SECTION VIII. PHILOLOGY

Kholmuradova L.

The French lifestyle as the source of formation of the phraseological picture of the world*Samarkand State Institute of Foreign Languages
(Uzbekistan, Samarkand)**doi 10.18411/gq-31-07-2018-16**idsp 000001:gq-31-07-2018-16*

The worldview of the French people is a system quite insusceptible to external effects, primarily due to the richness of its contents. The antiquity with its concepts of the right and adherence to harmony was and still is the predominating socio-cultural meaning. The Frenchmen also inherited the admiration for the search of truth and admiration for the power of the mind and rationality, which were so characteristic of the antique period. Christianity in France had specific features, which were mocked by a number of thinkers of that time (Diderot, Rabelais). The clergy showed the people all the disreputable aspects of their being, such as envy, avarice, hypocrisy and others. This attitude towards the church was clearly reflected in the phraseology of the French language.

1) *grenouille de benitier* – a church toad, a priest;

2) *manger de bon Dieu* – a hypocrite;

3) *rentrer (ou revenir) dans le giron de...* – to return to the bosom of...:

L'absolution d'un apostat et d'un vagabond qui veut revenir dans le giron de l'église coûte douze tournois, trois ducats et six carlins (Voltaire, «Dictionnaire philosophique»). – The absolution to an apostate and vagabond wishing to return to the bosom of the church will cost twelve tournois, three ducats and six carlins.

In spite of their traditional adherence to Catholicism, the Frenchmen have always felt quite free with respect to religion: the Catholic Church focuses on guilt and disgrace instead of sin and absolution, which has always been satisfactory for the French people. The main thing for the Frenchmen to do in their life is to be authentic Frenchmen. They are completely sure of their superiority – on the social, moral and individual level – over all the other nations of the world; but this is exactly where their charm lies – they do not disdain other peoples, but sympathise with them, as they are not French.

The concept 'la force' forms the basis of everything the Frenchmen have done in the last one thousand years. La force is the essence of their life. This concept is associated with some other equally important ones, such as 'la gloire' (glory) and 'la patrie' (motherland). All these French nouns are feminine. This testifies to the unlimited empiric power of this nation. The Frenchmen adore the thrill of life, its lustre and beauty. They are always neat at first sight, but the outer gloss conceals hot blood. The French people are very sociable; it is hard to confuse them; they seem to be made just for all these ceremonies, holidays and shows. A quiet romantic life would not satisfy this nation: they feel like captives at home, which is why they prefer to spend their free time at cafes and restaurants, in theatres or right in the streets. Generally tolerant and benevolent, they can show their respect towards an opinion they do not share: *Jeter son bonnet par – dessus les moulins* (lit. to throw one's bonnet under the mill) – to lose any modesty and restraint, without caring what people would think of you. This is what the Frenchmen often say about a person that violates certain rules and dogmas. The Frenchmen think of themselves as the only civilised nation in the world and consider that their main objective is to guide other peoples. What other nations consider to be a loss seems to the Frenchmen a victory; they believe sincerely that France is the country of winners, not losers.

They see brilliance and splendour in everything they do – that was why they called their king Louis XIV ‘the Sun King.’

Experimenters by nature, the Frenchmen adore fantasies and inventions. This is one of the brightest traits of the French character. The Frenchmen would take interest in any tempting offer or new idea or concept. The French people’s main goal is to meet the most up-to-date requirements. They follow strictly the rules of etiquette. The Frenchmen inherited their individualism from the Celts, their love for law and order from the Romans, their creative genius from the Germanic people, while they owe their initiative and wit to the Normans. So, the three most important factors that impacted the development of the French mentality are antiquity, Christianity and the Renaissance. The large number of colonies the Frenchmen once possessed endowed them with broadmindedness and a taste for exoticism, which were reflected in the architecture, painting and literature and, most importantly, which made France one of the world’s most influential countries, its language and culture now living in all parts of the globe. The Frenchmen are very attached to their families: they love the younger members of them and respect the elder ones. One of the most important elements of a Frenchman’s life is a meal with all the members of his family. In the 19th and the first half of the 20th centuries, up to the 1960s, husband was the leader of a married couple. There was a very bright and figurative expression depicting best the character of the man in that period: ‘fier comme un paon’ (lit. proud as a peacock), which referred to a swanky and greedy person. The peacock, which spreads its tail and shows it off, became a symbol of a man of pretensions: a woman was to be a good mother and wife. She was to be engaged in public work and charity, visit poor and ill people, and participate in charity sales. In the 1960-70s, the French feminists, as it was in many other countries, were struggling for equal rights and their efforts resulted in a total victory, both in private and professional life, and the mentalities of the French people changed greatly. The last quarter of the 19th century was a period, when the French life and society faced crucial changes.

‘On ne fait pas d’omelette sans casser des oeufs’ (lit. you cannot cook an omelette without breaking eggs) means that one cannot achieve their goals without sacrificing something. This established rule is based on a logic, though somewhat cruel ground. The Parisians, as well as the people in some other large French cities living in the same tempo as the country’s capital, demonstrate a mocking and satirical disposition. The Frenchmen continue to love meals including a glass of good wine; however, young people are becoming increasingly fond of McDonald’s and Coca-Cola. This fact is indicative of the monotony of the urban life, in all large cities around the world, regardless of the moral and cultural heritage.

1. French – Russian Phraseological Dictionary – M., 2006.
2. Robert Byrne. 1,911 Best Things Anybody Ever Said. New York, 1998.