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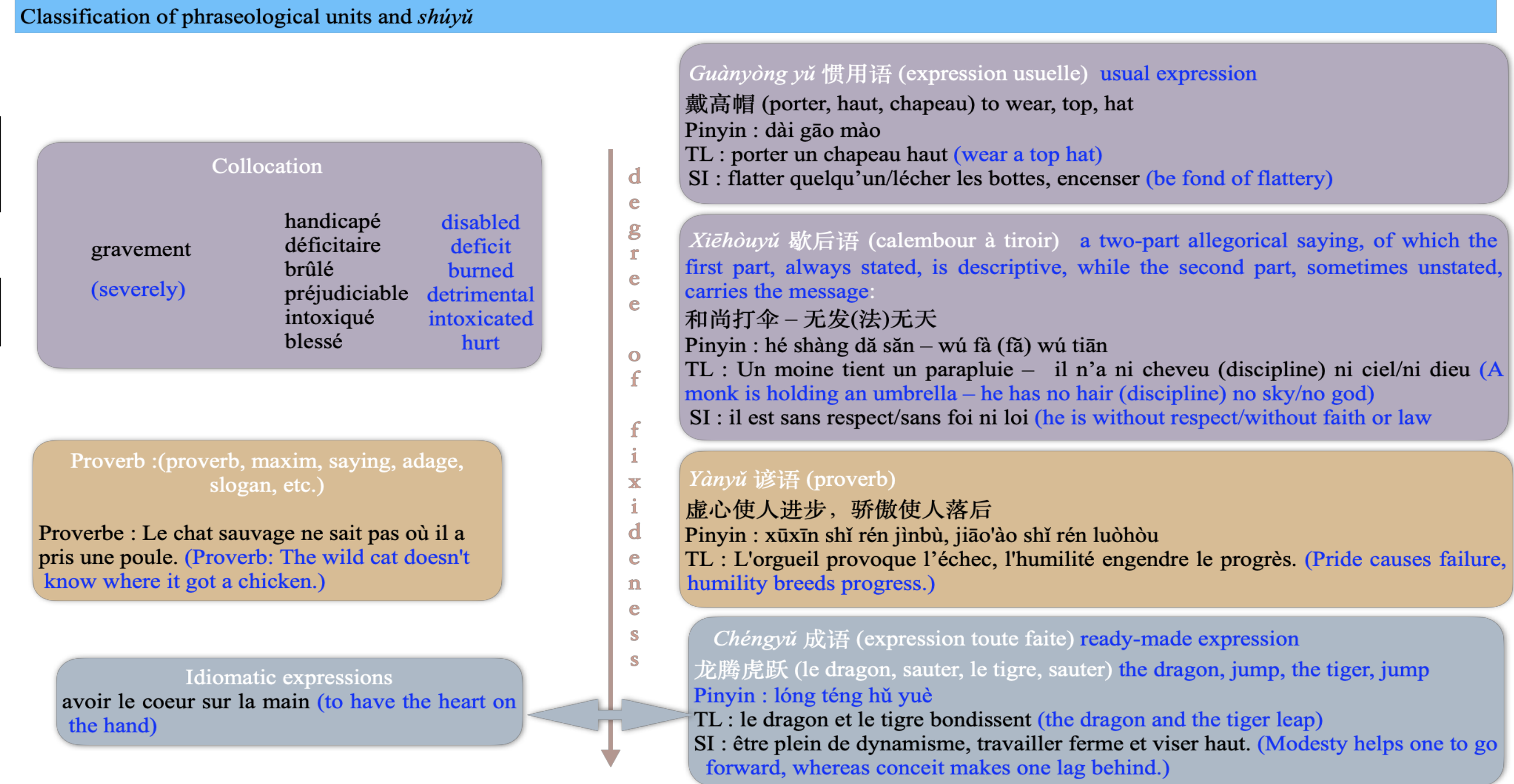
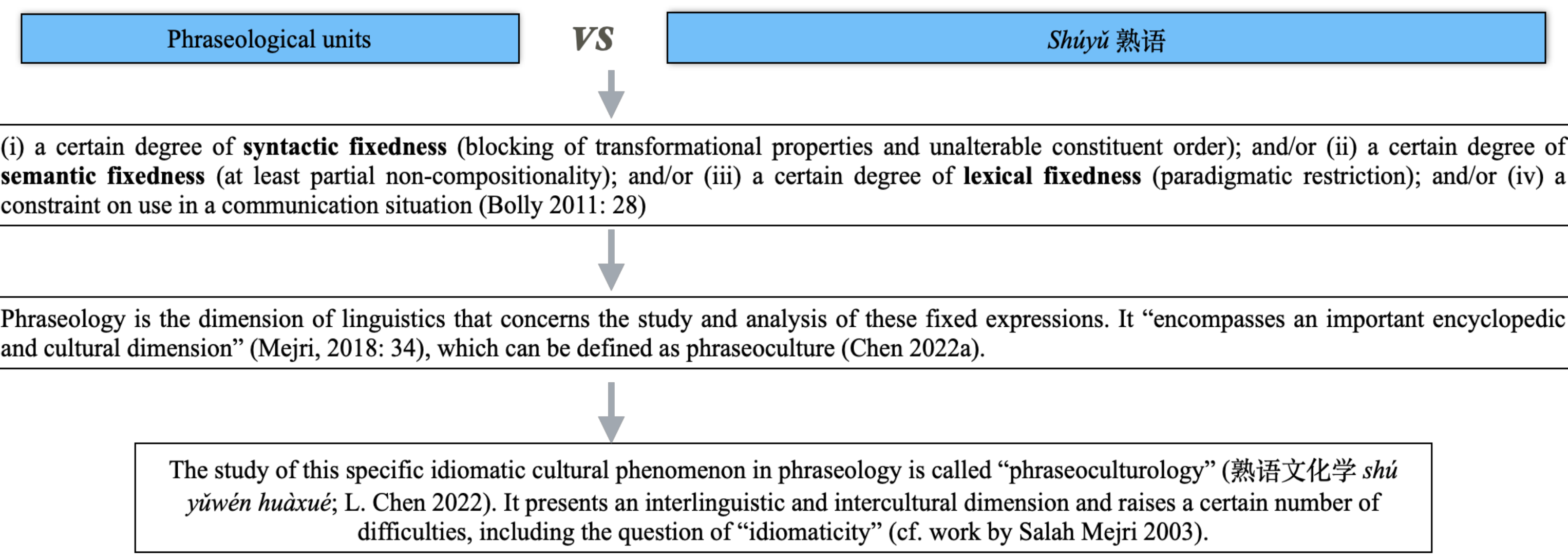


# Contrastive analysis of the idiomaticity of idiomatic expressions in French and Chinese

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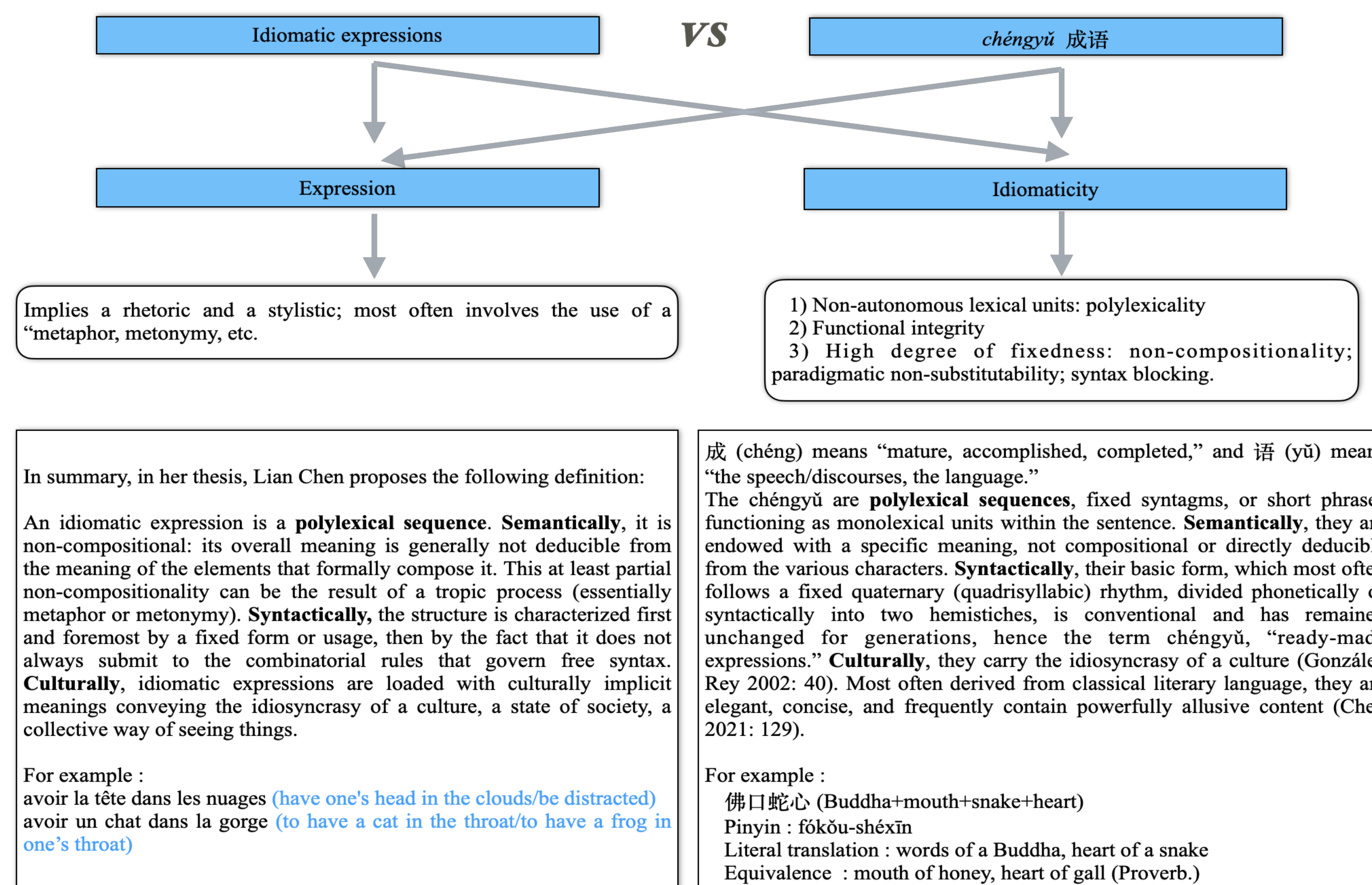
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## 1 Phraseology and Phraseological units

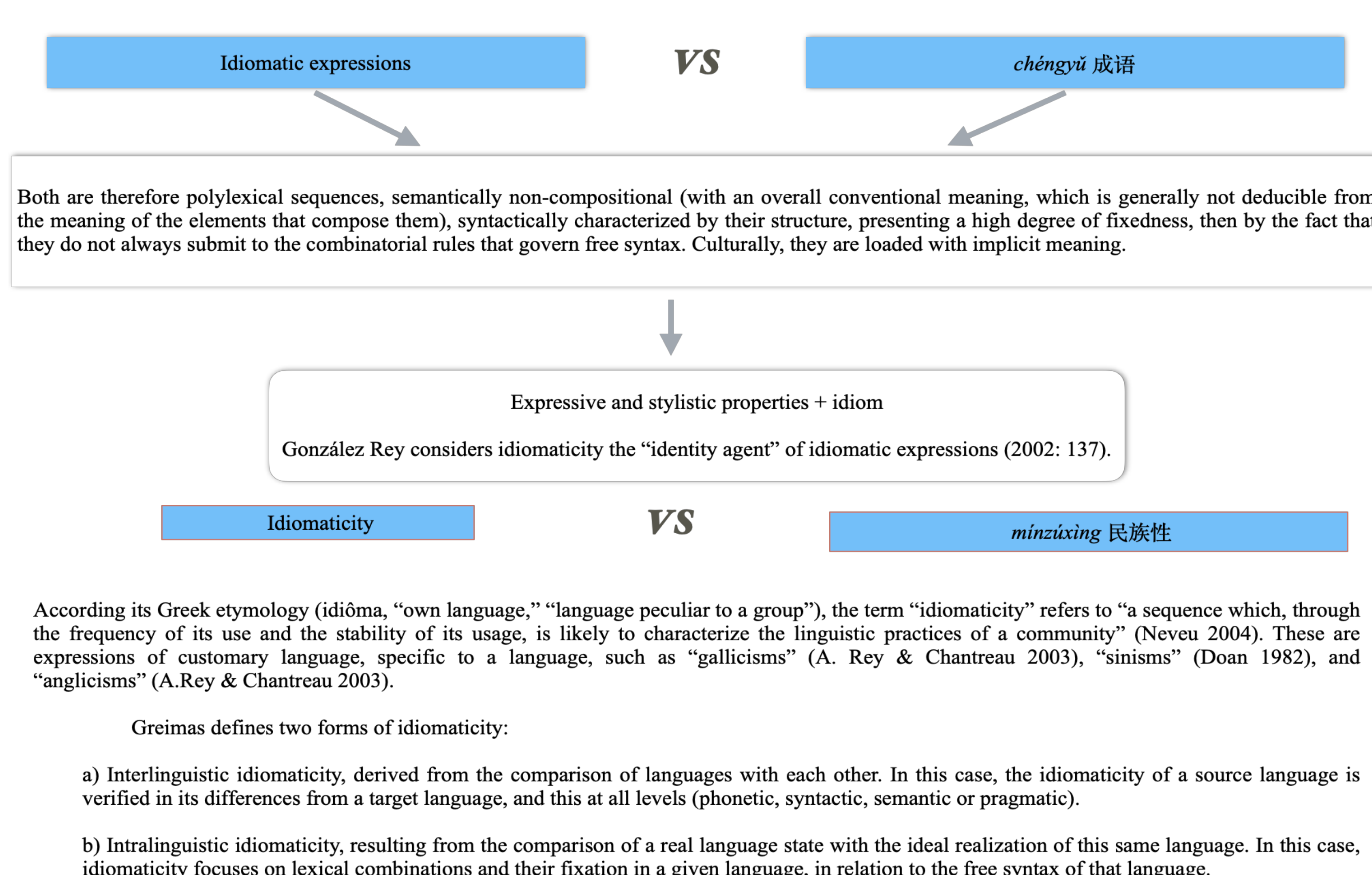


Phraseoculturology considers that the approach by phraseocultural pragmatics must have the "pedagogical ambition [...] to enter the culture through [fixed expressions], in order to unite, to integrate language and culture in the same teaching- learning process, i.e. without separating them, without isolating them artificially, by virtue of their natural consubstantiality" (Galisson 1999a: 479), particularly in the field of education in and through languages (Galisson 2002).

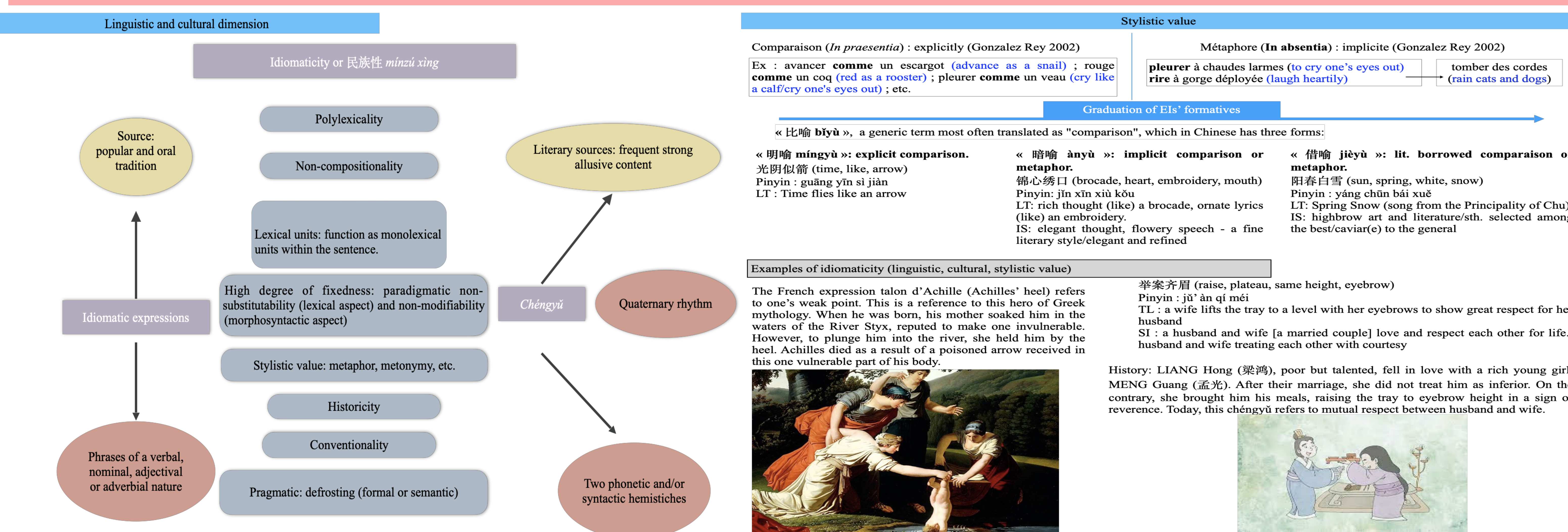
## 2 French idiomatic expressions and Chinese chéngyǔ



## 3 Idiomaticity = specific to a language



## 4 Contrastive analysis of the idiomaticity characteristics of IEs in French and Chinese



## 5 Conclusion

In conclusion, idiomatic expressions and chéngyǔ have many similar characteristics. From a linguistic point of view, these are non-sentence phrases that are rarely used in isolation. They are polylexical sequences, semantically non-compositional, with non-summative and "formal, non-analyzable meaning" (TAMBA, 2011). Lexically and syntactically fixed, they are not subject to diachronic evolution. In both languages, expressions appear as syntagms (nominal, adverbial, adjectival, and verbal) or function as a lexical moneme (noun, adjective, or verb) within a sentence.

Their idiomaticity is also strongly linked to culture, carrying a certain historicity and conventionality.

However, the idiomaticity (intra- and interlinguistic) of idiomatic expressions and chéngyǔ presents some differences. The former do not have as specific structure as in Chinese, where the quaternary rhythm (or quadrisyllabism) dominates. French idiomatic expressions come from common usage or even popular tradition, while chéngyǔ originate from literary sources and are of a bookish or scholarly nature, often with a strong allusive content.