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French Phraseological Units Numerological Component

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Annotation: Components in the phraseological units of the French language. A comparative analysis of French and Russian phraseological units with a numerological component from zero to nine, the results of which are presented in the article, makes it possible to judge the similarities and differences in the cultural connotation of numbers.
Keywords: Phraseological units; numerological component; French; Intercultural connotation.

I. INTRODUCTION

Article is devoted consideration specifics of numerological the purpose of our study is to analyze the semantic features of French phraseological units (hereinafter referred to as phraseological units) with a numerological component and to identify similarities and differences in the connotation of such phraseological units in French and Russian using a comparative analysis. It is known that the phraseological composition of the language is characterized by figurativeness, which makes it possible to judge the peculiarities of the worldview of speakers, reflects the historical and spiritual experience of a certain people, its identity. The national-cultural specificity is embodied with the help of a "figurative basis, which includes figurative-cultural realities", and an indication of the specificity is the cultural connotation or interpretation of the image underlying the phraseological unit in the linguocultural space .Of all the subsystems of the language, in the phraseological subsystem, the national and cultural specificity is most clearly and distinctively expressed. From the point of view of semantics, it serves as a link between the literal meaning of a linguistic sign and the concepts, stereotypes, mythologems inherent in the peoplenative speakers. Of great interest for the study are phraseological units with a numerological component, since the number occupies a special place in the conceptual picture of the world. The numeral is a special grammatical category that is recognized by native speakers, primarily because it has a number as its lexical meaning. As part of phraseological units, a numeral can realize a primary sign function, that is, retain its verbal qualities and denote quantity, but it can also be interpreted as a symbol, realizing a secondary sign function . Analyzing phraseological units with a numerological component, we took into account that these elements are characterized by such semantic modifications as semantization, that is, the preservation of a quantitative value. Partial desemantization, maybe introduce yourself loss certain quantitative meaning, but the preservation of indefinitely quantitative or the implementation of combinatorial meaning, that is, a combination of indefinitely quantitative semantics and symbolic. Finally, the complete desemantization of the components included in phraseological units is the complete loss of quantitative meaning .Semantics numerological components as retained quantitative value, and fully or partially desemantized has its own characteristics.

The researchers note that in phraseological units, where the numeral retains its direct meaning, it is not a thing, but a concept, thus, in the semantic triangle (words-thing-concept) there is no category "thing" for numerals. When the numerological component completely loses its verbal characteristics, it begins to be perceived as a symbol. The numerological symbol is ambivalent: on the one hand, it is universal for most cultures: "number is the first complete construction of being, its first face; and in this sense we will not be mistaken if we consider it the first symbol in general" . On the other hand, in different linguistic and cultural spaces the same number can be interpreted in its own way. Let us consider in more detail the universal symbolic meanings that originate in archaic mythopoetic concepts. Within these concepts, numbers were used to describe the world, man, and the system of meta-description itself. As V.N. Toporov, "in archaic traditions, numbers could be used in situations that were given a sacred, "cosmic" meaning. Thus, the numbers became the image of the world and hence - a means for its periodic restoration in the cyclic development scheme to overcome destructive chaotic tendencies. …in archaic cultures, number and counting were sacred means of orientation and "cosmization" of the universe. With their help, whenever it was needed, the structure of the cosmos and the rules of human orientation in it were reproduced" [Toporov 1980: 629-631].So, in many mythopoetic systems, the numberoneacts as a symbol of integrity, unity, therefore, images such as God or the cosmos are often assigned to it. Numbertwounderlies binary oppositions. N.V. Toporov notes that the deuce "refers to the idea of complementary parts of the monad (male and female as two meanings of the category of sex; heaven and earth, day and night as meanings accepted by the space-time structure of the cosmos), to the theme of pairing, in particular in such aspects of it like parity, duality, duality, twinning"

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At the same time, often in a number of cultural traditions one and two are not considered as numbers, and the first number isthree, it opens a number series and qualifies as a perfect number. On the one hand, it is an image of perfection and superiority. For example, divine trinities, three-headed deities, like the Slavic Triglav, three heroes of a fairy tale, the principle of trinity composition in art. For example, in the view of the ancient inhabitants of Iran, the number three symbolized the moral triad: good thoughts, good words, good actions. On the other hand, the association with the divine principle did not prevent Dante "dig" The face of Satan to execute the three greatest, in his opinion, criminals in the history of mankind (Brutus, Cassius and Judas Iscariot), that is, the number 3 can also be interpreted in a negative waIf numberthreediffers in dynamism, then the numeralfour, on the contrary, is characterized by static integrity. The four is connected, first of all, with the cardinal points, the seasons, the elements. At the same time, it is worth noting that sometimes trinity is perceived as an incomplete structure. The number has specific semantics.seven. According to J. Miller, seven is a “magic number”, it combines the general idea of the universe, the number of fairy-tale characters, days of the week, planets, the number of spectrum colors, tones in music, a constant that determines the amount of human memory. In some cultural and linguistic traditions, there is a septenary number system, so the numbersevenappears as the most commonly used number. In a number of traditions with the number sevenvies number nine obtained by repeating the triad three times.Number interpretation twelve also rich and varied, as it is one of the most commonly used numerical patterns in mythopoetic cultures. For example, twelve months, signs of the zodiac, twelve-membered pantheons. Twelvelike a lucky number opposes an unlucky numberthirteen.Let's consider how the primary and secondary meanings of numerological components from zero to nine are realized in French phraseological units and compare them with their equivalents in Russian. Phraseological units were selected by us by continuous sampling from dictionaries reflecting the current state of the phraseological fund of both languages, namely from the dictionary "Larousse", "The Big Phraseological Dictionary of the Russian Language" edited by V.N. Teliya, as well as the “New Large French-Russian Phraseological Dictionary” by V.G. Gaka.Numerological componentzero,zerointeresting ambivalence its symbolic meaning. On the one hand, the numerological componentzerocarries the idea of a beginning, a starting point. For example,partir de zero, reprendre a zero-start from scratch. But on the other hand, it contains the meaning of complete absence, acts as a symbol of emptiness, when all human actions are reduced to the point of "non-existence":avoir le moral à zero(fall in spirit);un (triple) zéro - complete zero.Unity and integrity value represented by the componentone,un (une)found its reflection in the phraseological systems of the two languages, with no absolute equivalents have been identified. It is worth clarifying that in In French, the forms of the indefinite article and the numeral coincide, however, we have identified phraseological units in whichun (une)is a numeral:ne faire qu'un(to be the same (person), one and the same). This meaning is more pronounced in Russian:one skin and bones, in one voice, smeared with one world, one field of berries. Phraseological units are also distinguished in which the componentoneconveys the idea of instantaneity, speed:ne faire ni une ni deux(to act decisively, for a long time do not hesitate);in one sitting. In these phraseological units, the numerological component is partially desemantized. Numeric component two,deuxserves to convey a range of values. First of all, this is the idea of opposition, duality: avoir deux poids et deux mesures (to have double standards),ca fait deux(these are different things).The semantics of similarity, similarity, which is common for French and Russian:comme deux gouttes d'eau - like two drops of water; entre deux feux - between two fires.The meaning of impermanence instability can also be conveyed using the given numeric component:joindre les deux boots (make ends meet);double-edged sword. In French, a group of phraseological units is distinguished, united by the value of a certain time interval, and the numerical componenttwois its limitation:entre deux ages(middle, indeterminate age)entre deux soleils (between sunrise and sunset; from dawn to dusk).In Russian, the lexeme is numbertwocan be interpreted as a symbol of the other world, while it has a negative connotation - hell no,in French, this meaning is absent. Negative number connotationtwo, its connection with the other world can be traced back to Slavic mythology, where it was believed that Dolya, a deity that personalizes a person’s fate, can be seen twice in a lifetime, and duality was often manifested in rites and rituals Among the phraseological units in which the numerological component implements the primary function, two main meanings can be distinguished. Namely, the pairings:avoir les deux pieds dans le même sabot(to be sluggish);brûler la chandelle par les deux bouts - burn a candle at both ends,and small quantities:être à deux doigts de - in two steps; en deux temps trois mouvements - one-two and done. Numberthree,trois, which was given special importance in various mythopoetic concepts, appears in many phraseological units and implements both primary and secondary sign functions, being part of phraseological units.Among the symbolic meanings, a group of phraseological combinations, united by the semantics of universality and perfection, stands out:jamais deux sans trois, the meaning of which roughly correlates with the phraseological unitGod loves trinity. These expressions are used when prompting to repeat an action three times in order to achieve success, the positive connotation of the number three originates in archaic mythopoetic concepts, however, there is also a negative interpretation of this numerological component:tomber dans le troisieme dessous(to deal with troubles), it is also possibletomber dans trente-sixieme dessous;in three necks (drive), with three boxes (lie, slander).As for phraseological units, where

the numerical element is partially desemantized, there are significant differences in the interpretation in French and in Russian. So, for French speakers, the numberthree perceived as a small amount of something:trois francs six sauce(pathetic pennies);il n'y avait que trois peles et un tondu(there was only no one there, and even those god knows what bumps), a variant of PU with the numberfour;trois fois rien(complete insignificance; trifle, nonsense, nonsense). In the Russian language numerological components express the indefinitely quantitative meaning "many": three deaths, three streams, three seas, work for three, in a distant kingdom. Numeric element four, square more productive in french language than in Russian. The symbolic and direct quantitative meaning of these expressions are inseparable and complement each other, since the symbolism of the number four associated with directions in space, seasons, elements, then eat with natural phenomena, which consist of four elements, forming a system. For example, aller par quatre chemins(to resort to evasions);on all four sides; aux quatre coins du monde(everywhere). It is worth noting that in both languages, there are phraseological units associated with the organization of living space, which acts as a model of the outside world:entre quatre murs-within four walls.As for the cases where the number foursemantized, it can be interpreted as a small amount of something:ça vaut quatre sous (pennies, small money)c'est a quatrepas(nearby),quatre a quatre (quickly). But this number also implements the indefinitely quantitative value "many":se mettre (se couper) en square(work tirelessly, torn apart)avoir la tete en quatre(feel that head breaks into pieces)manger comme square(available for four)dire ses quatre verites(to express one's opinion). numeralfive,cinqrarely appears in phraseological units as French, and Russian. Basically, it retains its direct meaning:la cinquième roue de la charrette-fifth wheel on a cart.

Phraseological turns with a numbersix, sixare also few. Yes, in FEle sixieme sensand its equivalent in Russiansixth Sense the direct meaning of the numerological component dominates. We are talking about the ability to intuitively perceive, guess something, which is perceived as an additional sense, in addition to the main five. The semantics of perfection assigned to the numerological components even, septin many cultures, is realized in phraseological combinationêtre (ravi) au septieme ciel-on the seventh sky. The meaning of the plurality of objects is represented by phraseological units of the Russian language. For example, behind seven seals, up to the seventh sweat, seven spans in the forehead, seven Fridays, rip off seven skins. If we turn to the phraseological fund of the French language, we will see that combinations that perform a similar function are practically not represented, with the exception of the expressionles bottes de sept lieues - seven-league boots.With the symbolic meaning of the numeraleight, huitrelated expression la huitième merveille du monde - the eighth wonder of the world. In Antiquity, there were only seven wonders of the world, this mythology is so firmly entrenched in the culture and conceptual picture of the world of people that any new amazing achievement is called the eighth wonder of the world. Numbereight with different semantics appears in phraseological units of the French language, these expressions are associated with a specific time period, namely with a week, since in the French picture of the world a week consists of eight days. For example, d'ici en huit- a week later;donner ses huit jours- warn of dismissal, declare your intention to resign from work;les cinq huit- Five-day work week. Numerological componentnine,neuf,being a part of PU, implementspredominantly real quantitative value:neuf fois sur dix-nine out of tenalmost always, very often;maladie de neuf mois-pregnancy. Phraseologism stands out from these combinationsfaire la preuve par neuf, meaning indisputable proof of a person's reasoning. The emergence of this expression is associated with a mathematical model for checking the solution of the problem using the nine. As for the symbolic meaning, in Russian the idiomninth wave, acting as a symbol of irresistible force and based on the widespread idea that the ninth wave during the storm is the strongest and most dangerous. There is no such semantics in French. Thus, the numerological components that make up phraseological units have a complex semantic structure. They can completely retain a direct quantitative meaning that unites the entire category of “numeral”, or undergo partial or complete desemantization and acquire a symbolic meaning that originates in archaic mythopoetic concepts. A comparative analysis of French and Russian phraseological units with numerological components from zero to nine showed semantic matches, often in the absence of absolute equivalents. At the same time, cases were noted when the values of the numerical elements do not match.

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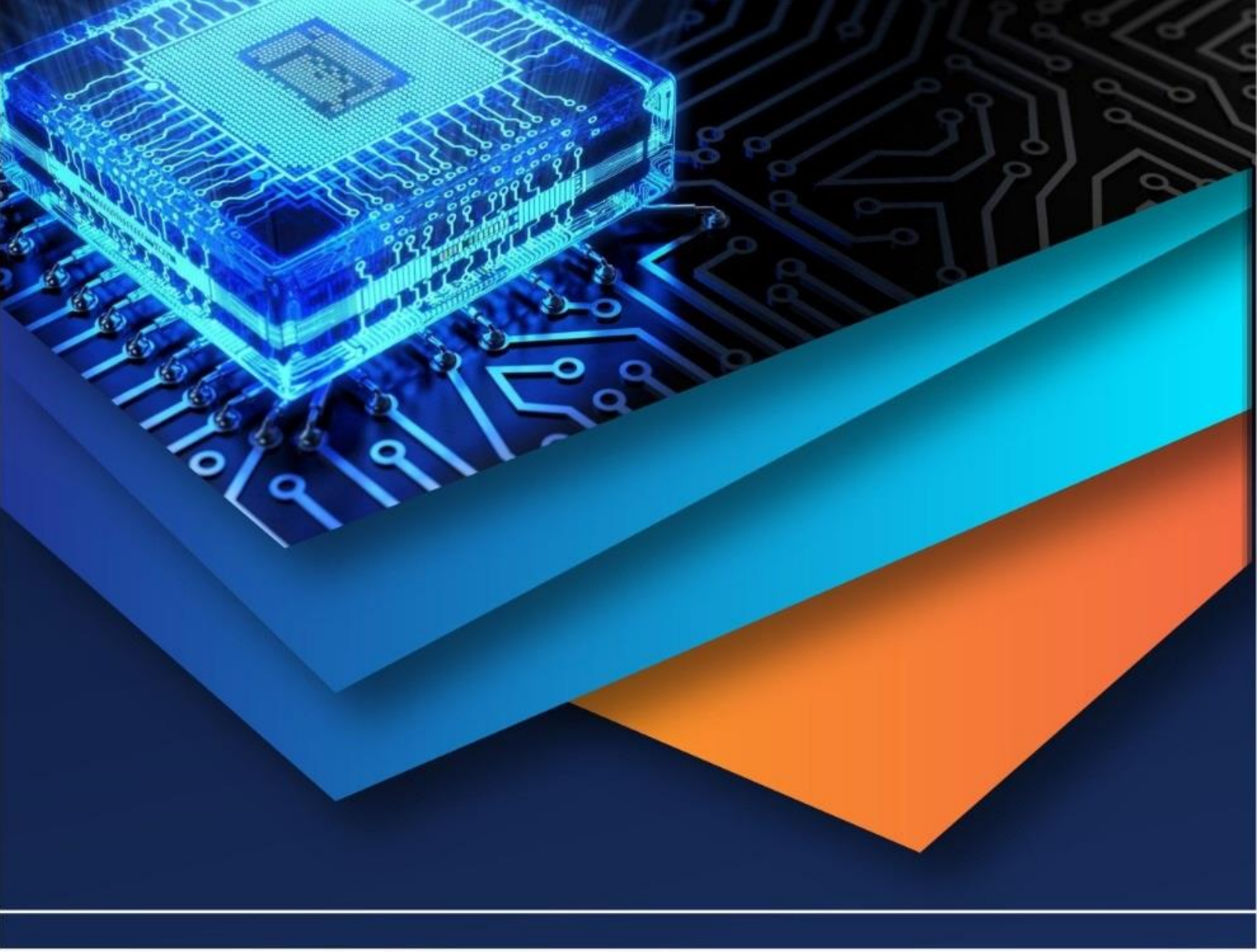
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