

Phraseological Units Expressing "Happiness" in the Phrase Semantic Field of "Human's Emotional State" (Based on the Materials of the Azerbaijani language)

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Abstract. The article investigates the possibilities of expressing the emotional state of happiness in language using field theory and materials from the Azerbaijani language. Positive emotions such as happiness, joy, satisfaction, and admiration were considered within the phraseosemantic domain. The phrase semantic field includes phraseological units united by the same meaning. Studying fixed word combinations this way allows a more systematic and in-depth study.

At the same time, it is essential to study the universal emotional state, such as happiness, with the field method and to examine the possibilities of its expression in language. The importance of this issue becomes more apparent when we approach it from an anthropocentric perspective and take into account extralinguistic factors. The article studies the effect of the state of happiness on the human body and its activity, the forms of its occurrence and identification in phraseological units, and the physiological acts it causes.

The article distinguishes the subgroups "Joy," "Admiration," and "Satisfaction" within the phraseological field of "Happiness." It defines each subgroup's central and peripheral zones and clarifies the phraseological combinations included in its composition.

Variants are also considered one way of enriching the semantic field of the phrase, and various methods of creating variation are investigated. From this point of view, contamination component variability - replacement of components with each other or quantitative change (increase or decrease) - has been specially considered.

It should also be noted that although field theory is applied to various sections of the Azerbaijani language, its application in phraseology and investigating a person's emotional state from this aspect is novel.

Keywords: phraseosemantic field; phraseological unit; emotional state; happiness; core; periphery; variants.

INTRODUCTION

Emotions occupy an essential place in phraseology. The main reason is that a person's emotional state is an object of interest in linguistics and psychology. It is because these emotional states are reflected in different forms of occurrence in language. Emotions have an irreplaceable role as an expression of this vision. Thus, for this group of language units, Shur proposes the term functional field: "they do not have a common mean-

ing but are characterized by a common meaning when used to define different occurrences" [7, p. 28].

To determine the structure of the micro field "Happiness" in the phrase semantic field of "Human emotional state", it is necessary to examine the characteristics of the phraseological units that make it up. Phraseological units widely used in the language can express a person's emotional state. "Phraseological unit" is a word combina-

tion that forms a semantically monolithic unit despite the structural combination of its constituent elements. The purpose of this combination is not to show the thing's characteristic or to draw attention to it, but to state its name as a whole" [1, p. 193]. Their indivisibility and ready presence in the language allow them to unite around an ordinary meaning, express a single meaning, and create any phraseosemantic field. Phraseologisms that make up the "emotional state of a person" are also characteristic. In general, semantic meaning is one of the main features of phraseological units. "In phraseological units, the plan of content and the plan of expression do not coincide, and at this time, semantic transformation happens. As a result of this transformation, a free phrase turns into a fixed one – a phraseological unit" [9, p. 63]. Thus, the semantic transformation covers the expression and causes it to emerge as an idiom. For example, in the phraseological combination of *çiçəyi çirtlamaq* (one's flower has crackled), which means to be happy, the content and expression plan did not match, resulting in a semantic transformation, leading to the creation of an idiom. So, the meaning expressed by the unit's components differs from that described by the unit. This process is closely observed in the formation of phraseological units of the Azerbaijani language. "Either all or some of the words that form stable word combinations move away from their lexical-semantic meaning, become metaphorical and lose their lexical-semantic meaning, becoming a lexical-semantic element of the combination" [5, p. 7].

Happiness is a complex phenomenon, and its positive characteristics distinguish it. "Psychologists emphasize the role of positive (active or sthenic) emotions in increasing the body's vital activity, increasing its strength and prompting it to action" [2, p. 161]. "If the object and events satisfy human needs, then positive, in other words, sthenic feelings emerge. On the contrary, if objects and events do not satisfy human needs, negative-asthenic feelings occur" [6, p. 341]. Thus, positive emotions occur primarily due to satisfying human needs and impacting human life and activity. Like other positive emotions, happiness is observed through physical acts. Thus, blood circulation improves, the blood supply to the brain accelerates, and a person's physical and mental activity increases. Laughter, a positive mood and a cheerful, optimistic state accompany happiness. "For example, during the

feeling of joy, small blood vessels expand, and several organs, especially the brain, are better supplied with blood. A happy person does not feel tired, performs various actions, jumps up and down with joy, plays, laughs, etc. A good supply of blood to the brain increases its mental and physical work capacity" [2, p. 161-162]

The effect of emotions on the functioning of the body is undeniable. Positive emotions, such as joy, laughter, and cheerfulness, benefit a person and are reflected in a person's appearance: eyes shine, skin colour improves, and facial expressions become more pleasant and lively.

In a person, the same feeling, for example, joy, can show itself in different degrees and forms. Therefore, when defining the field, a number of physiological aspects of the phraseological units included in its composition should be considered. "The intensity, continuity, characteristic, the way of emergence and control of emotions are its most important features" [2, p. 157-160].

1) Intensity of emotions refers to the repetition frequency of the same situation.

2) Persistence of emotions: measured by the duration of the same state. Depending on the duration, emotions can be short-term or long-term.

3) The nature of emotions - their essence. It is determined by the object to which it is directed. At this time, a person can either rejoice and be happy for himself or share the happiness and joy of someone else. Even if they feel unhappy inside, another person's happiness can make them happy. It is possible to evaluate this state as the highest degree of happiness.

4) Occurrence of emotions. Happiness and joy can occur in different forms. Circumstances, personality, and temperament are among the factors that determine a person's form of occurrence. The following occurrences are more prominent and closely observed:

a) uncontrollability of the mind, which indicates a state of happiness: *ağlı başından çıxmaq* (lose one's mind), *ağlı getmək* (lose one's mind), *ağlını almaq* (take one's mind), *ağlını başından çıxarmaq* (take one's mind out of their head), *ağlını əlindən almaq* (take one's mind from their hand), *huşunu aparmaq* (take one's mind away), etc.

b) the state of the eyes and face indicating happiness: *gözləri parıldamaq* (one's eyes are shining), *aynası açılmaq* (one's face is getting clear),

qaşqabağı açılmaq (one's frown is disappearing), *qırışığı açılmaq* (one's wrinkle is disappearing), *üzünə gün doğmaq* (the sun is shining on one's face), *üzü açılmaq* (one's face is getting clear), etc.

c) changes in the activity of the heart related to happiness: *ürəyi açılmaq* (one's heart opens up), *ürəyinə (döşünə; canına) yatmaq* (lies on the heart (chest; soul)), *könlü xoş olmaq* (one's heart is pleased), *gözü-könlü açılmaq* (one's eyes and heart are open), *ürəyi dağa dönmək* (one's heart turns into the mountain), *ürəyi böyümək* (one's heart grows), *ürəyi sinəsinə (köksünə) sığmamaq* (one's heart does not fit in the chest), *ürəyi tel-tel olmaq* (one's heart turns into a string) and so on.

d) the state of losing oneself, not being able to find a place for oneself, which refers to happiness: *uçmağa qanadı olmamaq* (not having wings to fly), *yərə-göyə sığmamaq* (not fitting in the earth and sky), *göyün yeddinci qatında olmaq* (being on the seventh layer of the sky), *dünyaya sığmamaq* (not fitting in the world), etc.

e) the change of mood in an ascending line due to happiness: *kefi açılmaq* (one's mood is high), *kef vermək* (giving a good mood), *kefi doxsan doqquz vurmaq* (one's mood is hitting ninety-nine), *kefi ala buluda qalxmaq* (one's mood climbing a cloud), *kefi durmaq (gəlmək)* (one's mood is up), *kefi kökəlmək* (one's mood is getting fat), *kefi fiştiriq çalmaq* (one's mood is whistling), *kefi kök* (one's mood is fat), *kefi saz* (one's mood is like a saz (a musical instrument)) etc.

f) the occurrence of happiness in the background of good fortune and luck: *taleyi üzünə gülmək* (one's fate smiles at their face), *bəxti gətirmək* (to bring luck), *bəxti ayaq üstə olmaq* (one's luck is on its foot), *bəxt ulduzu parlammaq* (one's lucky star is shining), *bəxti açılmaq* (one's luck is open), *bəxti üzünə gülmək* (one's fate smiles at their face), etc.

g) the occurrence of the emotional state of happiness and joy with laughter: *bir deyib beş gülmək* (once said five times laughed), *qəhqəhə çəkmək* (to laugh out loud), *üzü gülmək* (one's face is smiling), *gözləri gülmək* (one's eyes are smiling), *dodağı qaçmaq* (one's lips are moving), etc. Phraseological combinations of this type express an emotional state and extralinguistic features accompany that emotional state. Because laughter is revealed by hand and expressive facial movements (gestures and facial expressions), it can occur both quietly and silently (*dodağı qaçmaq*) and loudly (*qəhqəhə çəkmək, şaqqanaq çəkmək*).

"Laughter also differs in character" [8, p. 97]. In most cases, a person reacts to joyful, pleasant or comical, funny events with laughter (*gözləri gülmək* (smiling eyes), *üzü gülmək* (smiling face), sometimes they can be happy and laugh at someone's misfortune and failure. It is also possible to react with laughter to situations that cause anger and mockery: *dişlərini ağartmaq* (to whiten one's teeth) - "to laugh, laugh for no reason and senselessly"; *dodaq altından gülmək* (to laugh under the lips) - "to mock, smile mockingly, sneer". So, the positive and negative factors that cause laughter determine its character.

5) Management of emotions, i.e. whether or not it is possible to keep them under control.

As can be seen, the various characteristics of emotions are also reflected in the phraseological units that express them.

RESULTS AND DISCUSSION

To determine the structure of the microfield of "Happiness," it is essential to analyze the phraseological units that make up the field. The interaction of those phraseological units and their relationship with each other leads to the emergence of a complex, structured field.

"Two groups of phraseological units occupy a special place in the structure of the phraseosemantic field of "Human emotional state": 1) units with syncretic semantics and 2) units expressing the highest degree of occurrence of various emotions" [3, p. 180]. Phraseological units in the microfield of "Happiness" are in the second group. Most of them reflect the highest degree of occurrence of the emotional state: *kefi ala buluda qalxmaq* (one's mood is climbing a cloud), *ürəyi dağa dönmək* (one's heart is turning into the mountain), *uçmağa qanadı olmamaq* (not having wings to fly), etc.

In general, "Positive emotional states" are distinguished by a differential schema, which defines the field's core and peripheral zones. "Experiencing a state of happiness," "causing happiness," and "bringing to a state of happiness" constitute the archisem of the field; this ordinary meaning unites the units that make up the field.

Considering the complex and multifaceted structure of the microfield "Happiness", we can distinguish subfields like "Joy", "Satisfaction" and "Admiration" within it. Each sub-area has its central and peripheral zones. "components included in

the nucleus act as leading components of the field" [10, p. 58]. So, these components can maximally express the invariant meaning of the field. The analysis of the subfield "Joy" shows that in the centre of the field, there are phraseological units connected with the theme "to be in a good mood", "to be joyful", "to be happy", "to be happy at heart", "to be delighted". From this point of view, we can refer to the nuclear field such phrases as *çirtiq çalib oynamaq* (dancing by snapping fingers), *çiçayi çirtlamaq* (one's flower has crackled), *nəşəsi durulmaq* (one's mood is getting cleaner), *kefi açılmaq* (one's mood is open), *könlü açılmaq* (one's heart is opening), *kefi kökəlmək* (one's mood is getting fat). The phraseological units that make up the core are direct carriers of the field and have the properties of staticity and invariance.

The near peripheral zone, which differs in its dynamics, comprises more polysemic phraseological units. In general, "freedom, emotional activation occurs more in the peripheral zone compared to the centre" [10, p. 63]. Phraseological units of this type can cover the peripheral zone of several areas. This partnership occurs both within the field and between different fields. For example, the expression *döşünə süd gəlmək* (one's breast is filled with milk), which is used colloquially, is defined in the Dictionary in two different meanings [4, p. 97]. This combination refers to the near peripheral zone of the area we are discussing by expressing "overjoyed". At the same time, it is placed on the periphery of the micro-field of "Human Activity", with jokes about "men who are forced to look after small children at home". Another example is the unit *üzü açılmaq* (one's face is opened), which, besides expressing the meaning of "smiling, looking happy", is included in the microfield "Human character", which means "to know one's true face, to be revealed". Also, the phraseological combination of *yərə-göyə sığmamaq* (not fitting into the sky and the earth) is related to the near periphery zone of the field of "Happiness" by containing the meanings of "to be very happy, to be happy, to be extremely happy, to be truly happy", and also to "Human character" by expressing the meanings of "self-satisfied, arrogant" is included in the phrase semantic field.

The zone of the near periphery also consists of phraseologisms combined with the themes "to be very happy" and "to fly with joy". "In the composition of the units from this part, two differential schemes occur: "high emotionality in the expres-

sion of a situation" and "the highest degree of its intensity" [9, p. 73]. Phraseologisms such as *dünyaya sığmamaq* (not fitting into the world), *çiçayi çirtlamaq* (one's flower has crackled), *göyün yeddinci qatında olmaq* (being on the seventh layer of the sky), *uçmağa qanadı olmamaq* (not having wings to fly), *ürəyi dağa dönmək* (one's heart is turning into a mountain), *ürəyi böyümək* (one's heart is growing), *ürəyi köksünə sığmamaq* (not fitting one's heart in the chest), *ürəyi sinəsinə sığmamaq* (one's heart is not fitting in the chest), *ürəyi tel-tel olmaq* (one's heart is like a string) belong to the area of the near periphery as they indicate the high intensity of emotions. These units are also distinguished by a high degree of occurrence of the feeling of joy.

The far peripheral zone of the "Joy" subgroup is made up of stable word combinations combined with the meaning "to cause someone's joy" and "to cheer up, to make happy". In this respect, the combinations of *xətrini xoş eləmək* (making one pleased), *kef vermək* (giving pleasure), *kefini açmaq* (opening one's mood), and *ürəyini açmaq* (opening one's heart) can be considered to belong to the far periphery of the field. Also, expressions such as *gözləri parıldamaq* (shining eyes), *gözləri gülmək* (smiling eyes), and *üzü gülmək* (smiling face), distinguished by weak figurative shades, are located in the far periphery zone because they reflect the main features of the field relatively little.

In the core of the subgroup of "Admiration", "to be amazed" and "to be fascinated" are predicative units: *ağlı başından çıxmaq* (to lose one's mind), *ağlı getmək* (to lose one's mind), *əsirli olmaq* (to be captivated), etc. Phraseological units comprise the field's periphery with a differential meaning of "to amaze" and "to admire". Phraseologisms like *ağlını almaq* (to take one's mind), *ağlını başından çıxarmaq* (take one's mind out of their head), *ağlını əlindən almaq* (take one's mind from their hand), *can almaq* (take one's life), *göz qamaşdırmaq* (dazzle), *huşunu aparmaq* (take one's consciousness), *riqqətə gətirmək* (to bring to kindness) are typical in this respect and form the periphery zone being discussed.

The sub-group "Satisfaction" and the themes "being very satisfied" and "being satisfied" included in the micro-field "Happiness" allow for defining the core of the field. *Başına dövlət quşu qonmaq* (the state bird has perched on one's head), *bəxti gətirmək* (one's luck brings), *döşünə yatmaq* (sleeping on one's breast), *canına yatmaq* (sleep-

ing on one's soul), *ali bala batmaq* (one's hand has sunk into honey), *bəxt ulduzu parlamaq* (one's star of luck is shining), *taleyi üzünə gülmək* (one's fate is smiling at one's face), *üzünə gün doğmaq* (dawning on one's face), *ulduzu doğmaq* (one's star is dawning), *bağlı qapı üzünə açılmaq* (opening a closed door to one's face), *ağ günə çıxmaq* (reaching the white day), *üzünə qapılar açılmaq* (opening doors to one's face), *başına dövlət (şahlıq) quşu qonmaq* (to have the state (royal) bird perched on one's head), *işi düz gətirmək* (getting one's job right), *inyəsi tikiş tutmaq* (one's needle is able to sew), *naxışı gətirmək* (one's pattern gets lucky), *Allahı gətirmək* (one's God brings luck), *qurdu ulumaq* (one's wolf is howling), *ləzzət almaq* (to enjoy), *həzz almaq* (to enjoy), *zövq almaq* (to enjoy) are in the core of the field. We can refer to the peripheral zone of the field, such as *gözlərini oxşamaq* (to caress one's eyes), *gözünə xoş gəlmək* (to please one's eyes). Units of this type are combined with the terms "to satisfy" and "to cause satisfaction".

It is known that variation is widespread in phraseology and acts as one way to enrich the language's phraseological system. "Phraseological variation is the fact that a fixed combination preserves the same meaning, even though its content changes lexically, lexically-grammatically and grammatically" [1, p. 193]. As a result of variation, the components of phraseological units lead to the creation of a new phraseological unit due to transformations. Different ways of making variants are observed in the Azerbaijani language. The most common one among them happens through the replacement of components. For example, the predicative units such as *ağ günə çıxmaq* – *ağ günə çatmaq* (to go out on a white day - to reach a white day), *naxışı gətirmək* – *naxışı tutmaq* (one's pattern gets lucky – one's pattern becomes lucky), *ağlını almaq* – *ağlını aparmaq* (to get one's mind – to take one's mind), *ağlı başından çıxmaq* – *ağlı başından getmək* (to lose one's mind - to go out of one's mind), *kefi durmaq* – *kefi gəlmək* (one's mood is up – one's mood has come) were created in this way. Although the verbs that are the components of the unit are subject to change, there are combinations in which the noun is also transformed: *başına dövlət quşu qonmaq* – *başına şahlıq quşu qonmaq* (to have a state bird on your head - to have a royal bird on your head), *ürəyinə yatmaq* – *döşünə yatmaq* – *canına yatmaq* (to sleep on one's heart - to rest on one's breast - to sleep on

one's soul), *ürəyi köksünə sığmamaq* – *ürəyi sinəsinə sığmamaq* (one's heart does not fit in their breast - one's heart does not fit in their chest), *ağlını aparmaq* – *huşunu aparmaq* (to take one's mind - to lose one's consciousness), *taleyi üzünə gülmək* – *bəxti üzünə gülmək* (one's fate laughs at their face – one's luck laughs at their face), *ləzzət almaq* – *həzz almaq* – *zövq almaq* (to enjoy), etc.

One of the attention-grabbing methods of creating variability is the quantitative change of the components that make up the unit, in other words, the quantitative increase or decrease. *Ağlı getmək* – *ağlı başından getmək* (to lose one's mind - take one's mind out of their head), *ağlını almaq* – *ağlını əlindən almaq* (to take one's mind - to take one's mind out of their hands), *könlü açılmaq* – *gözü-könlü açılmaq* (one's heart is open - one's eyes and heart are open), *ulduzu parlamaq* – *bəxt ulduzu parlamaq* (one's star is shining – one's lucky star is shining), etc. An increase or decrease in the number of constituents is observed in stable word combinations. The quantitative change of the unit's components does not affect the meaning it expresses.

Contamination is also one of the methods that enriches phraseology and creates variation. "Contamination is a new word or phrase obtained as a result of combining two words or phrases, crossing them" [1, p. 267]. In the phraseological field of "Happiness" variant creation is also observed with this method. It is how fixed word combinations such as *naxışı tutmaq* + *Allahı gətirmək* = *naxışı gətirmək* (one's pattern becomes lucky + one's God brings luck = one's pattern brings luck), *könlü xoş olmaq* + *ürəyi açılmaq* = *könlü açılmaq* (one's heart is pleased + one's soul is getting open = one's heart is getting open).

CONCLUSIONS

Research shows that positive emotions such as happiness and joy are essential in human life and stimulate activity. It encourages, motivates and connects a person to live. For this reason, phraseological units expressing happiness are numerous and have a wide range of expressive possibilities. These combinations, which have an area of intensive processing, reflect different occurrences of happiness through differential schemas. In addition to expressing the emotional state, it is accompanied by various extralinguistic means. The expressions included in the composi-

tion of the field create its centre or periphery zone, depending on the processing frequency and its meaning. If the central part comprises stable word combinations connected by an integral schema, the peripheral zone also includes units that differ in their differential characteristics. At the same time, the units included in the field of "Happiness" lead to the creation of different sub-groups due to the differences in meaning. Phra-

seological units that express positive feelings such as admiration and satisfaction gain possibilities of expression within happiness. Other ways of creating variants also increase the possibilities of the occurrence of the phraseological field of "Happiness", expanding the scope of development and accelerating its intensity. Thus, it multiplies the ways of expression of the field and enriches the language even more.

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