

REPRESENTATION OF «WAR» CONCEPT BY PHRASEOLOGICAL MEANS OF RUSSIAN LANGUAGE

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Abstract. The concept as the representation of the world fragment is a mental formation, has a national-cultural specificity and is implemented by various linguistic ways and means. Phraseology is a connecting whole, which combines concepts, mythology, symbols and national mentality. The national cultural connotation of phraseological units makes it possible to define the place of the concept of "war" in the national consciousness of Russian language native speakers. The authors attempt to reveal the essential characteristics of the universal concept of "war" in Russian linguistic culture on the basis of the phraseological means of Russian language. The phraseological implementation of the conceptual, value and figurative components of the concept under study makes it possible to identify its cognitive features, as well as to characterize the features of its interpretation field.

The analysis of "war" concept verbalization via the studied phraseological units allows us to conclude that the subject-shaped concretization of its abstract features plays a significant role. Phraseological units enter the socio-cultural zone of concept interpretation and verbalize information about war participants and their participation in hostilities. The lexical and semantic-cognitive analysis of the concept "war" on the basis of phraseological material allows us to reveal the anthropocentric character of the concept, the predominance of the value component in its structure at the phraseological level, and also its socio-cultural nature.

Key words: linguoculturology, concept, phraseology, the concept components, the value component

1. Introduction. Concept is a complex cognitive and linguistic-social unit and is understood by most researchers as a "global, integral and being fully developed system of information" (Kulkova et al., 2015). Being a mental construct, it is verbalized by the means of lexemes, the meanings of which make the content of the national linguistic consciousness. Its specificity, like "the linguistic and cultural specificity of the language, is most clearly revealed when analyzing vocabulary" [Noskova et al., 2017]. Phraseology, being the reflection of national culture and combining a universal and a unique, universal and nationally specific, has a cumulative function, accumulating extra-linguistic information. The relevance of this characteristic was further developed by the division of phraseological units into natural and conventional according to the professor St. Scorupka. He attributed phraseological combinations to natural phraseological units, which "are common to many languages ... because they have a common basis ... under general development conditions" [Franco, Johann Pirela Morillo Yamely Almarza, and Nelson Javier Pulido Daza. 2018]. Conventional phraseological units "reflect specific conditions of this people development: its occupations, existence conditions, customs, religious and cultural differences - in short, the development of the material and the spiritual culture of a man" [Skorupka, 1965]. In this regard, it seems relevant to analyze the phraseological method of the concept "war" language implementation, which allows us to describe the fragment of the linguistic picture of the world in Russian linguoculture. In this study, phraseological units (PU) are the main linguistic material to analyze the specificity of the concept of "war" representation in Russian linguistic consciousness. In our work, PU is understood as "any relatively stable combination of words with a complicated meaning, the upper boundary of which is a complex sentence" [Alipichev, A. Y., Khalevina, S. N., Trubcheninova, A. A., & Fedulova, A. N. (2016).]. The purpose of this study is to determine the way the main components of the concept of "war" - conceptual, value and figurative - are reflected in the phraseology that implements it. The correlation of the semantic components of PE (denotative, significative and connotative) with the concept structure makes it possible to trace the interrelation of certain groups of PE with the components of the concept of "war".

2. Materials And Methods. The material of the study was represented by the phraseological units of the military sphere in Russian language, representing the concept of "war" in the phraseology of Russian language. In order to analyze the phraseological units, the concept research methodology was used, based on the principles of semantic-cognitive and linguocultural analysis. A set of descriptive methods, including such methods and techniques as description, classification, the method of content explication, comparison and material typology, statistical method and the method of frequent analysis for explanatory and etymological dictionaries of Russian language were also used in the work. In order to achieve the goal of the study, we compiled the corpus of phraseological units in Russian language (100 PU), selected by the method of continuous sampling from modern phraseological and explanatory dictionaries of Russian language (Phraseological Dictionary of Russian Literary Language, Modern Dictionary of Russian Language by T.F. Efremova).

3. Results. the dominant position in the phraseology under consideration is occupied by the PU, the main component of which is the verb: проливать кровь за родину, сражаться как лев, etc. The second place on the frequency of use is occupied by nominal phraseological units: боевое крещение, военная косточка, etc. The adverbial

phraseological units are less numerous: с далеким прицелом, тихой сапой. The phraseological sentences are represented least of all: нашего полку прибыло, пушкой не прошибешь.

The phraseological units representing the concept under study have the following most frequent lexemes in their composition:

- gunpowder: держать порох сухим, есть ещё порох в пороховницах, пороху не хватает;
- weapon: бряцать оружием, ковать оружие;
- front: действовать на два фронта, находиться на линии фронта;
- aim: взять на прицел (на мушку), с далеким (дальним) прицелом;
- fire: вызывать огонь на себя, предавать огню и мечу;
- blood: проливать кровь за родину, бороться до последней капли крови.

A high frequency of the lexeme gunpowder use in the phraseology under study indicates that this image in Russian linguistic consciousness is associated with dangerous and critical situations: сидеть (как) на пороховой бочке, дело пахнет порохом.

Also often the studied PU have lexemes, which designate a military unit, a type of troops, military operations and deployments. These lexemes are represented in the following phraseological units: брать на *абордаж*, быть в *арьергарде*, второй *эшелон*, выводить из *строя*, тяжелая *артиллерия*, старая *гвардия*, поставить *заслон*, etc.

Such a broad phraseological reflection of the concept in Russian allows us to examine its content in detail from the point of view of its main components: conceptual, value and figurative (figurative-perceptive and figurative-metaphorical) [Karasik, Slyshkin, 2005]. In the first group of PU, conveying the logical-conceptual content of the concept, the following PUs are distinguished, for example: боевое крещение, находиться на линии фронта, быть по ту (другую) сторону баррикад, преследовать (противника) по пятам. This group of phraseological units is relatively small, since the majority of PU is related to phraseological units with an evaluation, which is a characterological sign of phraseology. It is the ability of the subject of speech to assess the relevant subjects, objects and phenomena and to graduate such an assessment. The identification of phraseological evaluation can be carried out on the basis of several criteria [Vinogradova, 2015]. Based on the criterion of the component composition, it is possible to distinguish several PUs, where the pejorative or the positive estimated seme of this or that lexeme extends to the whole PU. For example, in the phraseological unit не храброго десятка, the negative particle не does not have a negative appraisal seme, and in the phraseological unit даром тратить порох such a function is performed by the adverb даром. In the PU не в службу, а в дружбу the perception of military service as something mandatory with the opposition of the lexeme дружба which has a positive appraisal seme, as well as the antonymous links within this PU, entail the presence of a positive evaluation of the whole phraseological unit.

Such PU, as как взять на прицел (на мушку), в ружьё, выводить из строя have a neutral evaluation. The phraseological unit пробить брешь has an ambivalent assessment: depending on the context, it can be understood as 'undermine something significantly', or 'to overcome something with an effort', i.e. it has both positive and negative evaluation. National-cultural and socio-cultural factors are also the source of phraseological evaluation development. Being filled with an actual meaning, phraseology is a cumulative unit that appeals to a historical event, a biblical story, a literary work, traditions or myths. The extralinguistic component plays an important role in an estimated seme determination of a PU with both "live" and with lost or opaque internal form.

The image of phraseological unit огнем и мечом, for example, is based on an ancient way of treating illnesses and wounds, when they were cut out with a knife and burned with fire or molten metal. Later in ancient Rome, this expression became associated with the warcraft and it became important to "fight the enemy with sword and fires", later it was used in the sense of "to exterminate, destroy something mercilessly". Nevertheless, the historical source of this PU negative evaluation is supplemented by a "live" picture that appears among Russian language carriers when this phraseological unit was used: it is associated with the idea of the complete destruction of an object by fire, i.e. an internal form of the phraseological unit remains relevant.

The phraseologisms не из робкого десятка and не храброго десятка have an erased image, which seems to "hint" at their meaning and origin. Their etymology is also connected with the art of war, since the word "dozen" designated earlier the smallest military unit in Russian army.

An opaque image is also represented in the phraseological unit оливковая ветвь. Being a universally recognized symbol of peace, this phraseological unit has a biblical origin in European culture and appeals to the biblical myth of Noah, to whom the dove with an olive branch returned seven days after the Flood. Biblical phraseologisms, aphorisms and paremias are closely related to the history of phraseology development and socio-historical and cultural experience of the people. Another example of such an expression is the phraseological unit перековать мечи на орала, which goes back to the text of the Old Testament. Today this expression is understood as to "establish peace, to renounce war and military preparations."

The expressions appealing to literary sources include the phraseological unit рыцарь печального образа, which came to Russian from Spanish literature, and the expression рыцарь на час, derived from the name of the poem by N.A. Nekrasov "The Knight for an Hour" (1863). The negative appraisal of characters' images and the literary context form an appropriate evaluation of phraseological units.

The analysis of PU evaluation characteristics in Russian language shows that the phraseological units that denote the following actions of the participants in military operations and their characteristics have a negative appraisal:

1. to destroy, kill anything, anyone: в капусту рубить, огнём и мечом;
2. to commit treason: действовать на два фронта, действовать на два лагеря;
3. to act militantly, aggressively: бряцать оружием, вооружиться до зубов, выходить на тропу войны;
4. insidiousness: тихой сапой, подложить мину;
5. cowardice: не храброго десятка;
6. unreliability, weakness: в разведку не пойдешь, рыцарь на час, пороку не хватает.

The object of Russian phraseological unit positive evaluation is represented by the following actions of participants in military operations and their characteristics:

1. heroism, self-sacrifice: бороться до последней капли крови, вызывать огонь на себя, проливать кровь за родину;
2. courage: воевать с открытым забралом, сражаться как лев, не (из) робкого десятка;
3. unity: сомкнуть ряды, сражаться рука об руку (плечом к плечу);
4. peacefulness, adherence to a peaceful policy: закопать топор войны, перековать мечи на орала, закурить трубку мира;
5. prudence: держать порох сухим, с далеким (дальним) прицелом;
6. vigor: есть ещё порох в пороховницах.

The figurative-perceptual content of the concept under study is fixed in a small amount of PU. First of all, the PU, representing a visual image (поднять знамя, дымовая завеса, воевать с открытым забралом, вооружиться до зубов), as well as sound (бряцать оружием, тихой сапой), tactile (держат порох сухим) and olfactory (дело пахнет порохом) image.

Some features that represent perceptual images can implement the content of other basic features of a concept simultaneously, because the corresponding nominations have a figurative meaning in Russian. So the visual information of some PU is reinterpreted at the estimated level. The expression воевать с открытым забралом, i.e. "to fight bravely" has, for example, a bright positive evaluation. The somatic phraseology вооружиться до зубов also gives the characterization of participant mental state in the hostilities and is ironically understood as "to be armed completely or beyond necessity". Teeth in this expression are understood as an element of the corporal top acting as the measure of completeness, and also as an "instrument of aggression and its symbol, which is connected with the metonymic identification of an instrument of action and an action itself" (Gudkov, 2006).

The same identification is found in the expression "бряцать оружием" ("to prepare for war intensively"), where the weapon acts as a symbol of belligerence and aggression and is metonymically transferred to action. To understand this phraseological unit and its evaluation, an extra-linguistic factor also plays an important role: in ancient times, warriors knocked swords on shields, greeting their commander or accepting the order of attack.

Another somatic phraseology, атаковать в лоб means 'to attack a target directly'. The forehead here is associated with the concept of directness and openness and is a kind of a spatial image [Gudkov, 2006]. The spatial image underlies the other phraseological units that form the metaphorical representation of the concept: быть (идти) в авангарде, быть в арьергарде, второй эшелон, выводить из строя, выходить на тропу войны, действовать на два фронта, находиться на линии фронта. And also it is associated with the image that denotes the physical perception of space by a man: сражаться рука об руку (плечом к плечу).

4. Discussion. Phraseologisms are one of the main elements of concept interpretation socio-cultural zone, since phraseology reflects "historical and social aspects of culture, the aspects of material culture and ... cultural symbols" [Zholobova et al., 2015]. PU verbalize information about war participants and their participation in hostilities, their mental and intellectual characteristics. This testifies to the anthropocentric character of the concept, since the PU of Russian language "can evoke emotions and feelings" often [Andrianova et al., 2017].

The value component of the concept under study is characterized by both negative and positive evaluation of phraseological units. The object of pejorative evaluation is such qualities as insidiousness, cowardice, unreliability, aggressiveness, bellicosity, the ability to betray, and a positive assessment is actualized by the phraseological units characterizing such qualities as heroism, self-sacrifice, courage, solidarity, peace-lovingness, foresight and energy. A wide representation of the value component of the concept of "war" within the phraseological units of the military sphere of Russian language shows once again that «the value component is considered to be the dominant one in linguoculturology, since it is the most culture-significant part of it» [Komarova et al., 2017].

5. Conclusions. The study of the concept of "war" structure through the prism of thematic and semantic analysis of studied Russian phraseology has shown that this abstract concept is often objectified through the objects of the material world, such as "gunpowder," "weapons," "sight". Frequency verbalizers are represented by lexemes, denoting a military unit, a type of troops, military operations and deployments.

The value component of the concept "war", verbalized by the means of PU, is implemented in different directions, both through negative and through positive characteristics of the participants in military operations.

The imaginative-perceptual content of the examined concept is transmitted through the visual, sound, tactile and olfactory image. It is rethought at the assessment level and implements the content of other basic features of the concept. The figurative-metaphorical component of the concept is often developed through phraseological units, which are based on a spatial image. The performed lexical and semantic-cognitive analysis of the concept of "war" on the basis

of phraseological material allows us to reveal its socio-cultural nature and describe it as a concept with an equidirectional (both positive and negative) appraisal.

6.Summary. During the analysis of the concept of "war" representation, the phraseological means of Russian language revealed the most important concepts of war for the carriers of Russian linguistic culture, which often have an emotional-evaluation character on this language level. The value component of the concept, underlying the images of many phraseological units of Russian language, is revealed through the interpretation of these images by the reference to the cultural signs that have conditioned them. Equally directional character of the value component of the concept under study indicates that war as a phenomenon is associated in Russian linguistic consciousness not only with negative, but also with positive characteristics, such as heroism, self-sacrifice, courage and cohesion.

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