents;
5. The dispatcher: the king or the queen;
6. The hero;
7. The false hero (traitor).<sup>12</sup>

The number of studies devoted to the linguistic analysis of Azerbaijani fairy tales is relatively limited. In 2007, two doctoral

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<sup>11</sup> Abdulla, K.M. *Sirr içində dastan və yaxud gizli Dədə Qorqud* / K.M.Abdulla. – Bakı: Elm, Yeni Nəşrlər Evi, – 1999. – 288 s., – s.48.

<sup>12</sup> Пропп, В.Я. *Морфология волшебной сказки. Исторические корни волшебной сказки* / В.Я.Пропп. – Москва: Лабиринт, – 1998. – 511 с.

dissertations on this topic, including both fairy tales and epics, were defended. In her dissertation entitled *The Language of Azerbaijani Fairy Tales and Epics*, S.A.Abdullayeva examined the lexical-semantic and stylistic features of Azerbaijani fairy tales and epics, as well as the onomastic units, postpositions, and borrowed words used in these texts. In his doctoral dissertation entitled *The Phraseology of the Language of Azerbaijani Epics and Fairy Tales*, N.F.Seyidaliyev investigated the lexical-grammatical and stylistic-functional characteristics of the phraseological units occurring in Azerbaijani epics and fairy tales.

In the fourth subchapter entitled ***"The Structure of French and Azerbaijani fairy tales"***, the aim is to reveal the lexical-semantic similarities of phraseological units in the fairy tales of both nations, to give a complex description of phraseological units, and to determine their functions in the text by the means of comparative and lingucultural analysis. First of all, the structure of the French and Azerbaijani fairy tales should be analyzed to compare them.

In order to compare French and Azerbaijani fairy tales, it is first necessary to determine their structural characteristics. In this regard, O.Aliyev writes: *"A comprehensive study of fairy tales becomes possible only after each of their different plot components has been systematically examined separately. Only in this way is it possible to identify the common and distinctive features of different folklore genres, determine the boundaries between these genres, and clarify the characteristic features of each of them"*.<sup>13</sup>

According to N.Roşianu, works belonging to the folklore genre, including fairy tales, possess a stereotyped structure. Over time, such works develop certain "common places," which gradually become fixed verbal formulas<sup>14</sup>. The "common places" referred to by Roşianu include the conventional opening and closing formulaic expressions found in the fairy tales of many nations throughout the world.

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<sup>13</sup> Əliyev, O. Azərbaycan nağılları: janr, süjet və obraz problemləri / O.Əliyev. – Bakı: Elm və təhsil, – 2019. – 304 s., – s.17.

<sup>14</sup> Рошияну, Н. Традиционные формулы сказки / Н. Рошияну. – Москва: Наука, – 1974. – 336 с., – с.53.

Yusif Vezir Chamanzaminli regarded traditional formulaic expressions as an essential ornament of fairy tales: *“Fairy-tale literature has its own distinctive manner of expression. Its beauty lies in its characteristic language, phraseology, and sentence patterns. If those engaged in the study of folklore overlook this point, all their efforts will be in vain”*.<sup>15</sup>

Both French and Azerbaijani fairy tales begin with traditional opening formulaic expressions. The primary purpose of these opening formulas is to arouse the listeners' interest in the fairy tale. To achieve this, a variety of linguistic devices are employed in the opening formulas. As a rule, these expressions provide the reader or listener with information about the time and place in which the events of the fairy tale occur, while at the same time creating a sense of intrigue that captures their attention.

In the middle of the fairy tale, medial formulaic expressions are used. In Azerbaijani fairy tales, these formulas serve to further increase the listener's interest, whereas in French fairy tales they are mainly used to maintain and test the listener's attention.

As a rule, both French and Azerbaijani fairy tales conclude with closing formulaic expressions. The opening and closing formulas are repeated from one fairy tale to another and gradually become established as phraseological units, entering the phraseological stock of the languages examined in this study. A more detailed discussion of these issues is presented in the third chapter of the dissertation.

The fifth section of the chapter is entitled ***“The Main Archetypes of French and Azerbaijani Fairy Tales”***. The term *archetype* (from the Greek *arche* – “origin” and *typos* – “image” or “model”) denotes an original pattern or prototype. This term was introduced into scholarly discourse by Carl Gustav Jung, who wrote: *“Countless observations have shown that myths and fairy tales in world literature contain the same motifs regardless of where and when they originated. The same motifs can also be found in people's*

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<sup>15</sup> Çəmənzəminli, Y.V. Azərbaycan nağıllarının əhval-ruhiyyəsi: [3 cildə] / Y.V.Çəmənzəminli. – Bakı: Avrasiya Press, – c. 3. – 2005. – 439 s., – s.277-278.

*fantasies, dreams, delusions, and reveries. I refer to these typical images and their associations as archetypal ideas”.*<sup>16</sup>

According to H.V.Guliyev, *“Although the anthropological school, which is closest to the principles of archetype theory, explains the similarity of plots and motifs by the existence of common patterns through which people perceive the world, archetype theory has provided a broader and more conceptual framework for explaining these issues within the context of the study of human psychology. Moreover, research on archetypes has demonstrated that such similarities are manifested in the folklore and literature of different nations”.*<sup>17</sup>

As a result of our research, it was established that French and Azerbaijani fairy tales share many common features. In some cases, the plots of certain fairy tales coincide almost completely.

*The main provisions and materials of the second chapter are presented in the following publications author.*<sup>18</sup>

The second chapter of the dissertation is entitled **“Classification of Phraseological Units Used in French and**

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<sup>16</sup> Jung, C.G. Anılar, düşler və düşüncələr (Çeviren: İris Kantemir) / C.G.Jung. – İstanbul: Can Sanay yayınları, – 2012. – 330 s., – s.327.

<sup>17</sup> Quliyev, H.V. Müdrik Qoca arxetipinin semantik strukturu və paradiqmaları / H.V.Quliyev. – Bakı: Elm və təhsil, – 2016. – 216 s., – s.14.

<sup>18</sup> Məmmədova, N.S. Azərbaycan və fransız nağıllarında süjetlərin leksik-semantik oxşarlığı // Karabağ Uluslararası Sosial və Beşəri Bilimlerde Modern Araştırmalar Konqresi, – Bakı: AMEA Folklor İnstitutu, Nizami Gəncəvi adına ədəbiyyat İnstitutu, Qafqazşünaslıq İnstitutu, Nəsimi adına Dilçilik İnstitutu, ADPU, – 17-19 iyun, – 2021, – s. 316-317.; Azərbaycan və Fransız dilçiliyində frazeologiyanın tədqiqi məsələləri // 6. Uluslararası Ekonomi və Sosial Bilimler Konferansı, – Kipr Elm Universiteti: – 18-19 sentyabr, – 2021, – s.22-23.; Fransız və Azərbaycan nağıllarının əsas arxetipləri // “Təhsil, tədqiqat və innovasiyanın vəhdəti” mövzusunda doktorant və magistrantların IV Respublika elmi konfransı. Magistrant və doktorantların IV Respublika konfransı, – Naxçıvan, – 29 aprel, – 2022, – s.300-304.; Сопоставительное изучение фразеологических единиц в Азербайджанских и Французских сказках на лингвокультурологическом уровне // – Социально-правовые аспекты языковой политики РФ: опыт сохранения и продвижения языков народов России и мира, – Махачкала, – 15 май, – 2025, – с.28-33.; Formulas of Space and Time in French and Azerbaijani Fairy Tales // International Conference on “Second language teaching/acquisition in the context of multilingual education”, – Georgia: – 24-25 October, – 2025, – pp.316-323.

**Azerbaijani Fairy Tales According to Their Component Structure**". This chapter discusses the parallels identified between the French and Azerbaijani languages, fairy tales with similar and different plots, their common and distinctive linguistic features, as well as a comparative study and analysis of the phraseological units used in these fairy tales.

The first section of the chapter is entitled ***"Phraseological Units Containing Somatic Components"***. This section examines the classification of phraseological units and analyzes their characteristic features. It also provides a classification of idioms, proverbs, sayings, and aphoristic expressions found in French and Azerbaijani fairy tales.

Phraseological units containing somatic components are formed with the participation of lexemes denoting parts of the human body. Such phraseological units constitute one of the most significant layers of the phraseological stock of both French and Azerbaijani, the two languages investigated in this dissertation. This observation was also confirmed by the analysis of the fairy tales. The results of our research demonstrate that phraseological units containing somatic components constitute the largest group in both French and Azerbaijani fairy tales. However, the collected material also indicates that, despite their abundance in both languages, equivalent phraseological units are extremely rare. This can be readily explained by the fact that each nation responds differently to events occurring in society and expresses its emotions in its own distinctive way. Consequently, different components occur with varying frequency in the phraseological units of the two languages, while some components are used only rarely or are entirely absent.

The second sub-chapter, ***"Phraseological units containing religious words"*** is intended to be devoted to clarifying the issues of phraseological units containing numbers found in the tales of both peoples, their national uniqueness, polysemy, and stylistic activity.

The religious beliefs of the French and Azerbaijani people are reflected in French and Azerbaijani fairy tales and phraseological units containing religious words are recorded in both languages.

First of all, let's consider the phraseological units formed by the lexeme "Dieu" – "God". There are six phraseological units with this lexeme in French.

- Dieu soit loué – “Praise be to God”: *“Dieu soit loué, s’écriait-elle un moment après, ce sont mes frères”* (“La Barbe bleue”. Ch.Perrault);

- Dieu le veuille – God willing: *“Dieu le veuille, répondit la Reine...”* (“Riquet à la houppe”. Ch.Perrault) and etc. In French fairy tales, the lexeme Dieu (“God”) is, in many cases, replaced by the lexemes Ciel or Cieux (“Heaven” or “the Heavens”). In Azerbaijani fairy tales, phraseological units containing the lexeme Allah occur much more frequently. Such phraseological units indicate that the Azerbaijani people turn to the Almighty in every situation – whether in times of joy or hardship, or even in ordinary everyday circumstances. For example:

- Allaha (çox) şükür – “Praise be to God”: “Praise be to God, you possess wealth and glory” (Qəmər);

- Allah kölgəsini üstümüzdən əskik eləməsin – “May God never withdraw His protection from us”: “Peri Sultan was a very merciful khan. May God never withdraw His protection from us” (Dərzi şagirdi Əhməd), etc.

In the third sub-chapter entitled ***"Onomastic phraseological units"***, the aim is to follow the semantic and structural development of the religious phraseological units used in the fairy tales of both peoples and to discuss in detail some of their similarities and differences.

The phraseological units made of toponyms and anthroponyms are used in French and Azerbaijani fairy and they are rich in terms of cultural-historical information. Interesting examples in both compared languages cause our notice.

The formation of a great number of phraseological units is related to the name of our prophets. This will be discussed in the paragraph dedicated to religious phraseological units.

Let us consider phraseological units containing toponyms that occur in French fairy tales:

- l'eau de la Reine de Hongrie ("Hungary Water" or literally "the Water of the Queen of Hungary"), the name of a well-known perfume: "On lui frotte les tempes avec de l'eau de la Reine de Hongrie; mais rien ne la faisait revenir." In the fairy tale Sleeping Beauty, this sentence may be translated into Azerbaijani as follows: "Her temples were rubbed with Hungary Water, but nothing could bring her back to consciousness." (La Belle au bois dormant, Charles Perrault). In Azerbaijani fairy tales, one may find expressions such as:

- burada mənəm Bağdadda kor Xəlifə ("Here I am – the Blind Caliph of Baghdad"), referring to an arrogant or conceited person: "Belə buz yazıb buzov çıxartmışam, daha nə bilim, burada mənəm Bağdadda kor Xəlifə" etc.

A considerable number of phraseological units are also formed from the names of prophets. These are discussed in the section devoted to religious phraseological units.

In the fourth sub-heading "**Phraseological units with a numerical component**" the methods and functions of the units with numbers are compared in French and Azerbaijani fairy tales.

Numbers exist in the language of every nation, and in addition to expressing quantity, they create different symbols and connotations. Sometimes symbols can have different meanings in different nations, which can be explained by the difference in the cognitive ability of one or another language community in the process of language encoding.

French and Azerbaijani fairy tales begin with the phrase "one": *Il était une fois – once upon a time ...*

Many phraseological units contain the number "one" in Azerbaijani fairy tales (16 units were recorded).

- donuzdan bir tük də qopartmaq qənimətdir ("Even pulling a single bristle from a pig is considered a gain"), referring to deriving benefit, however small, from an otherwise unpromising situation: "Donuzdan bir tük də qoparmaq qənimətdir" (Tələtin nağılı), etc.

The fifth section of the second chapter entitled "**Phraseological units with zoonym component**" analyzes the development of phraseological units with zoonym components in French and Azerbaijani fairy tales.

Phraseological units containing zoonyms are found in many languages. These expressions originated from the close relationship that has existed between human beings, nature, and the animal world since ancient times. An interesting observation is that phraseological units containing zoonyms are almost absent in French fairy tales. In the material analyzed, only one phraseological unit containing the zoonym *hibou* (“owl”) was identified: *crier en hibou désespéré* – “to cry out like a desperate owl”: “En entrant dans un grand bois, si matin qu’il ne voyait qu’à peine son chemin, il entendit un hibou qui criait en hibou désespéré” (“La Belle aux cheveux d’or”. Mme d’Aulnoy).

In contrast, Azerbaijani contains a considerable number of phraseological units with zoonymic components. The zoonyms most frequently involved in the formation of phraseological units are “dog”, “horse”, “goat”, “snake”, “cat”, “crow”, “bird”, and “hen”.

Phraseological units containing the lexemes “*it/köpək*” (dog) (5 units):

- *it günü* – “a life of hardship; a miserable life”: “Onların günü *it günü* idi” (“*Şirzad*”);

Phraseological units containing the lexeme “*ılan*” (snake) (3 units):

- *ılan ağzından qurtarmaq* – “to escape from an extremely dangerous situation”: “*Bizi ilan ağzından qurtarmısan*” (“*Naxırçı oğlu Eyvazın nağılı*”);

Phraseological units containing the lexeme “*at*” (horse) (2 units):

- *at oynatmaq* – “to display one's bravery or prowess”: “*Kəbindən sonra mən gərək sənin üçün pəhləvan paltarı geyinib ata minib camaatın qabağında at oynadım*” (“*Qara Vəzir*”);

Phraseological units containing the lexeme “*keçi*” (goat) (2 units):

- *keçi can hayında, qəssab piy axtarır* – “everyone is concerned only with his own interests”: “*Eh keçəl, keçi can hayında, qəssab piy axtarır*” (“*Eloğlu*”);

*The main provisions and materials of the second chapter are presented in the following publications author.<sup>19</sup>*

In the first subsection of the chapter – **"National-cultural factor in the formation of phraseological imagery of French and Azerbaijani fairy tales"**, consists of 6 paragraphs. In the first paragraph of the chapter, entitled **"National-cultural factor in the formation of phraseological imagery in French and Azerbaijani fairy tales"**, all materials related to the topic are filtered through scientific-theoretical analysis, and generalizations are made based on new scientific results.

The phraseological system of each language is closely related to the history, culture, customs, and character of the people who speak this language. More than other language levels, the phraseological layer of the language contains the way of thinking and moral values of the people. The wisdom, sagacity and mentality of the folk concentrated in phraseological units, demonstrate the folk–language connection very well. National-cultural characteristics, including realities, influence the formation of lacunar phraseological units. As a result of the comparative study of the phraseology of French and Azerbaijani fairy tales, we can say that there are more phrases in the two languages that have no equivalent in the language being compared. Such phraseological units are called "lacunar" (in French "lacune" – "gap") expressions in linguistics.

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<sup>19</sup> Məmmədova, N.S. Tərkibində dinlə bağlı sözlər olan frazeoloji vahidlər // – Bakı: AMEA M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2022. №9, – s.21-30.; Соматические фразеологизмы во французских и Азербайджанских сказках // – Польша: Collogium journal, – 2022. №31(154), – с. 67-72.; Структурно-семантические особенности Число содер жащих фразеологических Единиц, используемых во французских и Азербайджанских сказках // – Российская Федерация, КБР: Научные известия, – 2022. №30, – с.36-42.; Fransız və Azərbaycan nağıllarında işlənən frazeoloji vahidlərin komponent tərkibinə görə müqayisəli-tipoloji təsnifatı // – Bakı: ADPU xəbərlər, Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, – 2023. №1(71), – s. 9-18.; Structural-semantic analysis of zoonym-containing phraseological units used in French and Azerbaijani fairy tales // Fifteenth International Eurasian Conference on Language and Social Sciences (ECLSS2023), – Lithuania, Vilnius, – 2023, – pp.42-44.; Phraseologisms with a Zoonym Component (Based on Azerbaijani and French Fairy Tales) // – New York: Best journal of innovation in science, research and development, – 2024. Vol. 3, issue 9, – pp.54-59.

Lacunarity in language has been studied by M.Gallio, J.P.Vine, J.Darbelne, V.Doroshevski, Y.Sorokin, E.M.Vereshagin, I.A.Sternin, G.V.Bikova and others. The language units are divided into intralinguistic and interlinguistic lacunae by researchers. Since our research is of a comparative-typological nature, we would like to highlight the problem of interlinguistic lacunarity. I.A.Sternin and Z.D.Popova describes interlinguistic lacunarity as the *"absence of the name of a concept in one of the two compared languages"*<sup>20</sup>.

Phraseological lacunae are found in almost all languages of the world. Each language contains phraseological units that do not have pair in the compared language. *"Lacunarity is a universal category, that belongs to many world languages"*.<sup>21</sup> The main reasons for the formation of lacunar phraseological units in the language are as follows:

- features of national consciousness;
- the peculiarity of the cultural and historical development of the people;
- the way of life of the people;
- national traditions and customs, etc.

The second subtitle of the chapter entitled ***"The role of fairy tales in the formation of phraseological units"*** examines the intensity of processing of these units in French and Azerbaijani tales.

Phraseological units mostly formed under the influence of folk legends, and myths. They are found in ancient texts, examples of folklore and which makes it necessary to seek the assistance of folklorists, literary experts and historians along with linguists to study phraseology in depth.

The word "fée" – "fairy" in French fairy tales – has different meanings. In modern French, this word is used in various contexts, and it has 10 meanings: 1. fairy; 2. everyone who does housework well; 3. godfather; 4. old, ugly, cruel witch; 5. quick, fast; 6.

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<sup>20</sup> Попова, З.Д. Язык и национальная картина мира / З.Д.Попова, И.А.Стернин – Воронеж: изд. ВГУ, – 2002. – 101 с., – с.3.

<sup>21</sup> Байрамова, Л.К. Лингвистические лакунарные единицы и лакуны // – Вестник Челябинского гос.ун-та, Филология и искусствоведение, – 2011. № 25(240). Вып. 58., – с.22-27., – с. 26.

magician; 7. a woman with a lot of authority; 8. fairy tale hero; 9. favorite of the house; 10. beautiful girl.<sup>22</sup>

In the third sub-heading "**Proverbs in French and Azerbaijani fairy tales**" the issue of whether proverbs belong to the field of phraseology in linguistics is analyzed in detail. Sh.Balli, M.Taghiyev, H.Bayramov, H.Hasanov, N.Amosova, S.Ojegov and others believe that proverbs do not belong to phraseology. To support their views linguists, provide various arguments including the fact that proverbs have a sentence structure and express a complete thought.

V.Vinogradov, V.Gak, Y.Resker, N.Shanski, S.Ksatara, A.Gurbanov, S.Jafarov, A.Orujov, S.Murtuzayev, A.Kunin, A.Molotkov, Y.Stepanov, V.Arkhangel'sky, A.Reformatsky, A.Kojin, N.Shadrin, N.Valiyeva, G.Sadikhova and others consider proverbs as part of phraseology. The main argument put forward by these linguists is that proverbs are readily used in the language and have figurative meanings.

Proverbs are widely used in the texts of French and Azerbaijani fairy tales. Here are the examples:

In French fairy tales:

- Un bienfait reçoit sa récompense – A blessing receives its reward: "*Un bienfait tôt ou tard reçoit sa récompense*" ("La Belle aux cheveux d'or". Mme d'Aulnoy);

- Un bienfait n'est jamais perdu – A blessing is never lost: "*En vérité, dit-elle, un bienfait n'est jamais perdu*" ("La bonne petite souris". M-me d'Aulnoy).

In Azerbaijani fairy tales:

- "Late regret won't help" ("The fairy tale of the white bird");

- "Age doesn't matter, mind does" ("Abbas və Gülgəz");

It is worth mentioning that some proverbs in modern French and Azerbaijani languages are not used in the way they were found in fairy tales. While some of them went through semantic changes, for others it was structural-lexical or both types of changes.

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<sup>22</sup> Définition simple et facile du dictionnaire: [Ressource électronique] / URL: <https://www.linternaute.fr/dictionnaire/fr/definition/fee/>

The fourth subsection of the chapter entitled "**Main functions of phraseological units used in French and Azerbaijani fairy tales**" defines the place, position, and boundaries of phraseological units in French and Azerbaijani fairy tales. Most of the phraseological units used in French and Azerbaijani fairy tales serve to describe a person's appearance, nature, actions and feelings.

1. Phraseological units describing the appearance of fairy-tale heroes were found. In both languages and these expressions describe both beautiful and ugly appearance. Here are the examples:

Phraseological units describing a beautiful appearance in French:

- jeune bien fait – a young man with a good physique: "*Et par hasard un Seigneur de la Cour, jeune, bien fait et plus beau que le jour*" ("La Marquise de Salusses ou la patience de Griseldis". Ch. Perrault);

- plus beau (belle) que le jour – "as beautiful as the day", referring to someone of extraordinary beauty: "*Et par hasard un Seigneur de la Cour, jeune, bien fait et plus beau que le jour*" (The Marquise of Salusses, or The Patience of Griselda, Charles Perrault); "*La première qui vint au monde était plus belle que le jour*" (Riquet with the Tuft, Charles Perrault).

In Azerbaijani fairy tales, the expression "*əlinə su tökməyə yaramaz*" ("is not worthy even to pour water on someone's hands") is encountered in Imam and The Tale of Ilyas (İlyasın nağılı). In the first fairy tale, we read: "*Özü də bir oğlandır ki, heç özü əlinə su tökməyə yaramaz*". In the second tale, the following sentence occurs: "*Qıza baxıb gördü ki, Züleyxa onun yanında su tökməyə də yaramaz*". This phraseological unit is used to emphasize someone's exceptional superiority over another person.

2. Both languages have phraseological units reflecting the spiritual and moral qualities of a person.

In French:

- grandeur d'âme – magnanimity: "*Tant de soumission et tant de grandeur d'âme sous un si vil habillement*" ("La Marquise de Salusses ou la patience de Griseldis". Ch. Perrault).

In Azerbaijani language:

- halal süd əmmiş – honest: “*Amma sən, doğrudan da, halal süd əmmiş adamsan*” (“Üç qardaş”)

3. In both languages, there are phraseological units that reflect a person's mental and emotional state.

In French:

a) phraseological units expressing positive émotions:

- éclater de rire – burst out laughing: “*Pour époux! dit le prince, en éclatant de rire*” (“Babiole”. M-me d’Aulnoy);

b) phraseological units expressing fear:

- glacer de crainte – freeze with fear: “*...ce qu’il vit d’abord était capable de le glacer de crainte*” (“La Belle au bois dormant”. Ch. Perrault);

c) phraseological units expressing sorrow:

- fondre en larmes – burst into tears: “*La reine, sentant sa dernière heure approcher, dit à son époux qui fondait en larmes*” (“Peau d’âne”. Ch. Perrault);

e) phraseological units expressing negative emotions:

- faire des cris – scream: “*À ces mots, le roi fit des cris pitoyables...*” (“Peau d’âne”. Ch. Perrault);

In Azerbaijani language:

a) phraseological units expressing positive émotions:

- kefi çırtıq çalmaq – feel happy: “*Bəxtiyarın kefi başladı çırtıq çalmağa*” (“Bəxtiyarın nağılı”);

b) phraseological units expressing fear:

- kürkünə birə düşmək – to be afraid: “*Vəzirin kürkünə birə düşdü*” (“Simanın nağılı”); “*Ocubınx bunu görüb kürkünə birə düşdü*” (“Simanın nağılı”)

c) phraseological units expressing sorrow:

- öz gününə ağlamaq – think of oneself: “*Yazıq Mütəlib bir başa təkyələnib öz gününə ağlayırdı*” (“Şahzadə Mütəlib”);

d) phraseological units expressing negative émotions:

- qanının qara vaxtı – when angry: “*Qanının belə qara vaxtında atası onu çağırırdı*” (“Şəms-Qəmər”)

Phraseological units used in French and Azerbaijani fairy tales add certain nuances to the speech of fairy tale heroes and make it more lively, emotional and expressive.

In the subsection of the chapter "**Functional-pragmatic features of phraseological units used in French and Azerbaijani fairy tales**", the functional-pragmatic features of phraseological units in fairy tales, which are one of the rich types of verbal folk literature of both nations, are studied against the background of comparison.

Phraseologisms used in fairy tales can be divided into three groups according to the scope of their use:

1. Fairy tale formula.

These phraseological units are usually repeated in the majority of fairy tales, and such expressions are called traditional fairy tale formulas in linguistics and folklore studies. In French: *Il était une fois; il y avait une fois; au temps où les poules avaient des dents et où les chiens n'en avaient pas; au logis de beaux chats blancs, etc.* In Azerbaijani language: *biri vardı, biri yox; təpələrdən yel kimi, dərələrdən sel kimi; az getdilər, üz getdilər, dərə-təpə düz getdilər; quş gəlsə qanad salar, qatır gəlsə dırnaq; kim yatmış, kim oyaq; bərkitdilər çarıqların dabanın, qırdılar yerin amanın etc.*

2. Phraseological units containing archaic elements:

In French:

- le Soleil habita dans ses douze maisons – a year passed: *“Quinze fois le Soleil, pour former ses saisons, habita tour à tour dans ses douze maisons”* (“La Marquise de Salusses ou la patience de Griseldis”. Ch. Perrault). This sentence expresses the passing of fifteen years;

In Azerbaijani language:

- həmlini /yükünü yerə qoymaq – to give birth: *“Gün keçdi, ay dolandı, vədə gəldi çatdı ki, zənən başladı həmlini yerə qoymağa”*. (“Əmiraslanın nağılı”); *“Doqquz ay başa gəldi, arvad yükünü qoydu yerə, bir cüt qara qaş doğdu”* (“Qaraqaşın nağılı”).

Among the archaic phraseological units found in French and Azerbaijani fairy tales, those expressing the concept of death are the most numerous. For example: perdre la vie – “həyatını itirmək” (“to lose one's life”): *“Dans l'aise, dans l'éclat, dans la pourpre nourrie,*

ne pourra supporter, sans en perdre la vie.” (The Marquise of Salusses, or The Patience of Griselda, Charles Perrault). “*Dans l’aise, dans l’éclat, dans la pourpre nourrie, ne pourra supporter, sans en perdre la vie*” (“La Marquise de Salusses ou la patience de Griseldis”. Ch.Perrault); – arriver à sa dernière heure – ölüm ərəfəsində (ayağında) olmaq (“to be on one’s deathbed”): “Arrivée à sa dernière heure elle dit au Roi son Époux ...” (“Peau d’âne”. Ch.Perrault).

Among the archaic phraseological units found in French and Azerbaijani fairy tales, those expressing the concept of “death” constitute the largest group. For example: “perdre la vie” – “to lose one’s life”: “*Dans l’aise, dans l’éclat, dans la pourpre nourrie, ne pourra supporter, sans en perdre la vie*” (“The Marquise of Salusses, or The Patience of Griselda”, Charles Perrault); “arriver à sa dernière heure” – “to be at the point of death; to be on one’s deathbed”: “Arrivée à sa dernière heure elle dit au Roi son Époux...” (“Donkeyskin”, Charles Perrault).

3. Phraseological units used in modern French and Azerbaijani languages:

In French:

- un coup d’État – a coup: “... *il faut faire un coup d’État: allons dans la grande salle du château, haranguer le peuple*” (“La bonne petite souris”. M-me d’Aulnoy);

In Azerbaijani language:

- ağılna batmaq – to believe: “*Bu söz Nurəddünyanın ağılna batdı*” (“Tapdıq”)

In Azerbaijani fairy tales, we also encountered rhetorical question sentences. Most of these expressions are used in the modern Azerbaijani language. Here are examples of rhetorical questions that you ask yourself when faced with a difficult situation:

- başıma haranın daşını salım?: “*Fatma üz-gözünü çırpıb şivən saldı ki, ay qardaş, sənə demədimmi içmə su, indi mən neyləyim, başıma haranın daşını salım?*” (“Göyçək Fatma”);

As a result of the research, we can say that most of the phraseological units in French and Azerbaijani fairy tales are still used in modern French and Azerbaijani languages.

In the sixth paragraph of the chapter entitled "**Lexical-semantic features of phraseological units used in French and Azerbaijani fairy tales**", the place of phraseological units in the fairy tales of both nations in the language was touched upon, and different approaches of scholars were followed. In the semi-section, ambiguous phraseological units, phraseological synonyms, phraseological variants, and phraseological antonyms observed in the examples collected are analyzed under short headings.

In the "*Positive phraseological units*" section, comparisons were done, and the opinions of various scientists were studied. Thus, it became clear that polysemous phraseological units are not widely used in the studied tales. Here are only a few examples: In French: prendre congé – this expression has two meanings: 1. to go out; 2. to go on vacation. Although in French fairy tales, this phraseological unit is used only in the first meaning: "*Elles prennent congé du roi, et les voilà toutes quatre en chemin*" ("Finette Cendron". M-me d'Aulnoy), in the modern French language, it is used in both meanings.

In Azerbaijani language: ürək vermək – 1. to love: "*Mən onunla əhd-peyman eləmişəm ki, bir özgəsinə ürək verməyim*" ("Şəms-Qəmər"); 2. to encourage: "*Ödünçünün arvadı əvvəl qorxdu, istəmədi alıb içə. Sonra özünə ürək verib, dərvişin tüpürcəyini alıb içdi*" ("Qaraqaşın nağılı").

Phraseological synonyms used in French and Azerbaijani fairy tales are compared in the section "*Phraseological synonyms*". Phraseological synonyms not only serve to clarify slight nuances of meaning between two independent phraseological units, but also help to expand the semantic core of the word. For example: In French "chasser du cœur" means "drive out of heart": "*Madame, vos appas ont chassé de son cœur le tendre souvenir de sa première ardeur*". ("Babiole". M-me d'Aulnoy.). The synonym of this phrase "éloigner du cœur" means "take away from the heart": "*En effet, ce jeune prince, qui voulait éloigner de son cœur une idée qu'il croyait chimérique*" ("La biche au bois". M-me d'Aulnoy).

These two expressions have a single semantic core – "drive out of the heart". But "chasser du cœur" is semantically sharper and more severe. There is a certain shade of determination here "drive

out of one's heart, not to return to this idea at once." The synonym of this expression, "éloyner du cœur", does not have this determination in the semantics, it means "to move away, not to think about it". In other examples also the shades of meaning distinguish phraseological synonyms from each other, even if only slightly.

- percer le cœur – ürəyini deşmək ("to pierce someone's heart"): "*Chargé du trait qui lui perce le cœur...*" ("La Marquise de Salusses ou la patience de Griseldis". Ch.Perrault).

- blesser le cœur – ürəyini yaralamaq ("to wound someone's heart"): "*Et qui, le cœur percé d'une douleur amère...*" ("La Marquise de Salusses ou la patience de Griseldis". Ch.Perrault.); "*Sachez, poursuivit-il, que l'aimable personne que vous croyez m'avoir blessé le cœur, est ma fille...*" ("La Marquise de Salusses ou la patience de Griseldis". Ch.Perrault).

There are phraseological synonyms in Azerbaijani fairy tales as well. For example:

- şeytana papaq tikmək – "to be clever enough to outwit even the devil", referring to an extremely cunning and resourceful person: "*Tədbir, tədbir axırda günlərin birində böyük bir yaylaq tikdirdi, gözəl, həm də hiyləgərlikdə də şeytana papaq tikən qızını da aparıb qoydu ora*". (Ağ quş).

- şeytana namaz qıldırmaq – "to be capable of making even the devil pray", referring to someone who is extraordinarily persuasive or whose influence is exceptionally powerful: "*Xanım, o pul ki, var, şeytana namaz qıldırır*". (Dərzi şagirdi Əhməd).

These two expressions act as a measure of cunning. It can be said that both have the same semantics, but the expression "to pray the devil" is more expressive in meaning.

Phraseological units used in French and Azerbaijani fairy tales are classified in the section entitled "*Phraseological variation*". Phraseological variations appear as a result of replacing the lexical or grammatical composition of this or that expression. The meanings found in phraseological synonyms do not exist here. There are two variations of phraseological units used in French and Azerbaijani fairy tales:

## 1. Lexical variations:

In French: se prendre/ se mettre à pleurer – to start crying: *“Dans cette détresse, elle se prit à pleurer amèrement et à regretter le château de féerie”* (“Gracieuse et Percinet”. Mme d’Aulnoy).

In Azerbaijani language: – ürəyi yuxalmaq / yumuşalmaq – to be affected: *“Hatəm kişinin ürəyi yuxaldı”* (“Əvvəli elə, axırı belə”); *“Bir müddət keçdi, ata ürəyiydi, padşahın ürəyi yumşaldı”* (“Şəms-Qəmər”)

## 2. Grammatical variations:

In French:

Il était une fois / il y avait une fois – once: *“Il était une fois une petite fille si vive et si enjouée que tous les habitants de son village l’aimaient”* (“Le Petit Chaperon Rouge”. Ch. Perrault).

- le cœur serré / cœur se serrer – ürəyi sıxılmış/ ürəyi sıxılmaq: *“Un soir que ces enfants étaient couchés, et que le Bûcheron était auprès du feu avec sa femme, il lui dit, le cœur serré de douleur...”* (“Le Petit Poucet”. Ch. Perrault.).

In Azerbaijani fairy tales:

- ağzı açıq qalmaq / ağzı açıla qalmaq – “to be left open-mouthed” or “to be astonished”: *“Tacirin ağzı lap açıq qalmışdı”* (“The Faithful Horse”); *“Bu işə camaatın hamısının ağzı açıla qalmışdı”* (“Üçbiğ kosa”).

Phraseological units with antonyms component were analyzed in the short sub-title entitled *“Phraseological antonyms”*, their similarities and differences were revealed in French and Azerbaijani fairy tales, and the results were summarized.

N.F.Seyidaliyev points out that phraseological antonyms are relatively limited in language and maintains that “they often clarify meaning within a single sentence or establish semantic connections between consecutive sentences in the course of narration”. As an example, the scholar cites the following sentence uttered by Nabi in the epic “Koroghlu”: *“I was looking for you in the sky, and now you have fallen into my hands on the earth”*. Another example is: *“He knows both what lies beneath the earth and what is above it.”*<sup>23</sup>

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<sup>23</sup> Seyidaliyev, N.F. Azərbaycan dastan və nağıl dilinin frazeologiyası: / filologiya üzrə elmlər doktoru dis. / – Bakı, 2007. – 264 s., – s.178.

N.F.Seyidaliev regards this example as a case of phraseological antonymy. We do not share this view. In our opinion, the example cited by the scholar should rather be classified as a phraseological unit containing antonymic components. Although phraseological units of this type contain antonymous words, they cannot be regarded as phraseological antonyms.

The followings can be given as example of phraseological antonyms:

- yerə-göyə sıǵmamaq – too much: “*Vəzirə o qədər xələt verdilər ki, yerə-göyə sıǵmadı*” (“Şirzad”);

- göydə axtarırdım, yerdə əlimə düşdü – it is said when you meet a person you have not seen for a long time: “*Ey Tapdıq, mən səni göydə axtarırdım, yaxşı ki, yerdə əlimə düşmüşəm*” (“Tapdıq”).

These phraseological units are used to create more expressiveness. Thus, the repeated part in the phrase with the opposite meaning makes its content more intense, as if it supports the first part. No such case has been found in French fairy tales.

*The main provisions and materials of the third chapter are presented in the following publications author.*<sup>24</sup>

The ideas and considerations put forward during the research and the results gained are summarized as follows in the “**Conclusion**”:

1. Research conducted in linguistic-cultural and cognitive-axiological aspects are of great importance for the preservation of the national-cultural identity of peoples in the conditions of globalization in the world.

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<sup>24</sup> Məmmədova, N.S. Fransız və Azərbaycan nağıllarında işlənən atalar sözlərinin aksioloji və funksional-praqmatik xüsusiyyətləri // Doktorantların və gənc tədqiqatçıların XXV Respublika Elmi konfransı, – Bakı: Azərbaycan Respublikası Təhsil İnstitutu, – 23-24 noyabr, – 2022, – s.136-140.; Frazеoloji vahidlərin yaranmasında nağılların rolu // – Gəncə: GDU, Elmi xəbərlər. Fundamental, Humanitar və təbiət elmləri seriyası, – 2022. № 2, – s. 260-270.; Fransız və Azərbaycan nağıllarında işlənən frazeoloji vahidlərin əsas funksiyaları // – Bakı: BSU, Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2022, № 4, – s. 57-60.; Fransız və Azərbaycan nağıllarında işlənən frazeoloji vahidlərin leksik-semantik baxımdan təsnifatı // “Şuşa ili”nə həsr olunan Gənc alimlərin Beynəlxalq Elmi konfransı, – Gəncə: – 09 dekabr, – 2022, – s. 239-242.

2. French and Azerbaijani fairy tales were created based on the traditions of the past universal cultural heritage, over time, national shades were added to these traditions, and as a result, national fairy tales were formed. Therefore, while the texts of French and Azerbaijani fairy tales are considered an ancient part of the world's national landscape, the phraseological units used in the texts of French and Azerbaijani fairy tales can be valued as an ancient and little-changing part of the world language landscape.

3. The similarities observed in the texts of French and Azerbaijani fairy tales are reflected both in the plot of the fairy tales and in the description of analogous archetypes. French and Azerbaijani fairy tales begin and end with similar and different traditional fairy tale formulas.

4. French and Azerbaijani fairy tales are rich in phraseological units, most of which describe a person's appearance, nature, actions, and feelings. These phraseological units can be divided into five main groups according to their component éléments: somatic phraseological units, religious phraseological units, phraseological units with a numerical component, onomastic phraseological units and phraseological units with a zoonym component. The somatic phraseological units constitute the largest group. The somatism "heart" is among the most productive component used in the phraseological units in French fairy tales, whereas in Azerbaijani fairy tales, this is "head" somatism. Based on this, it can be concluded that the French are more emotional, while the Azerbaijanis are more rationally controlled.

5. There are more religious phraseological units in Azerbaijani fairy tales than in French, which proves that the Azerbaijani people are more attached to their religion and Islamic values.

Phraseological units used in French fairy tales mainly consist of the numbers "three", "seven", "hundred", and "thousand". The numbers "one", "two", "three", "seven", "forty", and "thousand" are the most used in Azerbaijani fairy tales. In both languages, the most productive numbers are "three" and "thousand".

6. Phraseological units with toponymic and anthropogenic components in French and Azerbaijani fairy tales are rich in cultural and historical information.

7. Only one phraseological unit with a zoonym component has been observed in French fairy tales; however, there are phraseological units with a zoonym component in Azerbaijani tales, and the most productive component among them is the expression “dog”.

8. Phraseology of French and Azerbaijani fairy tales reflects the history, national-cultural characteristics, spiritual values, worldview and life experiences of the French and Azerbaijani peoples.

9. French and Azerbaijani tales are rich in proverbs. They make the speech of fairy-tale heroes more colourful and expressive in the process of development and increase the artistic effect and lesson of the tale.

10. Phraseological units that constitute a special part of the lexical fund of the language are less subject to changes than the general lexical fund. Thus, the lexical fund of the language is constantly updated, old words go out of use, and new concepts and words are formed as life develops.

Phraseology, on the other hand, develops at a very slow pace and rarely gives up its rich linguistic material. Most of the phraseological units found in French and Azerbaijani fairy tales formed several centuries ago are also used in modern French and Azerbaijani languages.

11. Phraseology used in French and Azerbaijani fairy tales is distinguished by its variety and lexical-semantic richness. There are polysemantic phraseological units, phraseological synonyms, phraseological variants, and phraseological antonyms among the samples collected in the process of research.

**The main content and scientific provisions of the dissertation are reflected in the following articles and theses of the author:**

1. Azərbaycan və fransız nağıllarında süjetlərin leksik-semantik oxşarlığı // Karabağ Uluslararası Sosyal ve Beşeri Bilimlerde Modern Araştırmalar Kongresi, – Bakı: AMEA Folklor İnstitutu, Nizami Gəncəvi adına ədəbiyyat İnstitutu,

- Qafqazşünaslıq İnstitutu, Nəsimi adına Dilçilik İnstitutu, ADPU, – 17-19 iyun, – 2021, – s. 316-317.
2. Azərbaycan və Fransız dilçiliyində frazeologiyanın tədqiqi məsələləri // 6. Uluslararası Ekonomi və Sosial Bilimler Konferansı, – Kipr Elm Universiteti: – 18-19 sentyabr, – 2021, – s.22-23.
  3. Fransız və Azərbaycan nağıllarında işlənən atalar sözlərinin aksioloji və funksional-praqmatik xüsusiyyətləri // Doktorantların və gənc tədqiqatçıların XXV Respublika Elmi konfransı, – Bakı: Azərbaycan Respublikası Təhsil İnstitutu, – 23-24 noyabr, – 2022, – s.136-140.
  4. Tərkibində dinlə bağlı sözlər olan frazeoloji vahidlər // – Bakı: AMEA M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2022. №9, – s.21-30.
  5. Соматические фразеологизмы во французских и Азербайджанских сказках // – Польша: Collogium journal, – 2022. №31(154), – с. 67-72.
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  7. Fransız və Azərbaycan nağıllarının əsas arxetipləri // “Təhsil, tədqiqat və innovasiyanın vəhdəti” mövzusunda doktorant və magistrantların IV Respublika elmi konfransı. Magistrant və doktorantların IV Respublika konfransı, – Naxçıvan, – 29 aprel, – 2022, – s.300-304.
  8. Структурно-семантические особенности Число содержащих фразеологических Единиц, используемых во французских и Азербайджанских сказках // – Российская Федерация, КБР: Научные известия, – 2022. №30, – с.36-42.
  9. Fransız və Azərbaycan nağıllarında işlənən frazeoloji vahidlərin əsas funksiyaları // – Bakı: BSU, Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2022, № 4, – s. 57-60.
  10. Fransız və Azərbaycan nağıllarında işlənən frazeoloji vahidlərin leksik-semantik baxımdan təsnifatı // “Şuşa ili”nə

həsr olunan Gənc alimlərin Beynəlxalq Elmi konfransı,  
– Gəncə: – 09 dekabr, – 2022, – s. 239-242.

11. Fransız və Azərbaycan nağıllarında işlənən frazeoloji vahidlərin komponent tərkibinə görə müqayisəli-tipoloji təsnifatı // – Bakı: ADPU xəbərlər, Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, – 2023. №1(71), – s. 9-18.
12. Structural-semantic analysis of zoonym-containing phraseological units used in French and Azerbaijani fairy tales // Fifteenth International Eurasian Conference on Language and Social Sciences (ECLSS2023), – Lithuania, Vilnius, – 2023, – pp.42-44.
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