

Vocabulary of the modern French language and its reflection in modern fiction

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Abstract: As for the vocabulary of the langue populaire, linguists almost unanimously speak about the loss of its social marking and the actualization of the stylistic function: "In synchronous terms, it is extremely difficult to accurately distinguish between familiar, vernacular and argotic words and expressions... The choice of a "high" (for example, importuner), "medium" (ennuyer) or "low" (embeter) word in speech may depend not on the cultural level of the subject of speech, but on the role he plays in the communication process and the attitude dictated by the role of the addressee of speech" (Dolinin 1978: 315-318). Russian Russian is a significant difference between the French vernacular: in Russian literary speech, vernacular units can be used only for the purpose of irony, jokes, conscious stylistic contrast, etc.

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As for the vocabulary of the langue populaire, linguists almost unanimously speak about the loss of its social marking and the actualization of the stylistic function: "In synchronous terms, it is extremely difficult to accurately distinguish between familiar, vernacular and argotic words and expressions... The choice of a "high" (for example, importuner), "medium" (ennuyer) or "low" (embeter) word in speech may depend not on the cultural level of the subject of speech, but on the role he plays in the communication process and the attitude dictated by the role of the addressee of speech" (Dolinin 1978: 315-318). Russian Russian is a significant difference between the French vernacular: in Russian literary speech, vernacular units can be used only for the purpose of irony, jokes, conscious stylistic contrast, etc.

Attempts to define a social group of vernacular speakers lead French linguists to a paradoxical conclusion: the concept of "langue populaire" encompasses a set of non-standard language forms, but it has no correspondence at the level of the social substrate. As F. writes For example, "nowadays it is unrealistic, due to many unifying factors (comprehensive secondary education, population mobility, the influence of the media, etc.), to imagine a native speaker so unaffected by the influence of standardization and uniformization that he would be expressed in such a hermetic language. Who is this Martian?"

However, recently, more and more people are talking about a new "heir" of the French vernacular – langue des jeunes (parler des banlieues), a vernacular-argotic variety of the language of young people living in the suburbs of large cities (primarily Paris). In this case, we are really talking about a rather closed society, often represented by an immigrant population, very criminogenic and, of course, having a marginal status both in socio-cultural, spatial, and linguistic terms (Calvet 1994).

However, if we consider the French sociolinguistic "landscape" as a whole, then, indeed, in the conditions of a modern city, it is hardly possible to talk about the presence of a certain social substratum, which traditionally correlated with the langue populaire. Modern French sociolinguists solve the problem of urban speech variability in a different coordinate system – continuo-probabilistic. It is known that the concepts of temporal and spatial continuum were developed in traditional Romance linguistics, but were mainly used in solving the problems of areal division in linguogeography. In sociolinguistics, the idea of continuous variability of language arises and is consistently carried out in the works of American sociolinguists (primarily U. Labov). In French sociolinguistics, this approach is most consistently expressed in the works of L.-Zh. Calvet on French argot and vernacular.

In the concept of L.-Zh. Calvet's language dynamics are based on the principle of "internal plurilinguism of language"; at the same time, according to Calvet, the specifics of argot and vernacular are not in the code, but in the functioning of this code. Therefore, he believes that there are no grounds for a fundamental distinction between argotic and non-argotic, colloquial and non-colloquial units, since the

differences between them lie mainly in the field of stylistic coloring and have nothing to do with the informative load of the utterance. This is just one of the options from the language continuum that every speaker has.

Despite the fact that the term *langue populaire* does not satisfy more modern ideas about the real dynamics of the language of the city, it remains in use. This is facilitated by its special, ambivalent nature: on the one hand, *langue populaire* is included in the terminological field of linguistics, and on the other hand, for "naive language users" it serves as an identifier of speech in which deviations from the language standard are more or less detected.

In general, an analysis of the evolution of approaches to the consideration of the French vernacular shows that modern Western sociolinguistics "casts doubt on the very idea that language practice, considered outside of communication, can be represented in terms of a linguistic variety". With the refusal of the *langue populaire* to the status of an idiom (with its own system, internal norm and a certain contingent of speakers), one can fully agree with the understanding of the status of the vernacular as "a single common language usage in which all the idioms available in the language are mixed". This means that with all the originality of the French vernacular (the dominant stylistic function, much less pronounced social non-prestige) it has a number of features that bring it closer to the vernacular in other languages, Russian, in particular.

The French argot of schoolchildren and students, which is an essential component of an interesting and complex problem of social diversity, has attracted the close attention of French and foreign researchers in recent decades. First of all, it is necessary to name the works of D. Francois-Jejer, J.-P. Goudaye, M. Surdo, E. Liogier, J.-L. Calvet, J. Bensimon-Shukrun, J.-M. Lecoq, S. Pointel, A. Walter, D. Szabo [Francois-Geiger 1990; Goudaillier 1996, 2001, 2002; Sourdou 1997, 1998, 2002; Liogier 2002; Calvet 1987, 1994, 1996, 1997; Bensimon-Choukroun 1988, 1991; Lecoq 1987; Pointel 1986; Walter 1984, 1996, 1997; Szabo 1991]. Articles devoted to the argotic speech of youth are published in the most authoritative linguistic, sociolinguistic and linguodidactic publications "La linguistique", "Langue française", "Langages", "Langage et société", "Mots", "La Revue des Deux Mondes", "Le français dans le monde". However, there is still no monographic study that would give a more or less exhaustive multidimensional description of youth argot.

The status of argot in the consciousness of French society is noticeably changing by the end of the XX century. A number of linguistic and extralinguistic facts indicate that argot has taken root in the linguistic consciousness of the French, has ceased to be "alien", has become a natural, legitimate element of living, unofficial French speech:

1. Against the background of shifting semantic accents, there is a further expansion of the scope of the meaning and the annotation of the term "argot" itself.
2. The confusion of the letters "arg", "pop" and "fam" in various authoritative general dictionaries of the French language has been noted, since the boundaries between these three language strata are becoming more and more unstable.
3. The gradual advancement of argot into new sociolinguistic spaces is manifested not only in lexicographic practice, but also in the formation of terminology.
4. Such old argos as "javanais" and "verlan" are being revived.
5. The expansion of argot extends to book speech.
6. The most frequent argotisms in the form of individual inclusions appear even in texts addressed to children.
7. Advertising also actively uses argotic lexemes.
8. Even the teaching of French as a foreign language is being argotized [Beregovskaya 1997, 55-65].

Albert Dose was one of the first to present a detailed palette of French argots and showed their richness and diversity [Dauzat 1946]. Reflecting this fact - the richness and diversity of argo forms of existence, in modern research the term "argo" is increasingly used in the plural [Francois-Geiger 1990, 1991; Goudaillier 2001; Beregovskaya 1995, 1997, 2001; Elistratov 1995].

Against the background of the argot of athletes, drivers, doctors, military, clergy, police, bank employees, tax inspectors, programmers, journalists, actors, musicians, artists, pilots, sailors, builders, drivers, farmers, sellers, waiters, bartenders [Perret 2002], the youth argot and its most powerful offshoot - argo of the student youth.

In contrast to the "common argot" — "argot sottish" (the term of D. Francois-Jejer), which is increasingly closing in with the vernacular and familiar French speech, youth argot refers to the most hermetic social dialects.

Dictionary of the French language of the XIX and XX centuries "Treasure of the French language" (Tresor de la langue française. Dictionnaire de la langue du XIX et du XX siècle), edited by P. Embs, characterizes argot as "a language or a special dictionary that is created within certain social or professional groups and through which an individual demonstrates his belonging to a group and his difference from most native speakers

language". Examples are the Parisian argot, the argot of educational institutions. The dictionary entry of this dictionary is supplemented with the following definition: argo - "any conditional sign serving for secret communication, any conditional act or manner of behavior peculiar to representatives of the same group and allowing them to understand each other".

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