

UDC 811.222.1'373.7+81'23

**THE VERBALIZATION OF HUMAN EMOTIONAL CONDITIONS  
BY MEANS OF PERSIAN PHRASEOLOGICAL UNITS  
WITH THE SOMATIC COMPONENT “EYE”**

*Sergii Sorokin*

PhD (Philology)

Faculty of Oriental Studies

Kyiv National Linguistic University

73, Velyka Vasylkivska Str., Kyiv, 03150, Ukraine

[sorokin@knlu.edu.ua](mailto:sorokin@knlu.edu.ua)

ORCID ID: 0000-0001-5014-8415

*Aliona Dalida*

Department of Oriental Languages

Kyiv National Linguistic University

73, Velyka Vasylkivska Str., Kyiv, 03150, Ukraine

[aliona.dalida@knlu.edu.ua](mailto:aliona.dalida@knlu.edu.ua)

ORCID ID: 0000-0001-8909-3263

There are several focal areas in modern linguistics which investigate language in its connection with a human being and one of the most fruitful of them is linguistics of emotions. Currently linguistics of emotions is a separate research area which focuses on the relation between emotions and language, and the representation of emotions through linguistic means. The purpose of this paper is to determine the specificity of the verbalization of humans' psychological and emotional states and conditions by means of phraseological units with the somatic component “eye” in modern Persian. For the achievement of this purpose, the methods of continuous sampling, component analysis, structural clustering, and the statistical method were used. The research found that the Persian language has a lot of phraseological units with somatic component “eye” and many of them are used for representing emotions. As a result of the research, three clusters of emotions that can be verbalized by means of phraseological units with the component “eye” were distinguished. These are positive emotions such as joy, attachment, wish, shyness; negative emotions such as fear, anger, spite, hatred, anxiety, excitement, sorrow, shame; and neutral emotions such as amorousness and astonishment. According to the findings derived from the research, it was determined that the most common cluster of emotions verbalized by means of the phraseological units with the somatic component “eye” is negative emotions. The functioning of phraseological units in communicative situations was described, and statistical data were provided in the research paper. The analyses of phraseological units' functioning ascertained that the members of Persian linguistic culture repeatedly use phraseological units even in routine communication instead of stylistically neutral lexis.

**Keywords:** the Persian language, phraseological unit, somatic component “eye”, human emotions

During the past few decades, linguistics switched from the dominant in the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century comparative-historical and, for the most part of the 20<sup>th</sup> century, structural approaches to the anthropocentric one. A human being with his

---

© 2021 S. Sorokin and A. Dalida; Published by the A. Yu. Krymskyi Institute of Oriental Studies, NAS of Ukraine on behalf of *The World of the Orient*. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<https://creativecommons.org/licenses/by-nc/4.0/>).

(or her) consciousness, emotions, the results of cognitive activities finally became the focus of the research. Such “humanization” is an inherent part of modern linguistics and science in general, as anthropocentrism is the dominant scientific direction at the end of the 20<sup>th</sup> and the beginning of the 21<sup>st</sup> century [Ionova 2019, 126]. Though the focus on a human being is sometimes interpreted as a methodological revolution in linguistics, it is not a secret that the first ideas of anthropocentrism in language were expressed by W. von Humboldt [Kryshko and Brit 2015, 54]. There were a few attempts to develop his ideas. Let us remember B. Wharf’s concept, also known as “the Sapir–Whorf hypothesis” expressed in the 1930s, stating that every other language determines human thinking [Kryshko and Brit 2015, 58]; and an extremely popular in modern Ukrainian linguistics concept of the so-called “linguistic worldview” dating back to J. L. Weisgerber’s works [Vaysgerber 2004]. However, the full development of linguistics that studies language and a human being’s culture, consciousness, and mentality in connection with language started at the end of the 20<sup>th</sup> century.

The most efficient directions in modern linguistics investigating language through a human and vice versa are cognitive linguistics (or narrowly linguistic conceptology) and linguistics of emotions. The latter, in our opinion, is of keen interest to both linguists and psychologists, as above all, human beings are emotional creatures, and language is one of the means of expressing these emotions. Even though from a psychological and physiological perspective, the emotions of people living in different corners of the world are kind of similar, their verbalization, i.e., conveying by language means differs, sometimes significantly, and often constitutes the specificity of a language that is the most difficult to master for foreign language learners.

Having developed into a separate discipline under the influence of psychology, philosophy, culturology, physiology, and traditional linguistics, currently, the linguistics of emotions studies the relationships between emotions and language and how emotions are put into words. Among the scientists studying “emotions in language” and the peculiarities of the so-called “linguo-emotional picture of the world”, we should first mention V. I. Shahovskij, whose works mark the beginning of emotiology as a new phenomenon in linguistics. Back in the 1980s, due to his scientific discoveries, emotions became the main object of study for linguists.

The emergence of new research devoted to studying emotions in language signifies that the linguistics of emotions is quite a promising direction. Nowadays, linguists are trying to find out what language units can express or describe emotions most eloquently; and phraseological units are mentioned among the most widespread “emotive language means”. Scientific investigations that are focused on relatively “exotic” languages that differ from Ukrainian in their conceptual, in particular, “emotive” pictures of the world are currently of great importance. To address the above, phraseological units (PU) used to verbalize emotions mainly constitute every language’s national specificity.

From a phraseological point of view, the Persian language is quite a unique phenomenon. In European languages, PU are primarily used as an alternative to stylistically neutral words that are used in a certain communicative context. Most often, such PU imply connotation, and the context is often connected with the manifestation of emotions. On the contrary, the Persian language allows us to use idiomatic expressions almost in any context for conveying even stylistically neutral communicative situations. Though such expressions do not always describe a situation emotionally, they almost always do it poetically and metaphorically. At the same time, the language often lacks more common neutral words. For example, wherein we can say “*He died*” a Persian speaker will say “*He closed his eyes to life*”, “*He left this world*”, or “*He gave his soul*”; for “*He was born*” an Iranian will use the expression “*He opened his eye to this world*” or “*He came into this world*”; to ask “*Are you busy?*” a Persian will use the idiom “*Is your*

*mind occupied?*”, and to say “*I have to do it*” he will use the PU “*This work is kissing my hand*”; saying “*I am glad to see you!*” an Iranian will use the expression “*My eyes became clear*”; and when one wants to calm somebody down he would say “*I breathe the same air with you*” to demonstrate empathy.

It should be stressed that notwithstanding the richness and specificity of the Persian phraseological system, such and the like PU do not indicate special educatedness or wisdom of the speaker (as they are often perceived in many other languages). PU mainly constitute the ordinary means of routine communication. It is not in vain that for many centuries the peoples inhabiting the territories where Iranian, in particular Persian, languages are widespread, primarily the Turks who migrated there from the East and the Arabs, recognized Persian as the language of poetry and their native languages as conversational (Turkic) or official, used in governmental, legal or religious spheres (Arabic). Many famous Arabic, Turkic poets and scientists created their works in Persian.

To sum up the introductory part, we can state that our research object is the Persian language. The paper aims to highlight the problem of verbalization of divergent (i.e., positive, negative, and neutral) psycho-emotional states by means of modern Persian PU. Thus, the subject of this research is the verbalization of *positive* (joy, attachment, shyness, wish), *negative* (fear, anger / spite, hatred, anxiety / excitement / sorrow, shame), and *neutral* (amorousness, astonishment) emotions. The research material is restricted to the PU containing the somatic component EYE (چشم).

Persian phraseology has been extensively studied by Russian linguists Ju. A. Rubinchik [Rubinchik 1981], A. F. Baryshnikov [Baryshnikov 1982], L. S. Peysikov [Peysikov 1975], and G. S. Goleva [Goleva 2000; 2006]. It is worth mentioning that from a linguistic perspective, PU have never been the object of research in Iran itself. Iranian philology is primarily focused on literary studies, and the works devoted to poetry are considered “the most scientific”. Concurrently we can mention several scientific investigations of Persian phraseology conducted by Iranian scientists overseas. These are the works by M. Shaki [Shaki 1967], S. Telegdi [Telegdi 1951], M. Akhmadi and S. Sadat-Makhmudyan [Akhmadi and Sadat-Makhmudyan 2014], N. Mekhdi [Mekhdi 2014]. None of the above-mentioned works by Iranian scientists had the PU expressing emotions as the special object of study. Extensive research aimed at analyzing Persian emotive PU belong to O. V. Mazepova [Mazepova 2014a; 2014b; 2014c] and M. A. Okhrimenko [Okhrimenko 2011a; 2011b; 2012; 2013]. So, considering everything mentioned above, we can state the topicality of linguo-emotive studies based on the Persian language material.

Emotions as a psychological phenomenon are quite well classified and described (in this context, let us remember C. Izard’s differential emotions theory [Izard 1980, 93–96]). Despite that, they are inexhaustible as any communicative situation may cause a storm of emotions. No matter how extensive the study of emotions might be, there is always room for additional – more in-depth or detailed – research. The same situation is with the verbalization of emotions by language means. We can investigate vocabulary from its emotive component perspective; we can study the emotive vocabulary itself which specified function is to express or conversely cause emotions; we can research phraseology that is limitless in any language; we can investigate communicative situations and texts from the point of view of their emotive component, etc. (S. V. Ionova would not call the linguistics of emotions “the federation of discipline” in vain [Ionova 2019, 129]). And still every research of the kind will become only a small brick for modeling an emotive and, more widely, conceptual picture (worldview) of some language. In this context, we should point out the direct interrelation between linguistic emotiology and cognitive linguistics. According to V. I. Shakhovskiy, the cognitive aspects of emotions are linguistic mainstream [Shakhovskiy 2008, 25]. As our research object is Persian as a foreign language, we should always bear in mind the problems of teaching it to foreign students. It is worth

mentioning that students should be taught not only rational but also emotive aspects of the studied language [Shakhovskiy 2019, 25].

Methodological prerequisites of our research lie within the semiotic understanding of the linguistic manifestation of emotions. PU are bilateral language signs. Their meaning relates to the realization of some sense, i.e., an extralingual situation the perception and reflection of which in language are subjectively emotional. Emotivity is an immanent language feature that allows conveying emotionality by the system of its means, and social and individual emotions reflected in the semantics of language units [Shakhovskiy 2006, 24]. Thus, any emotive research of language means is semantic research. V. I. Shakhovskiy suggested the lexical-semantic conception of the linguistic theory of emotions back in 1987 [Shakhovskiy 2019, 31] and this theory was supported by the linguistic community.

The research methodology consists of the method of continuous sampling for selecting the PU with the somatic component EYE from monolingual and bilingual phraseological dictionaries (we collected 324 units, 85 of which verbalize psycho-emotional states); the method of component analysis which was used for dividing the PU meanings into minimal semantic components in order to select emotive semas; and the method of structural clustering applied for the statistical analysis of the selected PU.

Note that linguo-emotiological research based on the Oriental languages is still in an embryonic stage in many countries. That is why many methodological problems are still waiting for their researcher to be applied to a definite Oriental language, as the scenarios of emergence and verbalized expression of emotions are culturally specific [Wierzbicka 1996, 326–375; Shakhovskiy 2019, 28].

Scientific investigations often use the terms “*positive*” and “*negative*” emotions. C. Izard considers it inappropriate to call emotions either positive or negative [Izard 1977, 26], though from the convenience perspective, he used both definitions [Izard 1977, 26–27]. Except for positive and negative emotions, there is a need to differentiate one more sort of emotions – neutral or ambivalent ones that reveal their positive or negative features depending on the situation.

Having analyzed the PU with the somatic component EYE we found out that they verbalize emotions that can be classified into the groups mentioned above: negative, positive, and neutral. The PU conveying **negative** emotions form the largest group.

**Fear** (ترس/ وحشت/ هراس/ بیم). Fear is one of the most specific emotions that a person can experience. Several years ago, C. Izard surveyed male and female respondents from seven countries by asking them one question, “What emotion are you scared of most of all?” It turned out that this emotion is fear [Izard 1977, 209]. Fear often becomes the subject of research. According to a well-known classification by Ju. V. Shcherbatykh, the emotion of fear is divided into three groups: **natural (biological)** fears that can be called innate and make a direct threat to human life; **social** fears of responsibility and “examinations”, i.e., real-life situations when a person has to prove his / her welfare, social or intellectual abilities; and **self-created** fears of nonexistent phenomena created by our imagination, fear of darkness, fear of one’s thoughts and actions, fear of the future [Shcherbatykh 2007, 21–66]. The reactions of people experiencing fear hardly differ. By paying attention to mimics, facial color, and hands, we can tell the exact emotion a person is driven by. The common signs of fear include a pallid face, shortness of breath, wide-open eyes, trembling lips, etc. [Shcherbatykh 2007, 149]. While studying modern Persian phraseology, we can see that the emotion of fear corresponds to some groups, classified by Ju. V. Shcherbatykh, by reflecting fear of the unknown (death); fear of one’s thoughts; fear of someone’s behavior:

مرگ را به چشم خود دیدن [Okhrimenko 2011b, 192] – (lit. to see death with one’s own eyes); ENG: *to have a brush with death* – to almost die (the fear of death); چشمهایش / چشمانش دودو می زند / می افتاد [Okhrimenko 2011b, 180] – (lit. his / her eyes move from side



to side / sink back); ENG: *to be scared out of one's wits, to be scared stiff* – it describes a person who is like a cat on hot bricks having seen something scary; کل از سرش می ترسد و [Goleva 2006b, 420] – (lit. a bald man dreads to lose his hair, and a blind man dreads to lose his eyes); ENG: *to have a sinking feeling* – it is used while talking about vain or self-created fears; آب از چشم کسی گرفتن [Okhrimenko 2011b, 169] – (lit. to take water from one's eyes); ENG: *to scare someone to death* – to intimidate someone, to terrify by something; it is used to describe a person who feels fear caused by another person; آدم با چشم ترسیده [Okhrimenko 2011b, 170] – (lit. a person with scared eyes); ENG: *to get cold feet* – a scared, frightened by someone or something person; چشم زهره گرفتن از کسی [Okhrimenko 2011b, 180] – (lit. to get / take an angry glance from someone); چشم زهره رفتن به کسی [Mazepova 2014a, 91] – (lit. an angry look goes to someone); ENG: *to scare someone to death* – to scare someone, to feel fear caused by another person; چشمانش گرد شد (lit. his / her eyes became round); ENG: *to be wide-eyed* – it is used when something is frightening, unexpected, weird.

**Anger / spite (خشم، عصبانیت/ حرص).** The emotions of anger and spite belong to one group. They are induced by another person or action. Spite is a kind of anger; it is irritation strengthened by a hostile attitude to a person [Gavrilova 2011, 6]. “Anger is an affective, emotional state of sthenic character caused by an unexpected obstruction on the way of satisfying one's needs” [Kyrylenko 2007, 126].

In modern Persian phraseology, the PU with the somatic component EYE expressing anger and spite outnumber the emotion of fear. It should be mentioned that in the state of anger, when we do not control our actions, movements, and facial expressions, eyes play an important role. In such a state, they are usually wide open and bloodshot. The group of PU conveying anger / spite includes the ones that directly reflect the emotion “to be angry” and describe the external manifestation of anger:

چشم بر آوردن [Najafi 1378/2000, 487] – (lit. to take out one's eyes); ENG: *make one's blood boil, to make someone hot under the collar* – to be angry with somebody; جلو چشم کسی سیاهی رفت [Goleva 2000, 155] – (lit. it is getting dark in front of one's eyes); ENG: *to be up in arms* – to get outraged; خون چشمهایش را گرفت [Goleva 2000, 206] – (lit. blood covered one's eyes); ENG: *to see red* – to be extremely furious. Persian speakers may also use other PU with similar semantics: چشمهایش مثل کاسه خون [Voskaniyan 1387/2008, 597] – (lit. his / her eyes are like a bowl of blood), چشم پر خون [Rubinchik 1985a, 282] – (lit. a bloody eye); ENG: *to see red*.

آتش از چشمش پرید [Goleva 2000, 155] – (lit. fire jumps out of one's eyes); ENG: *to lose one's rag, to blow one's top* – to be infuriated. The same meaning may be expressed by the PU برق از چشم کسی پریدن (lit. sparkles jumped out of one's eyes) [Najafi 1378/2000, 151]; چشمش کلایسه می رفت [Rubinchik 1985b, 337] – (lit. his / her eyes rolled) – to become enraged, furious; کاش چشمم کور می شد [Voskaniyan 1387/2008, 158] – (lit. oh, if only my eyes went blind); ENG: *get the eye from (someone)* – a manifestation of spite to someone; چشمانش از غضب درخشیدن گرفتند [Voskaniyan 1387/2008, 236] – (lit. his / her eyes shined with rage); ENG: *one's eyes flash with anger, one's eyes flame with anger* – someone's look expresses anger; پدر کسی را پیش چشمش آورد [Najafi 1378/2000, 436] – (lit. a father put someone in front of his eyes); ENG: *to fly off the candle* – to scold someone; تا چشمت چهار تا شود (lit. let your eyes become four) – “Are you blind or something? Use your eyes!” an expression, used to demonstrate anger with someone; sometimes anger with oneself [Goleva 2000, 175]; چشم آغیل [Steingass 1963, 394] – (lit. furious eyes), a glance from the corners of the eyes; ENG: *look at (someone) cross-eyed* – a sidelong glance; مثل چشم خروس [Korogly 1993, 337] – (lit. like the eyes of a rooster) – a manifestation of anger; چشم غره به کسی رفتن (آمدن) – (lit. an eye of pride is going (coming) to someone); ENG: *to look fit to kill* – to look at someone in a way that shows that you are angry with them; to express threat [Okhrimenko 2011b, 97].

[Goleva 2000, 152] – (lit. without looking at anybody or anything); ENG: *can't stand someone or something* – to hate someone or something; دنیا [Voskānīyān 1387/2008, 86] – (lit. the world became dark before his / her eyes) – a temporary loss of consciousness. I. M. Kuchmanych and S. V. Selivanova consider that hatred combines the emotion of revenge, “extreme hostility, and disgust” [Kuchmanych and Selivanova 2013, 183]. The following PU can be used in the Persian language to verbalize this state:

**Anxiety** (غم، حزن، اندوه، دلتنگی), **excitement** (هیجان), **sorrow** (نگرانی، اضطراب، تشویش). In modern psychology, stress is an emotional state that can come from any tension in life, from unexpected dangerous situations that require immediate actions. In stressful conditions, someone's behavior is disorganized; we can notice chaotic movements, speech disorders, attention shifting, perception, memory and thinking mistakes, as well as inadequate emotions [Maksymenko 2008, 216]. Constant stresses cause a more serious psycho-emotional state – depression, characterized by **anxiety**, **excitement**, and **sorrow**. The Persian language can express such emotions with the help of the PU describing the appearance and internal state of a person:

پدرش پیش چشمش آمد [Goleva 2000, 90] – (lit. his / her (dead) father appeared in front of his / her eyes); ENG: *to hit rock bottom* – to fall into despair, he / she feels disgust at the whole world, extreme fatigue, anxiety, suffering; چشمش آب نمی خورد [Goleva 2000, 152] – (lit. his / her eyes do not drink water) – not to believe in success, not to hope for the successful outcome, not to trust / rely on somebody; چشم خوش باز نکردن [Goleva 2000, 152] – (lit. not to open a good eye) – to feel no joy, to live with sorrow; یک چشمش اشک [Goleva 2000, 152] – (lit. one eye has tears, another one has blood) – to face suffering and troubles [Najafi 1378/2000, 436]; خواب از چشمم رفت [Rubinchik 1985a, 571] – (lit. a dream abandoned my eye) – to lose sleep over excitement; چشم با دست کسی بودن [Steingass 1963, 393] – (lit. to hold one's eye next to someone's hand) – to miss someone; چشم پیش [Steingass 1963, 394] – (lit. a prior eye) – to be sad.

108

look, blushes, and lowers his / her eyes. In the Persian language, the PU with the somatic component EYE may highlight both the presence and absence of this emotion in the situations when a person has done something wrong and might feel ashamed:

چشمها را به زمین دوختن [Rubinchik 1985a, 468] – (lit. to sew one's eyes to the ground); ENG: *to bat an eye* – an expression of shame; حیا در چشم است [Goleva 2000, 177] – (lit. shame in one's eyes) – when lie is told behind someone's back and this act is exposed; افتادن از چشم کسی [Goleva 2000, 155] – (lit. to fall from one's eyes); ENG: *to hang one's head* – to disappoint someone; آبی که از چشم کی آید باز [Goleva 2000, 10] – (lit. when the spilled water from one's eye returns back); ENG: *he that has no shame has no conscience* – it is said about a person someone wants to put to shame; چشم و روی ندارد – (lit. he has no eyes and face); چشم شوخی – (lit. an amusing eye) shameless [Rubinchik 1985b, 47]; چشم دریده ادب نگاه ندارد [Goleva 2000, 157] – (lit. a torn eye ignores politeness) – a shameless person doesn't care whether he / she is polite or not; a shameless person has no honor. The emotional state of shame is usually accompanied by accusing oneself of some real-life situation's negative outcome. In the Persian language, to reflect such a state, one can use the following PU: هر چه دیدن از چشم خود دیدن [Goleva 2000, 271] – (lit. to see everything in one's own eyes); ENG: *to take the blame* – to blame oneself for everything; تا چشمم کور شود [Voskānīyān 1387/2008, 65] – (lit. if only my eyes got blind) – to criticize oneself for something.

**Positive or active emotions** constitute a psychological state characterized by high spirits, motivation, and life interests.

**Joy** (شادی، خوشحالی). The emotion of joy is characterized by exaltation and emotional satisfaction. According to the differential emotions theory, joy is one of the fundamental human emotions. Such emotion may be caused by the feeling of contentment, a chance to avoid conflicts, relaxation, confidence, success, the feeling of being understood and accepted the way you are, etc. [Izard 1977, 129]. With the help of modern Persian PU, one can not only express the state of a person feeling joy but also describe their appearance in detail:

چشمان درخشنده [Voskānīyān 1387/2008, 59] – (lit. sparkling eyes); ENG: *to be in high spirits* – it is said about the eyes of a person that radiates happiness, joy, amorousness; روشنایی چشم – (lit. bright eyes); ENG: *have stars in one's eyes* – his / her eyes are shining; چشم بنده روشن – (lit. let my eyes be bright); ENG: *to be a sight for sore eyes* – to be very happy to see someone [Goleva 2006b, 151]; چشمش به روشنایی افتاد (lit. his / her eyes lit up) – he / she had tidings of great joy [Mazepova 2014b, 130].

A similar expression چشم روشن – (lit. my eye is bright); ENG: *Welcome! We are so glad to see you* – a joyful saying used by Iranians when meeting someone; and چشم شما روشن – (lit. your eyes are bright) – greeting the loved one who has just arrived or congratulations on the successful outcome [Goleva 2000, 154]. Iranians may add to the mentioned above PU a numeral هزار (transl. *a thousand*) – چشم هزار بار روشن! (lit. let my eyes be bright thousand times!) which intensifies the expression emotionally. Iranians use the PU قدمت بالای دو چشم من است – (lit. your steps are above my eyes) to mean “I am so happy to see you!” [Goleva 2000, 154].

**Attachment** (عنايت، التفات، خيرخواهی، دلبستگی). Scientists rarely aim at studying the main signs and functions of the emotion of attachment, though it is one of the basic human emotions. The emotion of attachment is formed at an early age and is based on children's early relationships with the parents. According to J. Bowlby's theory of attachment, a child develops this feeling with a person who is actively and emotionally involved in the interaction [Bowlby 1982, 39]. Such a basis, formed in childhood, will later help to establish close interpersonal relationships with people. According to B. I. Dodonov's classification of emotions that only proves J. Bowlby's theory, there is a group of communicative emotions appearing due to communication needs [Dodonov 1978, 108–123]. Sympathy, respect, approval, and gratitude are also included in this group.



Attachment is reflected in the following Persian PU: چشم و چراغ بودن – (lit. to be the eye and the light) it is said about the person someone is very proud of and loves a lot [Goleva, 2000, 154]; روی چشم کسی جا داشتن – (lit. to have a place in someone's eyes) – to be dear to someone [Goleva 2000, 156]; نور چشم کسی بودن – (lit. to be the light of one's eye) ENG: *to be more to (someone or something) than meets the eye* – to be someone's delight; به چشم خود آمدن [Manṣūrī and Pārsī 1392/2013] – (lit. to get one's eye); ENG: *to feast one's eyes* – it is said about a pretty / handsome person; چشم راست کسی بودن [Najafi 1378/2000, 428] – (lit. to be someone's right eye); ENG: *to be someone's right-hand man* – to be dear to someone, to trust someone.

**Shyness** (افتادگی، تواضع). From the differential emotions theory perspective, it is hard to define shyness as it shares common features with other emotions, especially with shame, fault, fear, and interest. The emotions of shame and shyness, to some extent, correlate with the person's self-concept and self-esteem [Izard 1977, 235]. There are no specific behavioral reactions for them to be doubtlessly classified as the emotion of shyness. If a person his / her eyes, turns away, and blushes, such behavior may be considered not only as a manifestation of guilt but also as shyness. In psychologists' opinion, the difference is in the fact that the emotion of shyness may be accompanied by a smile that appears on a person's face before casting their eyes down.

Persian PU with the somatic component EYE that verbalize the emotion of shyness include چشم پایین انداختن [Okhrimenko 2011b, 161] – (lit. to keep one's eyes down); ENG: *to cast one's eyes down*; چشم بر زمین افکندن [Steingass 1963, 393] – (lit. to cast the eyes on the ground); ENG: *not to dare to look someone in the eye* – to blush.

**Wish** (میل). There are a lot of different views on the feeling of wish in the psychology of emotions. Aristotle first analyzed a wish as one of the human emotions. The representatives of the Ancient Greek Stoic school of philosophy claimed that emotions, combining both two goods and two evils, are to be divided into four basic passions: wish and joy, sadness, and fear [Il'in 2001, 131]. According to T. Brown's classification, wish belongs to the group of animal origin emotions [Il'in 2001, 131]. E. P. Il'in interprets the notion of "wish" not only as a human need for something but as a complex motivational formation [Il'in 2001, 109]. E. W. Sinnott, cited by C. Izard, scrutinized emotions from the point of view of genetics and biological processes [Izard 1977, 61; Sinnott 1966, 153].

The Persian language verbalizes the emotions of "wish for something" and "hoping for something" with the help of the following PU: چشم داشتن – (lit. to have an eye); ENG: *to catch someone's eye* – to hope for something [Steingass 1963, 393]; چشم کسی به دست کسی بودن – (lit. someone's eye is in someone's hand) – a wish to be forgiven [Najafi 1378/2000, 430]; چشم کسی به دنبال کسی بودن – (someone's eye is looking for someone's eye) – to have a wish to find someone; چشم امید – (lit. the eye of hope) – to hope for something, to hope for the better [Steingass 1963, 468]; خاک راه کسی را چیزی را توتیای چشم کردن – (lit. to turn the ground under one's feet into the balm for one's own eyes); ENG: *give one's eye teeth (to do something or for something)* – to wait for someone, to expect someone, to long to see someone; چشمی با دست کسی بودن [Steingass 1963, 467] – (lit. to be eyes in someone's hand) – to dream about something; چشم سیاه کردن [Steingass 1963, 393] – (lit. to make one's eye black) – to long for something.

The last group of emotions is **neutral emotions** that can be characterized as positive or negative depending on the life situations.

**Amorousness** (عشق، تعشق). We consider amorousness to be a complex of emotions. It combines interest, delight, joy, sorrow, sadness, anger, and even hatred. These fundamental emotions may become the most important components of motivation that determines our behavior in the state of being amorous. M. A. Okhrimenko states that "amorousness is only the beginning and opportunity to find love. This emotional state reflects



passionate attraction to someone" [Okhrimenko 2011a, 190]. Except for amorousness, psychology differentiates the notions "love" and "romance". Love is a stable, self-devoted, and conscious attraction to someone or something. In its turn, romance is an intense, strong, and comparatively stable feeling to another person connected with physiological attraction and deep emotional attachment [Partyko 2008, 325].

The selected Persian PU convey the emotion of amorousness in its direct meaning "to be in love", describe the person in love and demonstrate "jealousy" – suspicion of a person caused by doubting his / her faithfulness: *لیلی را بچشم مجنون باید دید* – (lit. one must look at Leila with Majnun's eyes) [Goleva 2000, 470]. Leila and Majnun are the characters of a famous in the Middle East tragic love story. Iranians interpret this expression as "one has to look at the beloved with loving eyes"; *چشم عاشق کور است* – (lit. the eye of the person in love is blind); ENG: *love is blind* – not to notice the faults or evil deeds of the loved one; *چشم سرخ کردن* [Steingass 1963, 393] – (lit. to make one's eye turn red); ENG: *have one's eye on (someone or something); only have eyes for (someone)* – to go crazy because of love; *چشم کسی ترکیدن* [Najafi 1378/2000, 433] – (lit. to tear one's eye) – to be jealous; *چشم کسی به کسی افتادن* [Najafi 1378/2000, 430] – (lit. one's eye fell on someone); ENG: *make eyes at (someone)* – to flirt with someone; *فرقت میان آنکه یارش در بر تا آنکه دو چشم انتظارش بر در* – (lit. there is a difference between holding the beloved in one's arms and just waiting looking at the door) – the expression of love [Okhrimenko 2011b, 66]; *به چشم من مشت/ ضربه زد* – (lit. to hit in the eye) and *چشمها را خمار کردن* – (lit. to intoxicate one's eyes); ENG: *make eyes at (someone)* – to flirt with someone [Voskānīyān 1387/2008, 156]; *محبت در چشم است* [Goleva 2006b, 486] – (lit. love in one's eye) – to forget about someone or something because of love.

**Astonishment** (احیرت، تعجب، استعجاب). Astonishment is one more kind of a psycho-emotional state, the reaction of a human to some unexpected events. This emotion draws our attention to the object that caused it [Maksymenko 2008, 322]. Astonishment is a complex emotion that may sometimes function both as positive (joy, delight, interest) or negative (spite, fear).

Persian PU with the somatic component EYE verbalize the emotional state of astonishment with the meaning "to be surprised" usually in a negative sense and express one's interest in someone or something: *چشمها از حدقه در آمدن، گرد شدن* [Akhmadi and Sadat-Makhmudyan 2014, 364] – (lit. one's eyes are getting bulged, round); ENG: *eyes pop out (of one's head), hit (someone) right between the eyes* – to be extremely surprised. There are also PU in the Persian language *تخم چشمهایش از کاسه بیرون آمد* – (lit. the grain of his / her eyes fell out of the bowl); ENG: *not to believe one's eyes; get an eyeful of (someone or something)* – to be surprised on having seen something; *چشمهایش چهار شده است* [Najafi 1378/2000, 432] – (lit. his / her eyes became four); ENG: *to be all eyes; to raise eyebrows* – it is used to describe someone's astonishment; *چشم چراندن* [Steingass, 1963, 393] – (lit. to graze one's eyes); ENG: *to have an eagle eye* – to look attentively at someone or something with interest, to follow somebody.

Having conducted this research, we found out that there are a lot of PU with the somatic component EYE in the Persian language. The phraseological units that verbalize emotions were divided into groups according to the psycho-emotional state they convey. These are the groups expressing positive, negative, and neutral emotions. At the same time, statistical analysis revealed that the most numerous group conveys negative emotions.

We collected 85 Persian PU with the somatic component EYE expressing positive, negative, and neutral emotions. The group verbalizing negative emotions constitutes 58.8 %, which is the absolute majority; the group of positive emotions – 25.9 %, the group of neutral emotions – 15.3 % of all the PU selected for this research.

The negative emotions group consists of 50 PU that express: fear 8 PU (that is 16 % of the PU belonging to the negative emotions group), anger / spite 15 PU (30 %), hatred

5 PU (10 %), anxiety / excitement / sorrow 13 PU (26 %), and shame 9 PU (18 %). The positive emotions group consists of 22 PU that express: joy 8 PU (i.e., 36,4 % of the Persian PU that were included in the positive emotions group), attachment 5 PU (22,7 %), shyness 2 PU (9,1 %), and wish 7 PU (31,8 %). The group of neutral emotions contains 13 PU that express: amorousness 9 PU (i.e., 69,2 % of the Persian PU belonging to the neutral emotions group) and astonishment 4 PU (30,8 %).

The analysis of the Persian PU functioning in communicative situations confirmed the high frequency of their usage by the representatives of Persian culture even in everyday routine communication. Iranians prefer PU to stylistically neutral words that Persian vocabulary often lacks. Further research might be based on a more considerable amount of PU; and more extensive investigations of different ways of verbalizing emotions by the Persian language means might be carried out.

## REFERENCES

- Akhmadi M. and Sadat-Makhmudyan S. (2014), "Natsional'no-kul'turnyye kharakteristiki russkikh i persids'kikh ustoychivyykh slovosochetaniy s komponentom ruka", in *Molodoy uchenyy*, No. 13, pp. 295–298. (In Russian).
- Baryshnikov A. F. (1982), *Leksikologiya i frazeologiya persidskogo yazyka*, Voennoy Krasnoznamenny institut, Moscow. (In Russian).
- Bowlby J. (1982), *Attachment*, Basic Books, New York, NY.
- Dodonov B. I. (1978), *Emotsiya kak tsennost'*, Politizdat, Moscow. (In Russian).
- Gavrilova T. P. (2011), "Priroda perezhivaniya gneva v nauchno-psikhologicheskoy i svyato-otecheskoy literature", in *Konsul'tativnaya psikhologiya i psikhoterapiya*, Vol. 19, No. 3, pp. 24–46. (In Russian).
- Goleva G. S. (2000), *Farsi-russkiy slovar'*, Graal', Moscow. (In Russian).
- Goleva G. S. (2006), *Frazeologiya sovremennogo persidskogo yazyka*, Muravey, Moscow. (In Russian).
- Il'in E. P. (2001), *Emotsii i chuvstva*, Izdatel'skiy dom "Piter", Saint Petersburg. (In Russian).
- Ionova S. V. (2019), "Lingvistika emotsiy – nauka budushchego", in *Izvestiya VGPU, Filologicheskoye nauki*, No. 1 (134), pp. 124–131. (In Russian).
- Izard C. E. (1977), *Human Emotions (Emotions, Personality, and Psychotherapy series)*, Plenum Press, New York, NY.
- Korogly Kh. (1973), *Persidskiye poslovietsy, pogovorki i krylatyye slova*, 2<sup>nd</sup> ed., Nauka, Moscow. (In Russian).
- Kryshko A. Yu. and Brit N. M. (2015), *Vplyv idey Vil'hel'ma fon Humbol'dta (1767–1835) na movnu osvitu v Ukraini XIX – pochatku XX stolittia*, FPO Zhovtyy O. O., Uman. (In Ukrainian).
- Kuchmanykh I. M. and Selivanova S. V. (2013), "Pochuttya nenavysti yak ob'yekt psykholohichnoho analizu", *Naukovyy visnyk Mykolayivs'koho derzhavnoho universytetu imeni V. O. Sukhomlyns'koho, Psykholohichni nauky*, Vol. 2, Issue 10, pp. 182–185. (In Ukrainian).
- Kyrylenko T. S. (2007), *Psykhologhiya: Emotsiynna sfera osobystosti*. Lybid', Kyiv. (In Ukrainian).
- Maksymenko S. D. (2008), *Zahal'na psykholohiya*, Tsentr uchbovoyi literatury, Kyiv. (In Ukrainian).
- Manşūrī M. and Pārsī Ḥ. (1392/ 2013), *Barresī-ye dīvān-e ghazalīyāt-e Āmīr Khosrow Dehlevī*, Tehran. (In Persian).
- Mazepova O. V. (2014a), "Metaforychna kontseptualizatsiya emotsiy u pers'kiy movi (na prykladi kontseptu STRAKH)", *Shidnij svit*, No. 1, pp. 89–94. (In Ukrainian).
- Mazepova O. V. (2014b), "Metaforychni modeli emotsiynykh kontseptiv SUM ta RADIST' u pers'kiy movi", *Shidnij svit*, No. 4, pp. 123–130. (In Ukrainian).
- Mazepova O. V. (2014c), "Metafora ta metonimiya yak zasoby kontseptualizatsiyi emotsiy v pers'kiy movi (na prykladi kontseptu STRAKH)", *Movni i kontseptual'ni kartyny svitu*, Issue 50, No. 2, pp. 3–14. (In Ukrainian).
- Mekhdi N. (2014), "Semanticheskiye osobennosti russkikh i persidskikh frazeologizmov s komponentom 'ruka'", *Vestnik RUDN, Seriya: Teoriya yazyka. Semiotika. Semantika*, No. 1, pp. 90–96. (In Russian).
- Najafī Ā. (1378/2000), *Farhang-e fārsī 'āmiyāneh*, Tehran. (In Persian).

- Okhrimenko M. A. (2011a), "Frazeosemantychnе mikropole 'Zakokhanist' (na materiali suchasnykh pers'koyi i ukrayins'koyi movy)", *Mova i kul'tura*, Issue 14, Vol. 1, pp. 187–192. (In Ukrainian).
- Okhrimenko M. A. (2011b), *Pers'ko-ukrayins'kyy slovnyk emotyvnoyi frazeolohiyi*, Volyns'ki starozhytnosti, Luts'k. (In Ukrainian).
- Okhrimenko M. A. (2012), *Idioetnichni osoblyvosti odynts' frazeosemantychnoho polya "emotsiyi lyudyny" v pers'koyi i ukrayins'koyi movakh*, Avtoreferat dys. ... k. f. n., Kyiv. (In Ukrainian).
- Okhrimenko M. A. (2013), "Pryntsypy ukladannya pers'ko-ukrayins'koho slovnyka emotyvnoyi frazeolohiyi", *Shidnij svit*, No. 1, pp. 61–65. (In Ukrainian).
- Partyko T. B. (2008), *Zahal'na psykholohiya*, Vydavnychyy dim "In Yure", Kyiv. (In Ukrainian).
- Peysikov L. S. (1975), *Leksikologiya sovremennogo persidskogo yazyka*, Izd-vo Moskovskogo universiteta, Moscow. (In Russian).
- Rubinchik Yu. A. (1981), *Osnovy frazeologii persidskogo yazyka*, Nauka, Moscow. (In Russian).
- Rubinchik Yu. A. (1985a), *Persidsko-russkiy slovar'*, Vol. 1, Russkiy yazyk, Moscow. (In Russian).
- Rubinchik Yu. A. (1985b), *Persidsko-russkiy slovar'*, Vol. 2, Russkiy yazyk, Moscow. (In Russian).
- Shakhovskiy V. I. (2006), "Kategorial'naya emotsional'naya situatsiya v svete teorii i semiotiki", in *XV Mezhdunarodnyy simpozium po psikholingvistike i teorii kommunikatsii. Rechevaya deyatel'nost'*. Yazykovoye soznaniye. Obshchayushchiyesya lichnosti, May 30 – June 2, 2006, Kaluga and Moscow. (In Russian).
- Shakhovskiy V. I. (2008), *Lingvisticheskaya teoriya emotsiy*, Gnozis, Moscow. (In Russian).
- Shakhovskiy V. I. (2009), "Emotsii kak ob'yekt issledovaniya v lingvistike", *Voprosy psikholingvistiki*, No. 9, pp. 29–42. (In Russian).
- Shakhovskiy V. I. (2019), "Obosnovaniye lingvisticheskoy teorii emotsiy", *Voprosy psikholingvistiki*, No. 39, pp. 22–37. (In Russian).
- Shaki M. (1967), *Principles of Persian Bound Phraseology*, Oriental Institute, Prague.
- Shcherbatykh Yu. V. (2007), *Psikhologiya strakha: populyarnaya entsiklopediya*, Eksmo, Moscow. (In Russian).
- Sinnott E. W. (1966), *The bridge of life*, Simon and Schuster, New York, NY.
- Steingass F. A. (1963), *Comprehensive Persian-English dictionary*, Routledge and K. Paul, London.
- Telegdi S. (1951), "Nature et fonction des periphrases verbales dites 'verbes composes' en persan", *Acta Orientalia*, Vol. 1, No. 2/3, pp. 315–338, Budapest.
- Vaysgerber Y. L. (2004), *Rodnoy yazyk i formirovaniye dukha*, Editorial URSS, Moscow. (In Russian).
- Voskaniyān G. A. (1387/2008), *Farhang-e rūsi beh fārsī*, Jāvedān Kherad, Tehran. (In Persian).
- Wierzbicka A. (1996), *Yazyk, kul'tura, poznaniye*, Russkiye slovari, Moscow. (In Russian).

*C. B. Сорокін, А. В. Даліда*

**Вербалізація психоемоційних станів людини засобами  
перських фразеологізмів із соматичним компонентом "око"**

У сучасній лінгвістиці є кілька напрямів, які вивчають мову у зв'язку з людиною, й один з найпродуктивніших із цих напрямів – лінгвістика емоцій. Способи вербалізації емоцій різняться в мовах і нерідко становлять їхню найбільшу специфіку. Нині лінгвістика емоцій являє собою окрему наукову дисципліну, що вивчає зв'язок між емоціями і мовою, позначення емоцій за допомогою мовних засобів. Саме такій проблематиці й присвячено пропонувану статтю, метою якої є визначити особливості вербалізації психоемоційних станів людини засобами фразеологічних одиниць із соматичним компонентом "око" в сучасній перській мові, адже фразеологічні одиниці – один із найпоширеніших "емотивних засобів мови". Для досягнення цієї мети використано методи суцільної вибірки, компонентного аналізу, структурного групування, а також статистичний метод. Дослідження дало змогу встановити, що в перській мові є чимала кількість фразеологічних одиниць із соматичним

компонентом “око”, частина з яких використовується для мовного позначення емоцій. У результаті аналізу диференційовано три основні групи емоцій, які можуть стандартно вербалізуватися за допомогою досліджуваних фразеологізмів: позитивні (радість, прихильність, бажання, сором’язливість), негативні (страх, гнів, злість, ненависть, тривога, хвилювання, сум, сором), нейтральні (закоханість, здивування). Водночас на основі отриманих даних статистичного аналізу визначено, що найчастотнішою групою емоцій, які вербалізуються фразеологічними одиницями із соматичним компонентом “око”, є негативні емоції. Описано функціонування фразеологізмів у комунікативних ситуаціях, подано зведені статистичні дані щодо їхнього використання. Аналіз функціонування фразеологізмів у комунікативних ситуаціях дав змогу пересвідчитися у високій частотності використання представниками перської лінгвокультури фразеологічних одиниць навіть у звичайній рутинній комунікації, причому нерідко представники цієї лінгвокультури віддають перевагу фразеологізмам перед стилістично нейтральною лексикою.

**Ключові слова:** перська мова, фразеологічна одиниця, соматичний компонент “око”, емоції людини

*Стаття надійшла до редакції 14.06.2021*