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**LEXICAL-SEMANTIC ANALYSIS OF PHRASEOLOGICAL EXPRESSIONS
REPRESENTING THE CONCEPT OF FAMILY IN MODERN FRENCH LAN-
GUAGE**

G.I. Maharramova
Nakhchivan State University
Nakhchivan, Azerbaijan

The article examines the lexical-semantic features of phraseological expressions representing the concept of family in the modern French language. The study analyzes the place of the concept of family in the national-cultural system of thought of the French people, its reflection in language units, and the semantic nuances formed through phraseological expressions. During the research, phraseological units reflecting family relations, kinship ties, intra-family behavior patterns, and social-moral values in the French language were identified.

Keywords: French language, family concept, phraseological expressions, lexical-semantic analysis, linguoculturology, conceptology, national-cultural characteristics

Phraseological expressions are language elements that occupy a distinctive place and position in the language system and stand out for their frequency of use, diversity of meanings, and unique characteristics. Phraseological expressions, which were historically formed and gradually stabilized to constitute a special level within the language system, attract attention with their rich and diverse structural-semantic features and var-

ied constructions in accordance with the pace of language development over time. These language units play a special role in the realization of the communication process and in the comprehensive expression of thought. As in other languages, phraseological expressions in the French language, being a historical category, gradually stabilized and acquired a fixed form over time, and in the modern period they have become language units distinguished by their stability, figurativeness, and expressiveness. “The most characteristic feature of these language units is their stable and invariable form, that is, their functioning in a fixed form as phraseological expressions” [1, p.8].

The word “family” is used in everyday language to describe many different groups. For example, “This is a family gathering.” This means that only relatives may participate in that gathering. These may include uncles, aunts, brothers, sisters, and individuals who have joined the family through marriage. All of this shows us that the concept of “family” always involves relationships based on marriage or common ancestors. Every family is a small social system. Each family has its own cultural values and principles, its own structure, and its main functions. Every family goes through different stages of the life cycle.

The family itself consists of various nuclei. It is possible to classify these phraseological expressions according to the nucleus word.

1. *Phraseological expressions with the nucleus words mother, woman, and wife:* When discussing the concept of woman, the image of a mother first comes to mind. The concept of woman is fundamentally based on the notion of motherhood. Phraseological expressions in the French language reflect the mother as the most valuable and unique person. In French culture, the mother is a symbol of kindness, care, compassion, reliability, protection, and salvation. Let us consider some examples: *folle mère pour enfant* (“A mother mad for her child”). It refers to a mother who makes every sacrifice for her child; *tendresse maternelle toujours se renouvelle*. The translation of this French expression is “a mother’s tenderness is always renewed.” This phraseological expression emphasizes that a mother’s love and compassion are endless and inexhaustible. A mother’s love is constantly renewed, never decreases, and is always ready to protect and love her child. This demonstrates the extraordinary depth and continuity of maternal affection and care. *Quand l’enfant quitte la maison, il emporte la main de sa mère* (“When the child leaves home, he carries his mother’s hand with him”). This expression emphasizes that although a child may physically separate from family members, emotional and spiritual bonds always continue. When a child leaves home, it shows that he or she will never completely lose the connection with the mother, nor the care and love given by her. This symbolizes, in a sense, the continuity of culture and family values. *La mère du muet en connaît le langage* (“A mother understands the language of her child”). This expression refers to the ability to understand things that are not visible or verbally expressed. Mothers are very skilled at understanding their children even without words and sensing their needs. This saying is connected with intuition, a special bond, and the deep sense of connection possessed by mothers.

The mother also plays an important role in the upbringing and education of children.

For example, *succer qch avec le lait de sa mère* (“To absorb something with one’s mother’s milk”); *La méthode pour éduquer ses enfants: le fils ne doit pas quitter son père, la fille ne doit pas quitter sa mère* (“The method of raising children is this: the son should not separate from his father, and the daughter should not separate from her mother”) [2, p.14].

The mother is also a mother-in-law. Interestingly, mother-in-law and daughter-in-law relationships also exist in France, and they are reflected in these phraseological expres-

sions as well. For example, *L'amour est un sentiment que se partagent mal une belle-mère et une belle-fille* ("Love is a feeling that is difficult to share between a mother-in-law and a daughter-in-law"); *Avec l'arrivée d'une belle-mère le père devient un beau-père* ("With the arrival of a mother-in-law, the father becomes a father-in-law").

Concerning mother-daughter relations: *La fille veut apprendre à sa mère à faire des enfants* ("You cannot sell bread to a baker") [3, p.23]. This expression is a saying that emphasizes the difference in experience and knowledge. The idea of a daughter wanting to teach her mother how to raise children is considered ridiculous or unrealistic because the mother is already highly experienced in this matter. This saying is generally used to emphasize that elders guide younger people and to highlight the inexperience of youth.

In other words, this expression shows that when young and inexperienced people try to teach something to experienced and older individuals, it creates irony and reveals their lack of experience [4, p.133]; *Il faut amadouer la poule pour avoir les poussins* ("Look at the mother before choosing the daughter") [4, p.134], etc.

Phraseological expressions whose main nucleus is the phenomenon of woman-wife are also widely used in the French language: *Plus une femme regarde dans son miroir, moins elle regarde sa maison* ("An ugly woman cleans the house, a beautiful woman attends weddings"); *Qui épouse la femme (veuve) épouse les dettes* ("Who marries a widow also marries her debts"). This expression emphasizes the sharing of responsibility. Since a woman is a widow, the debts and financial problems of her previous husband are also accepted by the new husband. *Prendre maison forte et femme à faire* ("The house built by a good wife cannot be destroyed by God, but the house destroyed by a wife cannot be rebuilt even by God"); *Prends le premier avis d'une femme, non le second* ("One should listen to a woman's advice once in forty years") [5, p.200]. This expression means that accepting the first natural and honest opinion is more correct and sincere than thoughts that are later reconsidered or changed. In other words, it emphasizes that accepting the "first reaction" or the "initial opinion" is more genuine and accurate than overthinking or doubting it.

Sometimes phraseological expressions with the nucleus word woman carry negative semantics. For example, *Souvent femme varie, bien fol qui s'y fie* ("A woman's hair is long, but her mind is short"); *Qui entretiens femme et dé, mourra en pauvreté* ("He who plays with fire burns his hand; he who plays with a woman destroys his home"); *Ceux que veut une femme sont écrit dans le ciel* ("A woman's trick defeats a man"); *Epouser une femme riche c'est perdre sa liberté* ("A wife's wealth is like a donkey's horse-shoe"). This expression is used in the sense that marrying a rich woman may sometimes affect personal freedom. A wealthy woman may change the life of the person she marries in terms of finances, social status, and expectations. These changes may result in the person becoming less free in making his own decisions.

In other words, this saying emphasizes that material wealth and a luxurious life create a different, and sometimes incompatible, balance with personal or emotional freedom. That is, the wealth gained through marriage may sometimes limit a person's opportunity to live his own life. This is a phraseological expression connected with unequal relationships or socially constructed expectations; *La poule ne doit pas chanter devant le coq* ("There can be no happiness in a house ruled by a woman") [6, p.19]. The literal meaning of the phraseological expression is that "a hen has no right to crow in front of the rooster," and it refers to the traditional roles of men and women within society and the family. In other words, a woman should not engage in leadership or dominance, since this may contradict the "natural" role attributed to men.

This saying reflects the belief, characteristic of a certain period in society, that women should know their place while men should lead. It represents traditional ideas such as modesty, knowing one's place, and adhering to the role assigned to oneself.

2. Phraseological expressions related to the husband-wife concept:

A certain part of phraseological expressions representing the concept of family in the modern French language consists precisely of phraseological units reflecting husband-wife relations. Phraseological expressions reflecting marital relations possess common characteristics with other languages both semantically and structurally. Phraseological expressions reflecting husband-wife relations include: *Qui se marie par amour a bonnes nuits et mauvais jours / Qui se marie par amourettes, a comme les nuits sont agitées, les jours sont difficiles à travailler*. Its Turkish equivalent is “Ör-arvad yatağa girince dardlar biter.” The French expression *Qui se marie par amour a bonnes nuits et mauvais jours / Qui se marie par amourettes, a comme les nuits sont agitées, les jours sont difficiles à travailler* is a phraseological expression indicating that those who marry for love may face certain difficulties and the burdens of everyday life. This phraseological unit also emphasizes that relationships born from love are sometimes accompanied by difficulties during the day and sleepless nights.

3. Phraseological expressions related to the concepts of father, husband, and man:

As among all peoples, in French culture as well, the head of the family and the one who historically had the final word has been considered the father, the husband, or the man of the house. Phraseological expressions whose main nucleus is the phenomenon of the husband include: *Une femme veuve emporte toujours des problèmes avec elle. Le même proverbe est dit par une façon comme; Chien apporte puces, pain apporte souris, femme apporte tourments* (“There is no chimney without smoke, and no husband without trouble”) [2, p.80]. These expressions are generally associated with the difficulties and misfortunes of life. Women are sometimes linked with amusing, disturbing, or difficult life experiences. Difficulties associated with women are usually perceived as anxiety and purposeless suffering; moreover, these sayings are used to represent hardships or the “negative side of life.” In the figurative meaning of these sayings, each element is associated with problems or disturbances.

3. Phraseological expressions related to father-son relations: *Tel père, tel fils* (“Like father, like son”); *Jamais petit chat n’a porté rat à sa mère* (“A father gave his son a vineyard, but the son did not give his father even a bunch of grapes”), etc.

Phraseological expressions related to the concept of man occur less frequently in the language compared to those related to women. The French describe a man as strong, creative, and protective. For example: *Le mari crée la maison, la femme le foyer* [4, p.133]. (“The man builds the house, the woman creates the home.”) This expression is a saying that emphasizes traditional gender roles in society. Here, “house” (*maison*) refers to the construction and physical structure of the home, as well as the labor and conditions provided by the man. “Home” (*foyer*), on the other hand, symbolizes the emotional and social center of the family, the woman's compassion, care, and her role in creating harmony within the family. This saying expresses that the man shapes the material aspect of the house, while the woman forms the emotional and social aspects of family life.

In French phraseological expressions, the father is presented as the leader of the family, and this understanding is confirmed by the predominance of expressions connected with the father in phraseology.

4. The child constitutes the core and main nucleus of the family. A family without children is considered incomplete. However, among the French, attitudes toward

children also have a dual character. In many idioms, children are accused of ungratefulness. For example, *Les enfants sont des soucis certains et des réconforts incertains* (“If you have a child, you have worries”); *Attends le soir pour louer le beau jour, et la mort pour louer la vie* (“Do not say you have wheat until it enters the granary, and do not say you have a son until you fall into poverty”); *Garçon doit être mal vêtu, bien nourri, bien battu*. This proverb has a Turkish equivalent: (“What the child wears is forbidden, what he eats is lawful”) [6, p.19]. The semantics of this phraseological expression is as follows: since a child grows very quickly, it is not appropriate to buy expensive clothes for him. Let us consider other examples: *Tous furent d’Eve et d’Adam* (“Everyone is a descendant of Adam and Eve”); *Marie ton fils quand tu voudras et ta fille quand tu pourras* (“Marry your daughter when you find the opportunity, and your son when your heart desires”); *Enfant nourri de vin, femme parlant latin, rarement font bonne fin* (“A good child makes the parents honorable, a bad child disgraces them”); *prends femme d’une condition au-dessous de la tienne et ne marie pas ta fille à un homme au-dessus de ton état* (“Take a wife from a lower status than yours, and do not marry your daughter to someone above your status”). This saying reflects a traditional view related to social classes and class differences. Choosing a spouse from a lower class and marrying one’s daughter only to someone of equal status are associated with the principles of social compatibility and modesty in traditional societies. It is an approach that recommends preserving differences in social status, maintaining positions within the family, and stabilizing one’s place in society.

Thus, phraseological expressions related to the concept of family, which are still intensively used in the modern French language and encountered both in colloquial speech and literary style, do not go beyond general regularities.

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ЛЕКСИКО-СЕМАНТИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ВЫРАЖЕНИЙ, РЕПРЕЗЕНТИРУЮЩИХ КОНЦЕПТ СЕМЬИ В СОВРЕМЕННОМ ФРАНЦУЗСКОМ ЯЗЫКЕ

Г.И.Магеррамова

Нахчыванский государственный университет, Нахчыван, Азербайджан

В статье рассматриваются лексико-семантические особенности фразеологических выражений, репрезентирующих концепт семьи в современном французском языке. В исследовании анализируется место концепта семья в национально-культурной системе мышления французского народа, его отражение в языковых единицах и семантические нюансы, формируемые с помощью фразеологических выражений. В ходе исследования были

выявлены фразеологизмы, отражающие семейные отношения, родственные связи, модели внутрисемейного поведения и социально-моральные ценности во французском языке.

Ключевые слова: французский язык, концепт семьи, фразеологические обороты, лексико-семантический анализ, лингвокультурология, концептология, национально-культурные особенности