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PHRASEOLOGICAL REPRESENTATION OF FIRE/WATER CONCEPTS

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Annotation: This article analyzes the phraseological representation of the concepts of Water and Fire. In phraseology, the culture of speaking peoples is directly reflected in language. The opinions of scholars on the narrow and broad approaches to understanding phraseology are presented. The analysis of linguistic material has shown that the concepts of Fire/Water are verbalized in the phraseological system of language through a whole range of synonymous and associative units.

Keywords: concept, water, fire, verbalization, symbol, phraseology, linguistic units, synonym.

Аннотация: В данной статье анализируется фразеологическая репрезентация концептов Воды и Огня. В качестве прямого отражения культуры говорящих народов в языке выступает фразеология. Приведены мнения ученых о узком и широком подходах к пониманию фразеологии. Анализ языкового материала показал, что концепты Огня/Воды вербализуются во фразеологической системе языка посредством целого ряда синонимических и ассоциативных единиц.

Ключевые слова: концепт, вода, огонь, вербализация, символ, фразеология, языковые единицы, синоним.

Introduction

As many researchers have noted, phraseology “directly reflects the culture of the peoples speaking it in the language, everything that characterizes the way of life of the people, its national psychology is fixed in them. Therefore, the phraseology of any language is important, and acquaintance with it allows you to understand the history and character of the people more deeply”. Despite the fact that phraseology has been studied since the second half of the last century, the issues of the main signs and classification of various types of phraseological units are still debatable in linguistic science. In this regard, a narrow and broad approach is distinguished in understanding phraseology. From the point of view of a broad approach, many researchers include such language units as phraseological units, idioms, proverbs, catchphrases in phraseology, since all of them are characterized by special formation, reusability, and imagery. From the point of view of a narrow approach, the inclusion of proverbs and sayings in phraseology, along with these language units, often causes controversy among many linguists. In a narrow sense, a phraseologism is understood as “a stable, semantically indivisible combination of words, the integral generalized transferable meaning of which is formed on the basis of a reinterpretation of the prototype verbal complex.” We adhere to a broad approach to phraseology, which includes phraseological units and proverbs, since only they together allow us to reveal the semantic essence of the concepts of Fire/Water being studied.

The analysis of the linguistic material showed that in the phraseological system of the language, the concepts of Fire/Water are verbalized through a whole set of synonymous and associative units. In particular, the concept of Fire is represented by associative units such as flame, blaze, burn, smoke,

spark, flare, luminousity, and the concept of Water by the following: drink, rain, ocean, river, sea, swim. This synonymous series includes words that are identical in conceptual meaning. As a result of the analysis of phraseological units, it was found that phraseological units represent both conceptual, figurative, and value components of the concepts of Fire/Water.

The conceptual component of the structure of the concept of Fire is formed by a number of basic cognitive-conceptual signs, which in some cases are expressed by the same conceptual signs as in lexical units:

a) Fire as a physical burning: catch fire; burn like fire; burst into flames; build a fire.

This sign reflects the primary, denotative meaning of fire, that is, it is conceptualized as a natural phenomenon that has the property of self-dissemination, heat and light effects.

b) Fire as a natural element: go up in flames, the fires of hell fire and brimstone, play with fire, put one's fingers in the fire, between two fires.

In this case, the following conceptual signs become relevant: destructiveness, uncontrollability, danger, which brings the concept of Fire closer to the semantics of destruction, destruction (play with fire, between two fires).

d) Olov emotsional holat sifatida: be on fire, catch fire, set fire to smb, fire in the blood, make the sparks fly.

A number of phraseological units reflect the perception of fire as a person's internal energy. In this sense, phraseological units with the fire component express high-intensity positive emotions, such as love, passion, inspiration (be on fire; catch fire; set fire to smb; fire in the blood),

Fire in the sense of death: pull smb. out of the fire, brand from the fire, go out like a snuffed candle.

The phraseological units listed above reflect one of the most archaic associations connecting fire with destruction and extinction. The phraseological unit pull smb. out of the fire literally means "to pull someone out of the fire". In a figurative sense, it is used in situations where one person saves another from serious danger, crisis or disaster. Here, fire is manifested as a place of potential death, destruction and complete extinction.

Fire as a creative or destructive force: The concept of "fire" has a pronounced axiological ambivalence. On the one hand, it is positively assessed as a source of light, heat, energy, inspiration, creativity and spiritual purification. On the other hand, it is associated with destruction, aggression, war, danger and death. Positive assessments are manifested in the phraseological units sacred fire, keep the home fires burning, a ball of fire, Promethean fire. Here, fire is a symbol of life, home comfort, creativity, knowledge and progress. Negative assessments are manifested in the phraseological units play with fire, set the Thames on fire, little chips light great fires, go up in flames, fire and brimstone, a small spark makes a great fire. Here, fire is interpreted as a source of fear, destruction and punishment. The most numerous group is related to danger (play with fire, between two fires, be on the firing line, put one's fingers in the fire). These units reflect the fear of the uncontrollable power of fire. The ambivalence of the concept is due to the dual nature of fire itself: it is both necessary and dangerous for humans at the same time.

In general, phraseological units with a fire component have high evaluative variability and can represent conceptual signs associated with both positive (energetic, creative, inspired) and negative (conflictual, impulsive, aggressive) assessments of a person.

The conceptual component of the structure of the concept of **Water** is reflected in only a few signs, which partially coincide with the conceptual signs of the concept at the level of lexical units.

Colorless, tasteless and odorless liquid: water washes, water runs, blue waters, water sinks, water drowns, cold water, pour cold water on smb. (over) smth.

The lexeme **Water**, used in its main meaning at the level of phraseological units, primarily actualizes the following signs associated with the properties inherent in water:

a) spatial conditions: beyond the seas, deep waters, be in deep water(s),

b) fluidity and mobility: pour cold water on smb. / smth., pour out one's heart,

c) large volume, mass: blue waters, ocean of time,

g) temperature conditions: cold as ice, be in hot water.

One of the most productive cognitive metaphors that forms the figurative component of the Water concept structure at the level of phraseological units is the Water is Entity metaphor: water washes, water runs, water sinks, water drowns, fire and water have no mercy ("fire and water do not know mercy"); rise, so much water runs by the mill that the miller knows not of it.

The metaphorical image of **Water** – Time and the related conceptual signs "time and the water that has flowed cannot be returned", "the path of life is like water" are based on the universal perception of water as a continuous flow that cannot be stopped or turned back.

The conceptual symbol of the value character "neither time nor the water that has flowed cannot be returned" (water under the bridge, much water has flowed under the bridge, water over the dam, much water runs by the mill that the miller knows not of it, as well as in the proverb time and tide wait for no man) expresses the past, the irretrievable past.

Water as a creative force. In a number of phraseological units and proverbs, water is positively assessed as a powerful, but at the same time productive and transforming force. The proverbs Constant dropping wears away a stone and little drops of water make the mighty ocean actualize the symbol of gradualness and cumulative effect

Water is a danger that can destroy a person: be in hot water, deep waters, under water, be dead in the water sink or swim.

In all phraseological units with this water component, water designates complex, crisis situations from which it is difficult to get out (be in hot water, be in deep water(s), be dead in the water). This is explained by the fact that in the English linguistic culture, water is always associated with danger and actualizes the perception of water as a dangerous, uncontrollable element that destroys, floods, deprives a person of life.

Conclusion

The conceptual component of the concepts of Fire and Water has a branched system of conceptual meanings, the main conceptual signs are characterized by a number of additional secondary conceptual signs based on metaphorical and metonymic extensions of the main conceptual signs.

The conceptual signs of the concept of Fire are: 1) the physical process of combustion, the release of light and heat; brightness and intensity; metonymic designations associated with an increase in temperature; the painful state of a person; includes taste; 2) an uncontrollable, dangerous, destructive natural element. The conceptual signs of the concept of Water are expressed by the following interpretations of water: natural origin; hydrological cycle; vital importance; The study of the phraseological representation of the concepts of Fire and Water showed that the structure of the concept consists of conceptual, figurative and value components.

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