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PROBLEMS IN THE TRANSLATION OF WORLD PICTURE TERMINOLOGY IN FRENCH

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Abstract: Language, acting as the main means of expressing thoughts, reflects the process of cognition. The researchers focus on the problem of interaction between man, language and culture. Cultural concepts are most vividly reflected in the phraseological picture of the world.

The linguistic picture of the world (LKM) is a historically formed and reflected in the language set of ideas about the world. For the first time, the concept of a linguistic picture of the world was used in the works of W. von Humboldt. A scientist, reflecting on the internal form of language, presents it as "the united energy of the people".

YKM was also investigated in works on American ethnolinguistics, in particular, in the hypothesis of linguistic relativity of Sapir - Whorf. Each language has its own linguistic picture of the world, in accordance with which the native speaker organizes the content of his statement. This is how the perception of the world, fixed in the language, manifests itself.

Key Words: lexicology, ideology, phraseology, particular, comparative study, imagery, ugliness, predicative, non-predicative.

Introduction

The term "picture of the world" was put forward in the framework of physics in the late 19th and early 20th centuries. G. Hertz was one of the first to use this term. About national pictures of the world. Moscow, 1967, p. 208.

in relation to the physical picture of the world, interpreted by him as a set of internal images of external objects, from which one can logically obtain information about the behavior of these objects. Internal images, or symbols, of external objects created by researchers, according to Hertz, should be such that "the logically necessary consequences of these ideas, in turn, were images of the naturally necessary consequences of the displayed objects.

The term "picture of the world" was also widely used by M. Plank M. Plank. The unity of the physical picture of the world. M.1989, p. 48., Understanding the physical picture of the world "image of the world" formed by physical science and reflecting.

Real laws of nature M. Planck distinguished between the practical picture of the world and the scientific picture of the world. With the first, he linked a person's holistic view of the world around him, which he gradually develops on the basis of his experiences. He interpreted the scientific picture of the world as a model of the real world in the absolute sense, independent of individuals and all human thinking.

Although the sensory sensations caused by different objects in different people may not be the same, but the "picture of the world" of the world of things for all people is the same.

When characterizing the picture of the world of V.I. Pustavalov V.I. Pustavalov. Picture of the world in human life. Moscow, 1998, p. 12. distinguishes between three important interrelated, but not identical phenomena: 1) a reality called the term "picture of the world"; 2) the concept "picture of the world", embodying the theoretical understanding of this reality; 3) the term "picture of the world".

The phenomenon called the "picture of the world" is as ancient as man himself. The creation of the first pictures of the world in humans coincides in time with the process of anthropogenesis. Nevertheless, the reality called by the term "picture of the world" has become the subject of scientific and philosophical consideration only recently. The concept of a picture of the world is currently at the stage of its formation: the first attempts are being made to construct its detailed definition and to reveal its meaning; the questions of how it is reasonable to theoretically delimit the picture of the world from related phenomena, how to categorically characterize and identify the properties and forms of its existence are discussed.

Within the framework of linguistics, it has been suggested that the model of the world can be described as a set of basic semantic oppositions that are universal for the peoples of the world. For example, Viach. Ivanov and V.N. Toporov1 used the following semantic oppositions: white - black, immortality - death, close - distant, boiled - raw, vertical - horizontal, top - bottom, summer - winter, visible - invisible, day - night, life - death, red - black, sky - earth, happiness - misfortune, man - non-human. Model of the world A.Ya. Gurevich 1. Viach. Ivanov and V.N. Toporov. Semantics of oppositions.

In the study of YKM, a special role is assigned to lexicology and, in particular, phraseology, since it is the phraseological units that "indirectly reflect the views of the people, the social system, and the ideology of their era. They reflect - as the light of the morning is reflected in a dew drop".

In the work of O.M. Kazakova on the study of the specifics of the Western and Russian mentality through the analysis of phraseological units (phraseological units in English and Russian), one can trace the presence of features characteristic of these two peoples. For example, a large number of English phraseological units emphasize ambition, the desire to be at the head, an active attitude to the world, the value of the present moment and individualism. While Russian phraseological units reflect such characteristic features of the people as hospitality, self-irony, unpredictability and irrationality.

V.A. Maslova notes that phraseological units, reflecting the long process of development of the culture of the people, are capable of fixing and transmitting from generation to generation cultural attitudes and stereotypes, standards and archetypes [Maslova 2001: 81]. Based on this statement, it is fair to speak about the existence of a phraseological picture of the world (FKM), which most clearly reveals the national and cultural specifics of various languages. FKM reflects not just the total knowledge of a person about the world order, but also the result of their figurative rethinking.

Therefore, the comparative study of the phraseology of different languages is of considerable interest for a wide range of researchers. Separate aspects of phraseological meaning, methods of their implementation in speech, structural and grammatical features and features of the component composition of phraseological units of individual languages are subjected to

comparative study. Of interest are various aspects of paradigmatic and syntagmatic relations of phraseological units in both related and unrelated languages.

The categorical features of phraseological units include stability, reproducibility in speech, separate formality, the presence of at least one rethought component in its composition, and the integrity of meaning. As optional features of phraseological units, imagery / ugliness, predicative / nonpredicative are considered. The meaning of phraseological units is a special linguistic category and has a complex structure, which consists of subjectconceptual and connotative components. In each specific case, the first or second of them may prevail in the semantics of a phraseological unit, however, there are no clear boundaries between them. Phrasemics reflect the physical picture of the world, the socio-mental states of a person in this world and the person himself with his emotions, feelings, and inner world. In this sense, phraseological semantics is anthropocentric: a person is a bearer of culture, a certain system of knowledge, ideas, opinions about objective reality. This system in different sciences is described by different terms - "picture of the world", "model of the world", "image of the world", "conceptual system of the world", and, accordingly, is considered from different points of view. The appearance of this term in linguistics is due to research devoted to the problem of "man in the language and the language of man" in all its multidimensional and complexity.

The picture of the world and its individual fragments, represented by linguistic means, are a system, the unity and integrity of the elements of which arise in the process of its functioning. Each element in this system performs a specific function. Each language is an original system that imposes its own typos on the subconscious of its speakers and forms their picture of the world. The relationship between language and culture can be seen as a relationship between part and whole. Language can be perceived as a component of culture and its tool. However, language is autonomous in relation to culture as a whole, and it can be viewed as an autonomous semiotic system. From a linguistic and cultural point of view, language and culture are considered forms of consciousness that reflect a person's worldview, and are described in their synchronous interaction, since language serves as a means of accumulating and storing culturally significant information.

People live in a world of stereotypes that are imposed on us by culture. The range of mental stereotypes of the ethnos is known to each of its representatives. The images underlying phraseological units ensure the construction of a common and identical cultural space for native speakers, which is a condition for adequate communication between representatives of a given linguocultural community. Speakers of a certain language possess their own cultural code, thanks to which they interpret the meaning of phraseological units not only consciously, but also at the level of the unconscious. Thus, the language acts as a repeater of the culture of the people, helping to comprehend its customs and traditions and to reveal all the linguocultural specifics of each nation.

The study of the implementation of concepts in the linguistic picture of the world, or rather, in such a fragment as the phraseological picture of the world, is of undoubted interest. The interest is due to the fact that most phraseological units reflect history, life, culture, mentality, socio-economic life, the way of thinking of the people, and the peculiarities of its language. The study of the picture of the world presented in the phraseology of the Russian, English and French languages allows us to compare national stereotypes of behavior, traditions, cultural and national experience and life values of representatives of different societies.

The picture of the world is an ordered body of knowledge about reality, formed in the public (individual, group) consciousness [5, p. five]. It consists of many separate pictures of the world showing differences in the worldview of people. The subject of the picture of the world can be: 1) an individual (individual picture of the world); 2) a group of people (group picture of the world); 3) a separate people (national picture of the world); 4) humanity as a whole (general human picture of the world).

It is necessary to highlight the evaluative or axiological picture of the world. Each nation has its own idea of good and evil, beautiful and terrible, etc. The system of values characteristic of a particular culture is expressed in assessments and is part of the overall picture of the world. The way this system is organized is one of the main features of this language community. The evaluative attitude is usually considered as one of the types of modality that accompanies linguistic expressions. In contrast to the grammatical (that is, objectively temporal) modality, which is included in the descriptive

(speaking about the world) content plan, the evaluative modality expresses the speaker's attitude to everything that is thought of as objective, independent of the subject [3, p. 29]. Evaluation is closely related to emotion and motivation, which are the main components of the semantics of nominative units. These concepts are of particular interest to language researchers at the present stage.

It should be borne in mind that the concept is a scientific model, with the help of which the object and plan of research, its scope, limitations, etc. are determined. It is necessary to establish how the concept should be investigated and what should be considered in language analysis to clarify its specifics. A concept in linguistics is considered as a definite concept, a unit of the mental level, which is stored in the memory of native speakers in a verbally designated form and is characterized by a set of cognitive and associative attitudes inherent in a particular language culture. Any concept contains many forms of expression in natural language, as well as in those spheres of human life that are predetermined by language and are unthinkable without it. The linguoculturological analysis of the basic concepts of the inner and outer world of a person makes it possible to clarify the degree of influence of language on the perception of a particular ethnic group, as well as how ethnic characteristics are "layered" on universal conceptual structures.

One of the key concepts of the worldview is the concept of "family", since it underlies the way of life of the compared societies. For Democrats, the concept of "family" is a family where good relations reign, where both parents have equal rights, raising children, where the spirit of love, care and mutual assistance reigns: marriage is honorable, wedlock is a padlock, man and wife make one fool; a chimney without smoke is like a couple without argument; mills and wives are ever wanting. Republican Americans have slightly different associations with this concept. For them, the "family" is a patriarchal family with strict principles of life, where there is a head of the family - a father who sets his own rules. Children in such a family are brought up in severity, and all family members perform certain duties: men were made of day but woman was made of man.

In Russian phraseology, a woman usually occupies a more important place in the family than a man. She is the keeper of the hearth, and often the main person in it. This role of a woman in the family can be traced in the following Russian phraseological units: mama's son, honest mother!, to hell, show Kuzkin's mother, etc.

In France, the role of a leader in the family and in relations with children is played by the father, which is enshrined in phraseology: fils à papa (lit. "father's son"), de père en fils (lit. "from father to son"), en père de famille ("Like the father of the family"), contenter tout le monde et son père (lit. "to please everyone and your father").

If the domination of the husband in the family is assessed positively, then the power of the wife receives a sharply negative assessment. In phraseological units, this assessment is expressed using the images of "chicken" and "rooster": Eng. it is a sad house where the hen crows louder than the cock. They represent the metaphor of "a woman is a crowing hen."

In the popular minds of representatives of the English linguistic culture, the concept of "family" is associated with the creation of a nest and the life of birds: in English. lang .: it takes two birds to make a nest. This unit has the meaning "everyone must find his half", which is expressed using the token "two". Moreover, the role of both spouses in creating a family nest is emphasized.

The value of communication with close relatives is characteristic of the English, Russian and French linguocultures. For representatives of Russian society, the older generation is among the close relatives. For English and French speakers, the circle of close relatives is usually limited to members of the nuclear family (father, mother and their children).

It is noteworthy that the compared cultures reveal a potentially negative attitude towards distant relatives: second cousin twice removed, seventh water on jelly; le cousin a la mode de Bretagne. The British and French, due to their inherent individualism, are less focused on kinship than other ethnic groups; this fact explains the paucity of English and French phraseological units about relatives.

As a result of comparing the concept of "family" in three languages, it can be concluded that there are common and relevant characteristics.

The universal characteristics for these languages are: similar composition of the field core; allocation of equivalents in the compared languages for all parts of speech. Specific features are:

- the fragmentation of the nucleus and peripheral zones in English and Russian due to synonyms nominating a relationship, as well as their characteristic characteristics. These lexical units make it possible to more accurately determine the type of relationship and the position of an individual relative in a relationship.

The peripheral zone in French is expanding due to colloquial synonyms and lexemes of special meaning, while in English, along with colloquial synonyms, obsolete, vernacular and poetic lexical units are encountered.

When comparing the axiological status of each parent in the child's value system, it is clear that the image of a mother who bears, nourishes, protects and cares is key and represents the "comfortable archetype". The sphere of its action is the unconscious in the human psyche, which is on the other side of rationality and can never be satisfied [6, p. 55]. The father, as the archetype of the parent, symbolizes the social order: "through this archetypal instance, the skills of cultural existence are acquired, nationally determined social laws are acquired" [6, p. 55]. The father acts as a relatively rigid cultural canon, the impact of which continues throughout life.

Most phraseological units about the family reflect the peculiarities of the mentality of the people, as well as the historical, ethnographic and cultural context. Thus, Russian, French, and English are not only different genetically, but also represent different linguistic pictures of the world. The analysis shows a certain relationship between the terms of kinship and parts of the family structure, which predetermines the associations that exist in the minds of the people.

From the point of view of religious morality, marriage is significant in all three linguocultural societies. The basis of the biblical concept of the family is the thesis about the sanctity of marriage, presented in the phraseological saying: marriage is honorable. In the Russian language: marriages are made in heaven; in French: les mariages sont sacrés.

Conclusion

Due to the fact that over the past ten years the importance of phraseological units in modern speech (oral and written) as a whole has increased tremendously, phraseological units turn out to be a mandatory part of the cultural minimum, which is necessary for adequate communication in any

language. So, in the phraseology of different languages, there are mutually exclusive formulas of family interaction within one concept. However, on the whole, the analyzed views of all three ethnic groups on the family and marriage coincide in basic attitudes.

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