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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE STRUCTURAL-SEMANTIC CHARACTERS OF  
PHRASEOLOGICAL UNITS EXPRESSING THE PSYCHO-  
EMOTIONAL STATE IN THE MODERN FRENCH  
LANGUAGE**

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## GENERAL CHARACTERISTICS

**The actuality and elaboration of the research.** There is a great need for the study and research of foreign languages including French in Azerbaijan in the course of developing multi-faceted relations with the countries of the world.

French is one of the six official languages of the world, one of the two official languages of the United Nations, and the official language of many international organizations. According to the report of the International Organization of the Francophonie, 220 million people spoke French in 2010.<sup>1</sup>

If it is compared with the figure of 2007 (200 million), the number of French-speaking people is growing year after a year. A number of works included in the treasure of the world literature have been written in French that is considered an academic language. However, English that dominates in the world, is unfortunately surpassing French and other European languages. This tendency reflects in linguistics, as well: the majority of research is devoted to the English language.

It should be noted that our state has created all the opportunities for the development of foreign languages in Azerbaijan. As regards the worldwide reputation of the French language, French language specialists must fill the gaps in order to achieve greater recognition and the study of this language in Azerbaijan thereby it will contribute to the development of the romanticism in Azerbaijan.

Phraseology, that is the most interesting and rich part of language is one of the areas that mostly generating the discussions of modern linguistics. Despite the number of research conducted in the field of phraseology is more up to date, there are still some unexplored aspects of this area, which are under the question and remain obscure. Recently, the research papers written on phraseology has been mainly implemented in functional-communicative and pragmatic aspects. In the research conducted on this topic, the ways

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<sup>1</sup> La langue française dans le monde, Éditions Nathan / – Paris: – 2014. – p.344.  
<https://www.francophonie.org/IMG/pdf/CP2710>

of embodying the semantic structure of phraseological units in speech are studied.

Phraseological units arise around the certain concepts. The concepts have both similar and distinctive characteristics in different nations. Doing research on these features, studying the ways of expressing different concepts in language is one of the main purposes of cognitive phraseology. Our research has been written in this way: in French, we have studied the phraseological units expressing the psycho-emotional state of a person and we have clarified their semantics, the ways of formation and etymology to some extent. This approach will provide ample opportunities to adress many actual issues of modern phraseology, including:

- will contribute to cognitive phraseology through studying the role of phraseological units in French in the transmission of human feelings and the ways of realization.

- will be determined the embodiment of the cultural values of the French people in the language, the participation of phraseological units in the codification of human emotions, and the place of human emotions in the culture of the French people.

It is known that phraseological unit is expressive in itself. Phraseological units expressing the psycho-emotional state of a person give speech double expressiveness, emotion, and vitality. From this point of view, studying their semantics will provide ample opportunities to get acquainted with the mentality of the French people.

On the other hand, the determination of structural-semantic characteristics of phraseological units will contribute to the creation of the linguistic worldview. Creating a linguistic view of the world will not only ensure the understanding of the world by certain language speakers, but also play an important role in the transmission of cognitive knowledge to future generations.

It should be noted that phraseology generally is of great importance in language acquisition. The translation of individual words that comprise phraseological units is not related to the meaning of phraseological unit. The meaning is closely linked to the culture of the language being studied and other factors. R.I.Gonzales

states, “*When the meaning of phraseological unit is not known, the gap emerges in the sequence of discourse and the loss of information occurs in the process of communication*”.<sup>2</sup>

Non-native student should be able to understand and use these expressions. Being familiar with phraseology of any language that studied means to master that language completely. This idea was first expressed by Charles Bally, who is considered the founder of phraseology in 1909: “*The importance of phraseological units for foreign language learners is undeniable*”.<sup>3</sup>

Later the idea was supported by Alain Rey, a French lexicographer: “*In the process of learning a language, mastering syntagms (phraseological units) used in language is important along with studying vocabulary*”.<sup>4</sup>

**The object and subject of the research.** The object of the research is phraseological units expressing the psycho-emotional state of a person in the modern French language. The subject of the research is the structural-semantic characteristics of phraseological units expressing the psycho-emotional state of a person in French.

**The aims and objectives of the study.** The aim of the research is to reveal the specific characteristics of phraseological units expressing the psycho-emotional state of a person in the modern French language, to define the role of cognitive factors in their understanding, and to determine structural and semantic features. In order to achieve this goal, we consider the implementation of the research important as follows:

- prepare the theoretical bases of the research;
- determine the corpus of phraseological units expressing the psycho-emotional state of a person in the modern French language and to classify them based on their meanings;

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<sup>2</sup> González, R.Í. Le rôle de la métaphore dans la formation des expressions idiomatiques // *Paremia*, 4, – p.157.

<sup>3</sup> Bally, Ch. *Traité de Stylistique française* / Ch.Bally. – Genève: Librairie Georg and Cie, – 1951. – Vol.I. – p.73.

<sup>4</sup> Rey, A. La phraséologie et son image dans les dictionnaires de l’âge classique. *Travaux de linguistique et de littérature. Mélanges de Linguistique française et de Philologie et Littérature médiévales offerts à Monsieur Paul Imbs* // – 1973. – p.97.

- determine the ways and sources of the formation of phraseological units expressing the psycho-emotional state of a person in the modern French language;

- study lexical-semantic, structural-grammatical, and stylistic features of phraseological units expressing the psycho-emotional state of a person in the modern French language.

**The research methods.** The methodology of the research is complex. In this study, descriptive, statistical, semantic, and semantic, and cognitive methods have been utilized. The sources of the dissertation is the “New Big French-Russian phraseological dictionary” was prepared with V.G.Gak editorial which was published in 2005. Additionally, the dictionaries of French researchers – A.Rey, S.Shantro, M.Rat, P.Kitar, and others authors, as well as the examples from the literary works of the French writers (E.Zola, J.Duamel, Stendhal, A.Troaya, M.Prust, O.de Balzak, P.Merime, J.Cocto, R.Rollan, A.Duma, A.Frans, A.Dode and others) were used. The corpus that consists of more than 500 phraseological units was selected the sources above.

#### **The main provisions for defense:**

– Although the basic emotions are universal, their embodiment in each individual language differs by national and specific characteristics. “It is the worldview” that exists in each language that defines these characteristics;

– In the modern French language, phraseological units expressing the psycho-emotional state of a person can be evaluated as the linguo-cultural symbol. These expressions provide ample opportunities in order to explore and study culture, national mentality and the moral values of the French people through reflecting the national and cultural characteristics, history, psychology, and the worldview of the French people;

– In the modern French language, the majority of phraseological units expressing the psycho-emotional state of a person is related to religion, history, literature, traditions and the way of life of the French people. Some of them can be considered international in terms of meaning, lexical composition, and figurativeness.

– The formation of phraseological units is the permanent process. Many expressions are formed based on phraseological units that exists in language, others are formed in the process of speech;

– The phenomena of variability, synonymy, polysemy, homonymy and antonymy are one of the features of phraseological units in French expressing the psycho-emotional state of a person;

– Phraseological units expressing the psycho-emotional state of a person in French have various metaphorical forms: metaphor, metonymy, simile, litotes, hyperbole, pun, allegory, periphrasis, parable, allusion;

– Phraseological units expressing the psycho-emotional state of a person in French are characterized by a wide range of usage. These expressions are used in both literary language, colloquial language, and argo.

**The scientific novelty of the research.** The scientific novelty of the research is related to the statement of the problem and its concrete solution. For the first time in this dissertation, phraseological units expressing the psycho-emotional state of a person in French have been studied in a complex way. The factual material obtained in the process of the research can be utilized to create the fragment of the phraseological view of the world.

**The theoretical and practical significance of the research.** The theoretical importance of the research is linked to the presentation of phraseological units expressing the psycho-emotional state of a person in French in a systematical way and the clarification of semantics of these expressions. The results that obtained can be used in the study of the language category of “psycho-emotional state”. The materials that obtained can be used in lectures and seminars on French lexicology and stylistics, as well as special seminars on phraseology. The material of the dissertation can be the source for the future research in this field. The materials that obtained can be utilized in the compilation of general and thematic phraseological dictionaries.

**Approbation and application.** The dissertation has been implemented at the Department of French Language Lexicology and Stylistics, Azerbaijan University of Languages. The main provisions

of the research have been reported at both national and international conferences and 14 (fourteen) scientific articles on the content of the dissertation have been published in different scientific journals that issued in both our country and abroad.

**The name of the institution where the dissertation work was conducted.** The work was performed at Department of French Lexicology and Stylistics in the Faculty of Education-2 at Azerbaijan University of Languages.

**The total volume of the dissertation with characters indicating the volume of each structural section of the dissertation separately.** The dissertation work consists of the introduction, three chapters, the conclusion, the list of used literature. The Introduction – 6 pages, 11362 characters; Chapter I – 27 pages, 51766 characters; Chapter II – 52 pages, 83217 characters; Chapter III – 36 pages, 60748 characters; Conclusion – 3 pages, 4961 characters. The total volume of the dissertation is 212054 characters, excluding the list of used literature.

## **THE MAIN CONTENT OF THE WORK**

The statement of the problem in the **introduction** section of the dissertation substantiates the relevance of the topic, defines the object and subject of the research, its aims and objectives, the main provisions that submitted for the defense, the theoretical and practical significance of the work, the scientific novelty, the information about the approbation and the structure of the dissertation.

The **first chapter** of the dissertation is entitled “**The theoretical foundations of the research.**” In this chapter, the main theoretical provisions of phraseology have been examined and the theoretical basis of the research has been determined.

Since the beginning of the recognition of phraseology as the independent branch of linguistics (1950-60), the issue of the boundaries of phraseology has been discussing in conferences and seminars on phraseology and the scientific works on the issues of phraseology. This issue has been sufficiently covered in the scientific



literature, and we would not like to dwell on this issue. Considering the existing views, almost, two main directions regarding this issue have been formed in linguistics:

1. *Phraseology in a broad meaning.* The researchers with a broad understanding of phraseology include fixed word combinations that are ready-made in language, have a figurative meaning, and can be structurally different, as well as have a sentence structure in phraseology (A.A.Bulakhovski, N.M.Shanski, A.M. Gurbanov, G.M.Galkina-Fedoruk, S.G.Gavrin, Y.R.Gepner, M.H.Huseynzade, S.E.Jeferov, E.M.Demirchizade, M.I.Adilov, N.F.Seyidaliev, N.Ch.Valiyeva, G.R.Sadikhova and others).

2. *Phraseology in a narrow meaning.* Those who take phraseology in a narrow meaning do not include all the ready-made fixed collocations in language, but only the expressions that are equivalent to a unit of language and are not divided into meaning and structure (F.de Sossur, Sh.Balli, V.V.Vinogradov, N.N.Amosova, A.M.Babkin, O.S.Akhmanova, V.L.Arkhangel'ski, M.Tagiyev, H.Bayramov and others).

Another approach to this issue is the principles of determining the status of phraseological units in linguistic circles, called "coverage method". According to "coverage method" suggested by M.T.Tagiyev, *"determining the scope of a particular unit and studying the material from this point of view are implemented the nuclear task on the basis of configuration that performed by phraseology. In order to determine the grammatical and lexical-semantic types of coverage, the form and volume of the phraseological scope are evaluated in all possible variants by expressiveness, and coverage is determined by counteracting situational connections and extensions. Due to the obvious structural features, the configurations of the connection are situational and what is not structural is distinguished in them"*.<sup>5</sup>

In our opinion, the main feature distinguishing phraseological unit from other collocations is its figurative elaboration and stability.

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<sup>5</sup> Тагиев, М.Т. Окружение фразеологизма и слова // Труды Самаркандского Государственного Университета им. Алишера Навои, вып. №178. Вопросы фразеологии. – Самарканд: – 1970. – с.211.

We consider that structural characteristics, whether the expression is of sentence type or not, cannot be taken as a decisive factor. The meanings of many expressions cannot be equivalent to a unit of language, meaning that it cannot be explained with a single word. For example *quelle colique, ce travail!* It is impossible to explain the meaning of this expression with a single word. Its meaning can only be explained in this way with a sentence: “What a disgusting thing it is!” Other examples: *monter au comble* – “achieve the highest level”; *aucun son ne sort de ma bouche* – “not say a word” and so on.

As we have noted, the rich nature of phraseological unit provides ample opportunities to study it in many ways.

Many researchers have dealt with the classification of phraseology. The classification proposed by academician V.V.Vinogradov, who played an important role in the formation of phraseology as a science, was approved by many scientists and many studies referred to this classification. V.V.Vinogradov classified phraseologies into three groups: phraseological fusions, phraseological unities, and phraseological combinations. The basis of this classification is the relationship between the meaning of the components in phraseological collocations and the general meaning of phraseological unit that they create.

There are no closeness, connection, and even potential relationship between the general meaning of phraseological fusions and their components. Phraseological unities are the potential equivalent of a word. In this respect, phraseological unities are close to phraseological fusions, but they differs from phraseological unities in the complexity of semantic structures and the potential existence of the semantic connections of their components.

The **second chapter** of the dissertation is entitled “**The classification of phraseological units expressing the psycho-emotional state of a person in the modern French language**”.

We would like to dwell on the psycho-emotional term in order to define phraseological units expressing the psycho-emotional state of a person. In the dictionary of “Le Petit Larousse,” this term is explained in this way: “Psychoaffectif – se dit d’un processus mental faisant intervenir l’affectivité, par opposition aux processus

cognitifs” – Psycho-emotional (or psycho-affective) – It is a mental process that arises not as a result of cognitive activity, but with the participation of emotions.<sup>6</sup>

L.G.Ismayilova determines the verbalization of emotions in three lexical groups: 1) vocabulary naming emotions; 2) vocabulary describing emotions; 3) vocabulary expressing emotions.<sup>7</sup>

A human senses four emotions throughout the life: joy, sorrow, fear, and anger. These emotions are accompanied by the certain psycho-emotional situations in human body. As in every language, there are different phraseological expressions in French to describe and express these situations.

Based on the factual materials which selected, three phraseological-semantic fields have been determined:

- the phraseological-semantic field of positive emotionality;
- the phraseological-semantic field of negative emotionality;
- the phraseological-semantic field of mixed emotionality.

Phraseological units that we present in separate lexical-thematic groups accompany with translation, the sample from the literary work (partially), and literal translation (to show the phraseological image as accurately as possible).

*The phraseological-semantic field of positive emotionality.* The feelings and emotions related to the phraseological-semantic field of positive emotionality: *joie* – joy; *jubilation* – jubilation, glee; *amour* – love; *bien-être* – feel good; good mood; *bonheur* – happiness; *enthousiasme* – enthusiasm; *espérance* – hope; *passion* – passion; *satisfaction* – pleasure, enjoyment, satisfaction and so on can be given as an example. The factual material obtained in this phraseological-semantic field is shown in 9 groups:

#### *1. Phraseological units expressing laughter.*

A happy person expresses his or her emotional state in different ways. Laughter is one of the manifestations of happiness. As a psychological phenomenon, laughter can be considered as a physical

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<sup>6</sup> Le Petit Larousse. Grand format / de Collectif (Auteur). – Larousse,– 1995. – p.834.

<sup>7</sup> Степанов, Ю.С. Французская стилистика / Ю.С.Степанов. – Москва: Высшая школа, – 1965. – с.65.

and mental reaction of a person as a result of certain factors of the external world. This is one of the distinguishing features of human being from other creatures. François Rable wrote about this in *Gargantua and Pantagruel*: “*Mieux est de ris que de larmes écrire, pour ce que rire est le propre de l'homme*”–“*It is better to write about laughter rather than tears because laughter is peculiar to human being*”.

It should be noted that laughter can also reflect other emotional states in addition to whether a person is happy or not. Depending on a person’s cognitive activity, he or she may laugh when he or she reacts to events around him or her, to funny stories he or she hears or sees, or when he or she is simply surrounded by a happy environment. Let’s look at examples:

*en pisser dans son froc* – guffaw, literally “wet your pants when laughing”;

*fou rire* – giggle: “*Théo voit remuer leurs têtes, leurs mains. Un fou rire le prend devant cette pantomime*” (S.Prou. *La Terrasse des Bernardini*);

*rire de toutes ses dents* – guffaw, laugh heartily, literally “laugh with all your teeth”: “*C’était Poivre. Il rit de toutes ses dents quand il reconnut le lieutenant*” (A.Lanoux. *Le Commandant Watrin*);

*rire à belles (à pleines) dents* – laugh heartily, literally “laugh with beautiful teeth”, “laugh showing all your teeth”: “*Pat est le seul de nous tous qui ait de la gaîté, de la vraie, spontanée, intérieure, songeait Jacques, en regardant le jeune Anglais rire à belles dents*” (R.Martin du Gard. *Les Thibault*);

*rire aux anges* – enthusiastically rejoice, laugh, literally “laugh with angels”: “*Je ne pouvais m’empêcher de rire aux anges; mes yeux devaient briller*” (P.Hériat. *Les enfants gâtés*.);

*rire comme un fou*– guffaw, literally “laugh like crazy”;

*rire comme un peigne* – grin, laugh;

*rire à se pisser dessus, rire à (en) pisser dans sa culotte* – laugh, literally “laugh till you wet your pants”;

*se donner (se flanquer, se payer) une bosse de rire* – laugh until you get tired, feel exhausted, literally “laugh until you have a large lump on your back, laugh until you have a hunchback”;

*se fendre la bille* – enjoy yourself, laugh, literally “until foam comes out of one’s mouth”;

*se fendre la bulle* – cackle, literally “until foam comes out of one’s mouth”;

*se fendre la margoulette* – laugh till you fall off;

*se fendre la pêche* – laugh, literally “laugh till the peach explodes”. The word “peach” here means “head”.

*se fendre la pipe* – laugh, laugh till you fall off,;

*sourire jusqu'aux oreilles* – smile heartily, literally “mouth reaches to the bottom of one’s ears”;

As we can see from the examples, the images forming the basis of phraseological units that express laughter are distinguished by their intense emotionality. Some of these phraseological units express physical actions: *sourire jusqu'aux oreilles, se rouler de rire, se tordre de rire, rire à se pisser dessus, rire à (en) pisser dans sa culotte, rire à belles (à pleines) dents, rire de toutes ses dents, en pisser dans son froc*, others are expressed by comparison: *rire comme un fou, rire comme un peigne, rire comme une baleine, rire comme un bossu*.

## 2. Phraseological units expressing joy, festivity:

*avoir l'air à la danse (à la noce)* – be cheerful, “be in a dance (or wedding) mood”: “– *Dites donc, Favier, murmura Hutin, regardez le patron, là-haut...Il n'a pas l'air à la noce*” (E.Zola. *Au Bonheur des dames*.).

*avoir le coeur gai (joyeux)* – be cheerful, literally “rejoice”;

*avoir du fun* – rejoice;

*avoir un fun noir (vert, bleu)* – be very cheerful, enjoy being cheerful

*bondir, sauter de joie* – jump for joy, be overjoyed;

*chanter un beau cantique* – rejoice over the good end of the work, literally “sing a beautiful song”;

*être en coeur* – be cheerful, be hale and hearty;

*être en partie fine* – cheer up; *être le fun* – be cheerful;

*faire joujou* – cheer up;

*gai (jovial) comme un merle* – cheerful, literally “cheerful like a blackbird”;

*gai comme un pinson (comme un oiseau)* – very cheerful, literally “happy as a lark”: “*Tu penses que toi, ce n’est pas pareil. Seulement tu te trompes. C’est pareil. Tu te réveilleras un beau matin gai comme un pinson, comme avant, ou tu te tireras une balle dans la tête*” (F.Sagan. *Un peu de soleil dans l’eau froide*).

*le cœur saute de joie* – one’s heart leaps for joy;

*nager dans la joie* – swim in joy;

*ne pas sentir d’aise* – not being able to stand on one’s feet for joy;

*ne pas se tenir de joie* – be very cheerful;

*s’amuser comme un bossu (ya un enfant, un prince, un roi, un fou)* – rejoice, literally “rejoice like a hunchback (or a child, prince, king, mad man): “*Jean Gouin s’en fichait un peu, je vous prie de le croire! Il s’amusait comme un roi, et n’aurait pas donné sa place pour un empire*” (C.Farrère. *Quatorze histoires de soldats*.);

*s’amuser ferme* – rejoice;

*se faire une fête de* – rejoice beforehand, literally “have a party for yourself”;

*s’en payer* – rejoice.

As we can see from the examples, “cœur” – heart component is widely seen among the expressions reflecting joy: *avoir le cœur gai, avoir le cœur joyeux, le cœur saute de joie, être en cœur, être à la joie de son cœur*.

The images used for comparison reflect the national, cultural and, cognitive characteristics of the French people: *s’amuser comme un bossu, s’amuser comme un enfant, s’amuser comme un prince, s’amuser comme un roi, s’amuser comme un fou*. According to the French people, the happiest people are a king, prince, child, hunchback, and blockhead (people with disabilities).

Thus, the factual material, consisting of 125 phraseological units, which we refer to the field of positive emotionality, is categorized into 9 groups, and the following results are obtained:

Phraseological units expressing laughter – 19;

Phraseological units expressing joy, festivity – 22;  
 Phraseological units expressing a good mood – 12;  
 Phraseological units expressing pleasure – 13;  
 Phraseological units expressing the feeling of happiness – 12;  
 Phraseological units expressing spiritual comfort, the sense of relief – 7;  
 Phraseological units expressing love and affection – 28;  
 Phraseological units expressing passion – 9;  
 Phraseological units expressing enthusiasm – 3.

The following feelings and emotions belong to the phraseo-semantic field of negative emotionality: irritation, annoyance; angoisse – excitement, anxiety, anguish; anxiété – distress, anxiety; chagrin – pain, grief; colère – anger; déception – disappointment; discouragement – discouragement; désespoir – despair; énervement – nervousness; envie – envy, envy; épuisement – upset, fainting; frustration – dissatisfaction; fureur – anger; haine – hatred; horreur – horror; humiliation – humiliation; indignation – anger; irritation – irritation; jalousie – jealousy; mécontentement – dissatisfaction; peine – suffering; peur – fear; rage – anger, fury; rancune – grudge; remorses – pangs of conscience; stress – stress; tristesse – sadness, grief; inquietude – anxiety; mélancolie – sadness, etc.

Usually, when a person is upset or sad, he expresses his feelings with tears and crying. But apart from that, tears also reflect the psycho-emotional state of a person in the other emotions mentioned above. For example :

*1. Phraseological units expressing anger, crying:*

avoir une boule dans la gorge – to be angry;  
 avoir la gorge serrée – to be angry, literally: "to be choked";  
 avoir les larmes au bord des yeux – to be angry, literally: "to have a tear in the corner of your eye";  
 être au bord des larmes – to be angry;  
 éclater en sanglots – to cry, to sob, literally: "burst with sobs";  
 fondre en larmes – cry hard: "Le petit homme s'est arrêté et j'ai cru un instant qu'il allait fondre en larmes, mais il fait un effort et continue" (J. Galtier-Boissière. La Vie de garçon) ;  
 donner des larmes à- cry;

pleurer à gros bouillons – shedding tears, sobbing: "Certes, George dit et pensa: "Ma pauvre maman!" Et elle pleura à gros bouillons"(R. Rolland. L'Ame enchantée);

pleurer à seaux – to sob, literally: "to cry in buckets";

pleurer un bon coup – to cry loudly: "Il pleurait un bon coup le jour de l'enterrement, tordait son mouchoir en rentrant et le mettà sécher sur le fil" (M. Aymé. La Jument verte);

pleurer comme une Madeleine – to cry loudly, literally: "to cry like Mary";

pleurer comme un veau (une vache) – to shed tears, literally: "to cry like a calf";

pleurer comme une fontaine – to shed tears, literally: "weep like a fountain";

pleurer à chaudes larmes – to cry loudly, literally: "to cry with hot tears";

pleurer toutes les larmes de ses yeux (de son corps) – dry eyes from crying: "J'ai trouvé là des gens profoundly déconfits, pleurant toutes les larmes de leurs yeux sur les malheurs du saint-père et du general Lamoricière" (P. Mérimée. Lettres à une inconnue);

pousser des sanglots – to sob;

rentrer ses larmes – to swallow tears, literally: "to return tears";

se fondre en eau – shed tears: "Pleurez, pleurez, mes yeux, et fondez-vous en eau" (P. Corneille. Le Cid);

verser des larmes rouges – crying out of anger. The semantics of the phrase larmes rouges – "red tears" can be interpreted in two ways: 1) When a person is angry, verser des larmes rouges means "to cry from anger"; 2) larmes rouges – may contain the meaning of the expression "crying blood" in the Azerbaijani language.

This lexical-semantic group includes expressions with the word "larmes" – "tears" (verser des larmes rouges, pleurer à chaudes larmes, fondre en larmes, etc.) and comparative phraseological units (pleurer comme un veau, pleurer comme une fontaine, pleurer comme une Madeleine) is the majority.

## 2. *Phraseological units expressing sadness:*

avoir la mort dans l'âme – to be in deep sorrow, grief, literally "to have death in one's heart": "Qu'il était honteux de lui! Il avait la



mort dans l'âme de ne pouvoir rien pour son ami”(R. Rolland. Les Amies);

avoir le vague à l'âme – to be sad;

avoir une tête d'enterrement – to be very sad. Azerbaijani equivalent: like an Arab whose camel is dead;

avoir le cœur gros – to have a heart full of sorrow;

avoir des bleux à l'âme. Phraseological variant: avoir du bleu au cœur – to have a broken heart. (Des bleus à l'âme. Françoise Sagan.);

avoir la grise – to be sad;

baigner dans la tristesse – swimming in sadness;

déchirer l'âme – to burst your heart, heart (sadness, pain);

changer les lauriers en cyprès(poet.) – to change joy with sadness; literally "changing a laurel tree for a cypress tree";

en avoir gros sur le cœur – to be heavy in the heart, to be sad:

“Les chanteurs eurent leur tour. Christophe en avait gros sur cœur le à leur dire de leur lourdeur barbare et de leur emphasis de province” (R.Rolland. La Révolte);

errer (se traîner, rôder) comme une âme en peine – not finding a place for yourself from pain, sadness: "Elle rôdait autour de lui, comme une âme en peine: elle eût désirée de trouver les mots qui lui eussent fait du bien; et elle n'osait parler, de craindre de l'irriter" (R. Rolland. Le Matin);

être dans les larmes – to be sad, literally "to be in tears";

le cœur gros – sad, troubled: "Chéri, me dit-elle, va jouer dans la salle à manger, et ne reviens que quand je t'appellerai. Oh dear! J'y allai le cœur gros" (A. France. Le Livre de mon ami);

le cœur serré – with a heavy heart: "Le cœur serré, madame Caroline examinait la cour, un terrassin ravagé, creusé de fondrières, que les ordures accumulées transformaient en un cloaque" (E. Zola. L'Argent);

le vague à l'âme – sadness: “Autrefois ma mère s'intéressait aux gens. Ou, comme on dit, elle

s'occupait d'eux. Jeunes ou vieux, peu importait. Les mécontentes, les maladies, les fiançailles, les grossesses, le vague à l'âme étaient de son ressort" (F. Nourissier. Une histoire française);

mettre le doigt sur la plaie (le point sensible) – to refresh the wound, the pain, literally: "to put a finger on the wound": "Les larmes qui montèrent aux yeux de Mouret lui prouvèrent qu'il avait mis le doigt sur une plaie vive" ( E. Zola. La Fortune des Rougon);

porter le diable en terre – to be sad;

se sentir le cœur gros – to be filled with sorrow;

triste à pleurer – sad: "Laure se sentait brusquement triste à pleurer"(P.Daix. La Rivière profonde).

triste comme un bonnet de nuit (sans coiffe) – sad. In this expression, un bonnet de nuit – "night cap" means "man", and coiffe – "head covering" means "woman" (P. Robert. Dictionnaire analogique et alphabétique de la langue française, vol I-IV. Paris, 1952- 1964). The lexical meaning of the phrase is "sad, sad like a husband without a wife": "Il me déplaît, moi, ce testament insensé qui donnerait Raymonde, une jolie fille rieuse, à ce M. Giraud, qui est triste comme un bonnet de nuit" (J. Claretie . Le Million);

triste comme un lendemain de fête – sad, literally: "sad as the day after a holiday": "Je suis triste comme un lendemain de fête" (A. de Musset. Caprices de Marianne);

triste comme une maison démeublée – sad, literally: "sad like a house without furniture": "Il se sentit triste comme une maison démeublée" (G. Flaubert. Madame Bovary).

Phraseological units belonging to this lexical-semantic group also make it possible to create a certain idea about the national way of thinking of the French people. For the French, sadness is a husband without a wife, a house without furniture, a working day after a holiday, a cloudy sky, a person without bread, prison, death, etc. related to such events.

Thus, the actual material consisting of 205 phraseological units, which we attribute to the phraseological-semantic field of negative emotivity, was grouped into 9 lexical-semantic groups, and the following results were obtained:

1. Phraseological units expressing anger, crying – 19;
2. Phraseological units expressing sadness and grief – 27;
3. Phraseological units expressing mood – 10;
4. Phraseological units expressing bad mood – 25;

5. Phraseological units expressing excitement, anxiety – 16;
6. Phraseological units expressing fear – 39;
7. Phraseological units expressing anger, anger – 65;
8. Phraseological units expressing hatred – 6;
9. Phraseological units expressing hatred – 3.

The components of phraseological units belonging to the phraseo-semantic field of negative emotivity include words denoting somatism and color names:

– somatic phraseological units: *avoir une tête d'entrèchement, gorge sèche, nouée, aucun son ne sort de ma bouche, jambes coupées, en coton, ne plus tenir sur ses jambes, prendre ses jambes à son cou, fuir à toutes jambes, qui ne fait qu'un tour, claquer des dents, ça fait froid dans le dos, le cœur battant, avoir le bras levé, avoir une dent contre quelqu'un, avoir le sang qui bout, avoir la moutarde qui monte au nez, avoir le sang qui monte au visage, une colère qui fait monter le sang à la tête, ne plus contrôler ses nerfs, faire les gros yeux; avoir du bleu au, cœur se laborer le cœur avoir le cœur gros, en avoir gros sur le cœur, avoir une boule dans la throat, avoir la throat serrée, avoir le cœur gros, avoir une tête d'entrement, se lever du pied gauche, put your finger on the beach,*

– phraseological units denoting color: *être vert de peur, être blanc comme un linge, voir une peur bleue, se faire des cheveux (blancs), peur blanche, la voix blanche de colère, se fâcher tout rouge, voir rouge, être vert de rage, broyer du noir, triste comme le ciel noir, faire grise mine, avoir du bleu au cœur, avoir des bleux à l'âme.*

Somatisms include phraseological units expressing negative emotionality in French: *head, mouth, throat, heart, ear, finger, hand, foot, eye, face, tooth, back; colors: green, white, blue, red, gray, black* are used.

It should be noted that although the color blanc – "white" in phraseological units mainly expresses the feeling of fear, it is also used in other meanings. For example, blanc comme le lait – white as milk, blanc comme l'albâtre – plaster, white as alabaster, blanc comme un cachet d'aspirine – white as an aspirin tablet, blanc comme l'ivoire – like ivory, in phraseological units like white "blanc"

– "white" refers to physical characteristics, appearance: "Les jours où M-me Swann n'était pas sortie du tout, on la trouvaite dans une robe de chambre de crêpe de Chine, blanche comme une première neige" (M.Proust. A l'ombre des jeunes filles en fleurs). "Blanc" is also used in the sense of "innocent, flawless, pure": être blanc comme un cygne – "to be innocent as a swan".

Feelings and emotions that we attribute to the phraseo-semantic field of mixed emotionality: *attendrissement* – being impressed, affected, full; *confusion* – confusion; *compassion* – mercy, pity, pity, heartburn; *embarras* – confusion, confusion, embarrassment; *étonnement* – surprise; *fierté* – pride, pride, arrogance; *hésitation* – hesitation; *honte* – shame, shame; *impatience* – impatience; *indifférence* – indifference, indifference; *incertitude* – indecision; *calme* – calm, etc.

*I. Phraseological units expressing the feeling of indifference:*

*abandon de soi-même* – complete indifference to oneself, literally: "don't abandon yourself";

*avoir un caillou à la place du cœur* – to be hard-hearted.

Synonym: *avoir du cal au cœur*

*être froid comme une carafe d'orgeat* – indifferent, indifferent, cold, literally: "cold as a carafe of orchad (soft drink);

*cha m'est équilatéral* – it makes no difference to me;

*coeur de roche* – stone-hearted, literally: "rock-hearted";

*n'avoir rien à glander de qch* – to be indifferent to everything;

*n'être ni chaud ni froid* – indifferent, indifferent, literally: "neither hot nor cold";

*ne sentir ni froid ni chaud pour* – to be indifferent to someone, literally: "to feel neither hot nor cold towards someone";

*peu m'en chaut* – I don't care. Previously, the verb *chaloir* was used in the sense of "to be worth", but it is no longer used in modern French, this verb can only be found as part of a phraseological unit;

*rester comme une bûche* – to remain indifferent, passive, literally: "to remain like wood";

*rester de glace* – to stay cool, literally: "to stay like ice";

*se laisser à l'abandon* – to be lethargic, apathetic, indifferent;

*sans entrailles* – hard-hearted: "Les vers de la demoiselle pleuraient sur des enfants abandonnées, des cheveux battus, des fleurs coupées, à peine écloses, par des gamins sans entrailles" (A. Wurmser. Notre Jeunesse).

Several of the phraseological units expressing French indifference are also present in Azerbaijani: avoir un caillou à la place du cœur – to be open-hearted, ne sentir ni froid ni chaud pour – not to be cold or hot.

2. *Phraseological units expressing a feeling of embarrassment:*

avoir mauvaise conscience – feeling guilty;

avoir (faire, se faire) conscience de... – to feel guilty;

rougir jusqu'au blanc des yeux – to blush, literally: "to blush to the whites of the eyes": "Mergy rougit jusqu'au blanc des yeux. Il balbutia quelques mots pour excuser son frère..." (P.Mérimée. Chronique du règne de Charles IX);

vouloir être à cent pieds sous terre (vouloir rentrer sous terre) – wanting to go underground;

se ronger (tordre) les entrailles – self-condemnation: "Le comédien joue jusqu'à minuit, étudie le métier, répète à midi, le sculpteur plie sous sa statue; le journaliste est une pensée en marche comme le soldat en guerre; le peintre en vogue est accablé d'ouvrage, le peintre sans occupation se ronge les entrailles s'il se sent homme de génie" (H. de Balzac. La fille aux yeux d'or);

Thus, the actual material consisting of 86 phraseological units, which we attribute to the phraseo-semantic field of mixed emotivity, is concentrated in 8 lexical-semantic groups, and the following results were obtained:

1. Phraseological units expressing the feeling of indifference, indifference - 13;
2. Phraseological units expressing the feeling of embarrassment – 5;
3. Phraseological units expressing surprise - 12;
4. Phraseological units expressing inadequate psychological state - 15;
5. Phraseological units expressing mercy, compassion – 3;
6. Phraseological units expressing being impressed, various

reactions to what is happening around – 29;

7. Phraseological units expressing impatience – 2;

8. Phraseological units expressing calm – 7.

The **chapter III** of the dissertation is entitled “**The lexical-semantic, structural-grammatical, and stylistic characteristics of phraseological units expressing the psycho-emotional state of a person in the modern French language**”.

The majority of phraseological units are formed on the basis of a certain image. Every nation has its own way of thinking and it reflects in the variety of images that form the basis of phraseological units. Images further enliven phraseological units and make them more expressive. According to T.A.Afandiyeva, “*Language units do not only express ideas, but also serve as a figurative description of the objective existence*”.<sup>8</sup>

Phraseological units encode different information that formed in the national consciousness of the people. This information reflects in phraseological units in both explicit and implicit ways. The explicit information is realized in phraseological units through “phraseolex”. The term “phraseolex” was coined by N.N.Kirilova. Phraseology is a lexeme that lost its word characteristics, gained a new meaning in the phraseological expression, and used in a non-independent function.<sup>9</sup>

According to “Le Petit” Larousse dictionary, the meaning of “la vague” – “*onde forcée produite par effet de friction du vent à la surface de la mer ou d'un lac*”<sup>10</sup> is the wave emerging on the surface of sea and lake as a result of wind. In the examples below, “la vague” phraseolex creates the completely different meaning in phraseological expression by losing its independent meaning.

*au creux de la vague* – in an inadequate psychological state;

*la vague à l'âme* – sorrow, grief;

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<sup>8</sup> Əfəndiyeva, T.Ə. Azərbaycan dilinin leksik üslubiyatı / T.Ə.Əfəndiyeva. – Bakı: Elm, – 1980. – s.75.

<sup>9</sup> Кириллова, Н.Н. Фразеология романских языков: этнолингвистический аспект / Н.Н.Кириллова. СПб: Изд-во РГПУ им. А.И.Герцена, – 2003. – Ч.1: Природа и космос. – s.86.

<sup>10</sup> Le Petit Larousse. Grand format / de Collectif (Auteur). – Larousse, – 1995. – p.1052.

*avoir la vague à l'âme* – grieve, become sad.

The meaning of a phraseological unit that reflects information in an implicit manner is determined by one of its components or the semantic and etymological analysis of the whole expression. The implicit information that explored as a result of semantic analysis is formed by virtue of metonymy or metaphor. For instance, *le baromètre est au beau (fixe)* – the phrase “le baromètre”, which is the part of the phrase “good mood”, is used in the context of “human mood”.

*Se faire du mouron* – means be anxious, get excited. If it is translated literally, this sentence means “grow hair longer.” The common denominator that combines these two different meanings is that hair growth and a person’s feeling of discomfort occurs without depending on him. None of these processes are controlled by any human.

On the other hand, the implicit information can be detected as a result of the etymological analysis of phraseological unit. For instance, *avoir l'air de revenir de Pontoise* – untidy, lost, restless or anxious man. This expression is related to the history of the Parliament of Paris. Prior to the bourgeois revolution of 1789, the Parliament of Paris implemented the function of the supreme court. The Parliament was moved three times to the north-west of Pontoise during the period of operation. The Parliament was first moved to Pontoise in 1652 during Cardinal Mazarini’s reign when Fronde was in power in Paris. In 1720 and 1753, the entire Parliament was moved to Pontoise because of its disrespect for the king (for refusing to approve the king’s orders). According to E.Marten, the expression of *avoir l'air de revenir de Pontoise* previously used to refer only to the members of the Parliament who returned to Paris after the exile to Pontoise.<sup>11</sup>

Phraseological units with negative connotation are common in comparison with phraseological units with positive connotation expressing the emotional state and condition of a person. Phraseological units with negative connotation denoting emotional state and condition expresses dissatisfaction, anger, fear, regret, hate, disdain, and other negative emotions. The statistical data about this are

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<sup>11</sup> Martin, E. Deux cents locutions et proverbes / E.Martin. – Paris: – p.22.

included in the second chapter of the dissertation. One of the most active and productive images in the formation of phraseological unit is somatisms. Among the somatisms found in phraseological units expressing the psycho-emotional state of a person are *coeur, tête, foie, gorge, bouche, yeux, jambes, visage* and others. The most productive somatism in the creation of phraseological units expressing the psycho-emotional state of a person in the object of our research is “coeur” phraseolex. “Coeur” phraseolex creates different semes.

Phraseological units expressing the feeling of happiness: *le cœur saute de joie, mettre du baume au cœur, avoir la joie au cœur, avoir le cœur léger; être à (ya dans) la joie de son cœur.*

Phraseological units expressing sadness: *avoir du bleu au cœur, avoir le cœur gros, en avoir gros sur le cœur, avoir le cœur gros.*

It should be noted that “âme” lexeme is also widely used in the process of verbalization of different emotional state of a person in French along with the phraseolex “coeur”: *l’âme en fête* – a good mood, *avoir la mort dans l’âme* – deep sadness, bewail, *avoir des bleux à l’âme* – be broken-hearted, *déchirer l’âme* – tear sb’s heart out, *errer comme une âme en peine* – wander about/around like a lost soul.

Foie – “liver” somatism creates a completely different seme:

*avoir les foies (blancs, verts)* – be scared; *avoir les foies chaudes* – fall in love, love; *bouffer les foies* – become very angry.

Phraseological units as lexical units have such features as polysemy, homonymy, synonymy, antonymy, variability.

***The stylistic features of phraseological units expressing the psycho-emotional state of a person.*** Phraseological units are also characterized in terms of stylistic meaning. The stylistic category is the most typical and integral part of language. Some of the phraseologies can be found in the figurative style of literary language. The most subtle shades of meaning appear in literary language. The figurative and poetic structure of language arises from its infinite richness and diversity and the complex synthesis of multifaceted means of communication and influence.

*“The metaphor of the whole sentence also plays an important role in addition to the metaphor of words and concepts in the stylistic context. The ability of using phraseological unities as one of the*



*language indicators of the national level of poetic cognition is the clear demonstration of the ability to feel and speak as a nation. This aspect is the means of visualizing the national direction of poetic thinking, the consistent sign of national traits and the indicator of the right way of creativity”.*<sup>12</sup>

The noteworthy feature is that phraseological unities are distinguished in the lexical system of the language by their national nature. Although they are considered equivalent to words in a number of research studies, they have the important features in terms of expressiveness and emotionality.

Phraseologisms are first used in language relating to elements, meaning that primarily as regards the figurative and expressive-emotional nature of the components in terms of their functional purpose. One of the factors influencing this figurativeness to some extent is the stylistic possibilities, which also play a special role in the formation of phraseological unities and give them a special stylistic tone.

The famous French poet Paul Valerie’s description of phraseological units as “ready-made poetry” and his description as the incomparable linguistic material for poetry are undoubtedly justified by well-founded arguments. Below we will list the important ways of the formation of compounds that are characteristic of phraseology of the French language:

*Metaphor.* This concept is expressed by the word “*istiara*.” Metaphor arises as a result of the transfer of the characteristics of an object and event to another object or event. Metaphor is a more complex figurative expression than simile. The complexity of the metaphor arises from the fact that one of the objects compared in this context does not actually get involved in comparison. This object participates in metaphor by applying one of its features to another object. Metaphor plays an important role in the formation of phraseological unities. According to G.S.Kazimov, “*the most important features of phraseological unities are expressiveness,*

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<sup>12</sup> Hacıyeva, Ə.H. İngilis və Azərbaycan dillərində somatik frazeologiyanın əsasları/ Ə.H.Hacıyeva. – Bakı: Nurlan, – 2008. – s.294-295.

*metaphoricity and emotionality*".<sup>13</sup>

M.A.Huseynov says the following about the poetic quality of metaphor: "*The main poetic quality of metaphorical expressions is that they are directly connected with the image and close to the images it embodies*".<sup>14</sup>

Metaphor is a type of trope. As a result of our research it has become clear that some phraseological units can be used in both literal and figurative meanings. Figurative meaning is formed through the metaphorization of the expression.

Considering the following examples:

*avoir mal aux dents* – literal meaning: have a toothache.  
figurative meaning: be in a bad mood;

*avoir chaud* – literal meaning: be hot. For example: j'ai chaud, ouvrez la porte – It's hot, open the door. Figurative meaning: get angry, get furious;

*un écorché vif* – literal meaning: be skinned alive. Figurative meaning: an extremely sensitive person;

*tirer son chapeau* – literal meaning: take off the hat. Figurative meaning: admire, bow down to someone;

*être chatouilleux sur la croupe* – literal meaning: feel a tickle on your neck. figurative meaning: be touchy;

*n'être ni chaud ni froid* – literal meaning: neither hot nor cold (about temperature). Figurative meaning: not care in the slightest/remain indifferent;

*être trop chaud* – literal meaning: be very hot. figurative meaning: be happy;

*être en feu* – literal meaning: burn. figurative meaning: burn with the flames of passion;

*garder le sourire* – literal meaning: keep smiling. figurative meaning: always be in a good mood.

The following **conclusions** can be drawn from the research:

The role of the national character of the people in creating the

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<sup>13</sup> Kazımov, Q.Ş. Müasir Azərbaycan dili (Sintaksis) / Q.Ş.Kazımov. II nəşr. – Bakı: – 2004. – s.69.

<sup>14</sup> Hüseyinov, M.A. Mirzə İbrahimovun romanlarının dili və üslubu / Fil. elm. nam. dis. / – Bakı, 1982. – s.101.

linguistic worldview is undeniable. One of the factors directly influencing the national character of the people is the psycho-emotional activity of a person belonging to that nation.

Besides being accepted as an informative language sign expressing the culture of the people, phraseological unit as a mental unit that is accepted in the national consciousness and national memory of the ethnos, reflects the cultural space of language.

The emotional aspect of language is as important as its rational aspect. In addition to expressing and describing emotions, language classifies them and creates the emotional picture of the world. The role of phraseological units in the creation of this picture is undeniable. Phraseological units expressing emotions and forming an important part of the national lexicon play an important role in transmitting the national characteristics of the people. Although basic emotions are universal, their embodiment in each language differs by national, specific characteristics. Phraseological units expressing the psycho-emotional state of a person in French give a certain impression of the national character of the French people.

The study of the reflection of the French national character in phraseology is important for the study of the national and linguistic worldview.

Phraseological units expressing the psycho-emotional state of a person in the French language through reflecting the national, cultural features of the French people serve as an intensifier of expression of the psycho-emotional state of a person. The phraseological units that studied express the different shades of a person's psycho-emotional state.

In French, the semantics of phraseological units expressing a person's psycho-emotional feelings are based on the objective reality and a person's subjective attitude to this reality.

As a result of the statistical analysis of phraseological units expressing the psycho-emotional state of a person in French, the positive emotionality of the phraseological-semantic field is 83 units, the negative emotionality of the phraseological-semantic field is 182 units, and the mixed emotionality of the phraseological-semantic field is 86 units out of 351 phraseological units.

Based on this fact, it can be said that the French people experience more negative emotions (dissatisfaction, anger, fear, regret, hatred).

One of the main features that distinguishes phraseological units from other language units is that they are formed mainly as a result of the semantic development of the word.

***The main provisions of the dissertation were reflected in the following works of the author:***

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14. Aliyeva, V.F. Phraseological units of religious origin denoting emotional states and situations in French and their expression in Azerbaijani // IV International Humanities and Social Sciences Conference". Gadim Diyar – International online scientific journal, – December 19, – 2023, – p. 18-19. DOI: <https://www.doi.org/10.36719/2709-4197/2023/>.



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