

**PHRASEOLOGICAL EXPRESSIONS WITH ROOT WORD ‘BLOOD’
IN BULGARIAN AND RUSSIAN LANGUAGES**

Teodora Georgieva Ilieva

Abstract: The concept of ‘blood’ is polysemantic. It is a fundamental concept in the linguistic and cultural spectrum of the Slavic and Balkan peoples and a motivator for the emergence of various stable word combinations. The article discusses real (full) phrasemes and non-real (non-full) phraseological units with root component ‘blood’ (which forms 29 microsemantic cores), excerpted from Bulgarian Language, Russian Language and the official Language of Republic of North Macedonia phraseological dictionaries and media texts. A comparison is made between the phrases in the two languages, highlighting the common Slavic uses and differences, the specific expressions (direct, metaphorical and metonymic use of ‘blood’), which are the linguistic picture of each ethnic phenotype. Phraseologisms are analysed and categorized on several grounds: degree of desemantization of the constituent components – phraseological combinations, phraseological units, phraseological adhesions (fusions); grammatical structure (bi-element: V + S, A + N, Pr + S; three-element: V + A + S, V + P + S, S + pr + S, V + Adv + S; poly-element: V + pr + S + Pron, V + S + pr + S, V + S + pr + Pron, etc.); stylistic field of use.

Keywords: the concept of blood, set expressions, three types of phraseological expressions (= phrasemes), phraseological structure, Slavic linguistic parallels and ethno-specificities

Introduction

The subject of the publication are the stable expressions with the universal supporting element ‘blood’ in Bulgarian, Russian and the official language of the Republic of North Macedonia (which is Bulgarian written-regional standard) phraseological dictionaries and media texts. Outside the topic of the research remain the interesting phrases with the adjective ‘bloody’ and the verb ‘bleed’: bloodbath, bloody deed, bloody feast, bloody insult, rare blood (= hemophilia), Krovavoe voskresen’e (Bloody Sunday from January 9, 1955 year in Russia), bloody tears, bloody sweat, bloody (black) money, bleeding from grief, etc.

Lexicographic sources of the excerpted material are: the Bulgarian-Russian phraseological dictionary (Koshelev, Leonidova, 1974), Rechnik na bulgarskiya ezik (Dictionary of the Bulgarian Language, vol. 8, 1995), The new phraseological dictionary of the Bulgarian language (Ankova-Nicheva, 1993), the Phraseological dictionary of the Bulgarian language (Banova, Dimova, 2014), Phraseological dictionary of the Bulgarian language (Nicheva, Spasova-Mihajlova, Cholakova 1974), Phraseological Dictionary of the Russian Language (Molotkov, 1968), Phraseological Dictionary of the Macedonian Language (Shirilov, 2008), Makedonska frazeologija so mal frazeoloshki rechnik (Macedonian Phraseology with a Small Phraseological Dictionary),

(Velkovska, 2008). Only two types of real units of the 2nd rank are included in the Bulgarian and Russian reference books, which in the lexicographic tradition are defined as: phraseological units and phraseological adhesions (phraseological fusions, idioms). The North Macedonian regional norm directories have adopted a broad view of the internal degree of desemantization of the lexemes that make up the phrase. These include proverbs, blessings, and non-essential units such as phraseological combinations (in Russian they are the same as collocations), for example: *Se mesha krvta 'razhdane na detsa ot razlichno poteklo'* (Blood is mixed 'birth of children of different origins'), (Shirilov, 2008, p. 89); *tsrven kako krv 'cherven'* (red as blood 'red'), (Velkovska, 2008, p. 209).

In this study the terms *official language norm in North Macedonia, North Macedonian variant of Bulgarian language, North Macedonian Bulgarian norm/ standart, North Macedonian Bulgarian linguistic standart, North Macedonian regional norm*, are synonymous (Kocheva, Choleva-Dimitrova, Micheva, Nikolov, Vasileva, Antonova-Vasileva, Kajchev, Pavlov, Barlieva, Keremedchieva, Tashev, Aleksandrova, 2020, p. 7, 55).

The subject of the study are the structural, semantic and stylistic specifics of the phraseological units with supporting element 'blood'. Criteria for the excerpt of phraseological units are their differential features, which are close in the studied Slavic languages: they are linguo-cultural expressions; they have new semantics that is not equal to the meaning of the lexical units which comprise them, and this is why they are called stable; they carry out the secondary nomination in the language and are called second-rank characters; they are expressive and have varying degrees of emotional appreciation; they have their own unique imagery; they are built on a certain metaphor, which cannot always be accurately read; they are inherent mostly in the colloquial speech (Nicheva, Kunin, Vinogradov, quoted by Kaldieva-Zaharieva, 2013, p. 20, 32, 63, 65).

In this publication, the terms set expressions and phraseological expressions are the broader terms and are used interchangeably – they unite all types of phrasemes, while the term 'phraseologism' (not used in Western linguistics) and 'phrasemes' have a narrower use and include only phraseological units and phraseological adhesions (phraseological fusions, idioms).

The scientific interest in the topic is dictated by the lack of contrasting research on the phrases with root word 'blood' in the linguistic consciousness of the mentioned Slavic peoples.

The aims of the article are focused on a relatively descriptive study of the phraseological units on a synchronous plane – the number of the identical, the semantically and structurally similar phraseological units with a 'blood' component are being traced in the three cultures; the various semantic and syntactic features are also analyzed.

The comparing of the phraseological units with root word 'blood' with

other unslavic languages is useful in/for learning the lexical fund of the Bulgarian language, for example by medical students. The inclusion of these phrasemes in theoretical-pragmatic language training improves students' communicative competence (Dimitrova, Todorova, Dimitrov, 2021).

Data

Blood is one of the most archaic universal human phenomena, it permeates all human history (in a global aspect) and every human destiny (the individual aspect); it also has multivalent meanings. Blood closes the cycle of human life – we are born of the blood and flesh of our parents genetically and physiologically, in the blood of our mother and we die when our blood stops circulating and supplying the body with the necessary substances. Blood is a symbol of a creative beginning, catharsis, renewal after bloodshed, a motive for changes in the world history.

All these peoples are Orthodox and share the most ancient Slavic translations of the Bible, from which they have adopted phrases with the symbol 'blood' in a literal and figurative sense – they are still used today. Even in the first Old Bulgarian translations of the Holy Scriptures the following expressions are used: *krǖvǔ pravedǔna*, *krǖve estǔstva tvoego*, *krǖvǔ koz'lon*, *proliĭati krǖvǔ*, *krǖvǔ Khristova*, *tochen'e krǖve*, *monzh' krǖv'i*, *istochnikǔ krǖve* (blood of the righteous, blood of your nature, blood of goats, shed blood, blood of Christ, pouring of blood, bleed of blood, source of blood), etc.

In Old Bulgarian language the lexeme 'krǖv' (blood) is known by the meanings blood, murder, bloodshed (Starobalgarski rechnik/ Old Bulgarian Dictionary, 1999, p. 758). And the lexeme 'krov' (blood) has 6 meanings: roof of a building; house; dwelling of the other world; tent; protected place; hiding place (Starobalgarski rechnik/ Old Bulgarian Dictionary, 1999, p. 754). Today in the Bulgarian literary language the word 'krov' does not exist (it is rarely used in dialects), but words with this root are preserved – 'pokrov' and 'pokrovitel' (veil and patron).

In the Old Russian language there are also two close-sounding, but different semes: 'krov/krǖv' and 'krovǔ' (blood). The first has the same semantic spectrum as the old Bulgarian 'krǖv'. The word *krǖv* is represented by the semes: *krysha*; *stroenie*; *potaennoe mesto*; *pokrovitel'stvo*, which mean: home/dwelling; roof; asylum, protection, cover. (Dictionary of Old Slavonic Language, 1973, p. 35, 67; Dal' 1882, <https://glosum.ru>, 29.12.2021). In modern Russian they are perceived as archaisms.

In modern Bulgarian the lexeme has 1 direct and 5 figurative meanings: thick liquid that circulates in the vascular system of the body; war; life; character; kinship; close kinship (Rechnik na balgarskiya ezik 8/ Dictionary of the Bulgarian Language 8, 1995, p. 263–267). In *Bol'shoi Tolkovyĭ Slovar Russkogo Yazyka* (the Great Explanatory Dictionary of the Russian Language) identical meanings are noted (Ushakov, 1996, p. 1348). In the Digital Dictionary of the Macedonian Language (<http://drmj.eu/cat>, 28.02.2021), in

addition to 1 direct meaning (biological fluid), 3 connotations were found: offspring, genus, murder.

As a polysemous concept in this study, the lexeme **blood** becomes the semantic core of 10 phraseological macrospheres: 1) living organism, genetic relationship between individuals, native home; 2) strong, sometimes uncontrollable emotional states – anger, greed, fear, rage, shame, anxiety, revenge; 3) manipulating, insulting, injuring someone; 4) manifestations of kindness, compassion and finesse; 5) excellent health status; 6) mental and physical battles; warfare; murder; 7) deep personal suffering, self-harm; 8) extreme limit of something, for example of work activity, a very difficult to achieve cause, self-possession when achieving one's goals; 9) a group of people and new addition to the group; 10) blessings and pagan oaths. They are differentiated into 29 microthemes.

In 68% of the thematic areas the used phraseological inventory in these languages are similar, which is a striking coincidence. In addition to all the direct and figurative modern vocabulary meanings of the word ‘blood’, they include dialectal uses and semantic nuances of the concept, as the phraseologies are produced in the living vernacular and have a long life in the folk memory – some of them have existed in the languages for centuries.

Semantic core	Bulgarian – кръв (krŭv)	Russian – кровь (krov’)	Official language of the RNM – крв (krv)
1. In a true, real way, becoming real	1. Dobivam/ pridobivam/ poluchavam plŭt i krŭv	1. 1. Oblekat’ sya v plot’ i krov’	1. Dobivam telo (meso) i krv 2. Plot i krov na nešto
2. Man as a symbiosis of virtues and shortcomings	1. Chovek ot plŭt i krŭv	1. Chelovek iz ploti i krovi	1. Čovek od telo (meso) i krv
3. Genetic kinship	1. Ot edna krŭv sme 2. Krŭv ot krŭvta 3. Krŭvta mi zagovori 4. Moya plŭt i krŭv 5. Krŭvta voda ne stava 6. Krŭvni vrŭzki 7. Plŭt ot plŭtta, krŭv ot krŭvta	1. Odney krovi 2. Krov’ ot krovi 3. Krov’ govorit 4. Plot’ i krov’ 5. Krov’ – ne voda 6. Svoj svoemu nevole brat 7. Uzy krovi	1. Od ista krv sme 2. Krvta mi zboruva (govori) 3. Krv se / mu e 4. Krv od krvta 5. Krvta voda ne biduva/ ne se pravi/ ne stanuva 6. Moe telo (meso) i krv
4. Native home	1. Bashtino ognishte 2. Rodna stryakha	1. Otchiy krov’	1. Rodno ognište 2. Majčin dom
5. Blood as a character trait, as a carrier of genetic information	1. V krŭvta mi e/ Imam v krŭvta si 2. Imam losha krŭv	1. Yeto u menya v krovi 2. _____ 3. Voshlo v plot I krov’	1. Ti vleglo v krv 2. Vlezno mu e vo krvta 3. Mu leži/ go ima vo krvta 4. Imam losha krv

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6. Aristocratic origin	1. Sinya krŭv	1. Golubaya krov'	1. (Čovek so modra/ sina krv
7. Purebred	1. S chista krŭv	1. Chistoy krovi	1. Chistokrven
8. Anger, hatred and other negative extreme emotional states	1. Zapalvam krŭvta 2. Krŭvta mi kipi/ vri v zhilite 3. Ochite mi gledat na/ se nalivat s krŭv	1. Portit' sebe krov' 2. Krov' razygralas'/burlit 3. Krov' igrayet v zhilakh 4. Glaza nalivat'sya krov'iyu	1. Krvta mu vrie/ zovre 2. So vrela krv e 3. Ima luta krv 4. Krv mu e (pred) očite 5. Krv mu se gleda 6. Krvta ne mu se smiruva
9. Fear, timidity 9a. Extreme fear 9b. Strong excitement, anxiety, pallor	1. Zaeshka krŭv 2. Krŭvta mi sliza v petite 1a. Krŭvta zamrŭzva v zhilite 2a. Krŭvta mi spira 1b. Krŭv bie v ushite mi 2b. Krŭvta mi sliza v petite = Litseto mi e byalo kato tebeshir = Stavam byal kato platno	1a. Krov' ledeneyet/ stynet v zhilakh 2a. Krov' v zhilakh zastyvayet 1b. Dusha uhodit' v pyatki	1. Krvta mu zapira 1a. Krvta mu mrzne vo venite 2a. Mi mruzne/ istinuva/ se oladuva krvta vo žilite 3a. Mu se zdrvuva krvta 1b. Mu isteče krvta od liceto 2b. Liceto mu e belo kako kreda
10. Shame, embarrassment	1. Krŭvta mi se kachi v glavata/ zalya buzite/ se izdigna v litseto	1. Krov' brosaetsya v litso 2. Nalivat'sya krov'yu	1. Krvta mu se kači vo glavata 2. Mu pocrvenea obrazite
11. Greediness	1. Kato vrana/ garga za krŭv	_____	_____
12. Revenge	1. Krŭv za krŭv	1. Krov' za krov' 2. Smert' za smert'	1. Vraka krv 2. Krv za krv/krvnina
13. Methodically and veiledly manipulate or torture someone	1. Vadi mu dushata s pamuk 2. Vlizam v krŭvta na nyakogo	_____	1. So pamuk krvta mu vadi 2. Mu ja pie (vadi, caca) krvta so pamuk (na slamka) 3. Mu ja smuka krvta so bubak
14. Cause discomfort, pain, grief, fear to others. Rob someone	1. Smucha/ piya/ prolivam krŭvta na nyakogo 2. Smrazyavam krŭvta na nyakogo	1. Sosat'/ vysasyvat'/ pit' krov' 2. Krov' v zhilakh zastyvayet	1. Krvta mu ja pie (cica) 2. Mu ja loka (smuka, cica) krvta 3. Mu ja smrznuva krvta
15. Kindness as a quality	1. Blag karakter	1. Khoroshiy karakter	1. Blaga mu e krvta/ Ima blaga krv/ So blaga krv e
16. Create a pleasant feeling	1. Gali mi dushata	_____	1. Mi ja razgaluva krvta

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17. Compassion, help	1. Delya s nyakogo khlyaba i pokriva si	1. S toboy delyu i khleb i krov	
18. Blooming health, fresh look	1. Krŭv i mlyako	1. Кровь с молоком 2. Разогнать кровь 3. Наливаться кровью	1. Krv i mleko
19. Enmity, fight, battle	1. Pomezhdu ni krŭv i nosh 2. Na krŭv sŭm s nyakogo 3. Krŭv se lee	1. Byt' na nozhakh s kem-l 2. Krov' l'yotsya / techot rekoj	1. Na krv i (na) nož e 2. Krv se lee/ teče/ Krvta â lee 3. Krv propluka 4. Krv ke padne 5. Vnese zla krv megu niv
20. Murder 20a. Causing mass murder 20b. Numerous casualties	1. Mŭrŭshe na krŭv 2. Rŭtse, iztsapani s krŭv 3. Zhaduvam krŭv 1a. Okŭpvam v krŭv 2a. Izpivam krŭvta na nyakogo 1b. More/ reki ot krŭv 2b. Do laktŭte v krŭv	1. Pakhnet krov'yu 2. Bagrit' ruki v krovi 3. Zhazhda krovi 1a. Kupat'sya/potopit' v krovi 2a. Pit' ch'yu-libo krov' 1b. Bol'shaya krov'	1. Odi do krv 2. Lokne krv nekomu 1a. V krv se mie 2a. Mi ja ispi (prolea, cicna) krvta 3a. Mu lizna od krvta 1b. Krv do kolena 2b. Proleaja reki od krv
21. Deep personal suffering	1. Sŭrtseto mi se obliva v krŭv 2. Prolivam kŭrvavi sŭlzi 3. Krŭv mi kape ot sŭrtseto	1. Serdtse krov'yu oblivayetsya 2. Prolivat' krovavye slozy	1. Mi se puka srreto 2. Lee krvavi solzi
22. Won with great personal sacrifices	1. Napŭsan s krŭv	1. (Ustav), napisanny krov'yu	1. (Za)pišan so krv
23. The extreme limit of an action or a state; mobilizing all the efforts of someone	1. Do krŭv 2. Do posledna kapka/ kapchitsa krŭv 3. Davam plŭt i krŭv 4. Plashtam s krŭvta si	1. Do krovi 2. Do posledney krovinki, do posledney kapli krovi 3. Umyvat'sya krov'yu 4. Platit' krov'yu	1. Se bori do posledna kapka krv 2. Gi dava krvta i životot 3. Krvta si ja dava (tura)
24. A goal which is hard to achieve		1. Khot' krov' iz nosu 2. Stoit mnogo krovi	
25. Cold-bloodedness when pursuing one's goals	1. Khladnokrŭven	1. Kholodnaya krov'	1. Ima ladna krv 2. So ladna krv e
26. Exhausting work	1. (Oblyan) v krŭv i pot 2. Kŭrvava pot 3. Izpivam krŭvta	1. Oblivat'sya potom i krov'yu 2. Krovavy pot 3. Dostayotsya/davat'sya potom i krov'yu	1. So krvava pot

		4. Pit' krov'	
27. New entries	1. Svezha krŭv	1. Svezhaya krov'	1. Svezha krv
28. A group of people	1. (Elektoralna) krŭv	_____	_____
29. Blessings and oaths	1. Kuchin'a krŭvta da mu izlochata	_____	1. Krv da mu se stori 2. Krv da povrati/ promoča

Research results

The first macrosphere (microthemes of 1 to 7) includes stable word combinations in which blood is the embodiment of birth, origin, genetic kinship. These are metaphors nominating the new physical principle and blood as a biological substance, which is both directly and connotatively a carrier of anthropogenetic identity.

In Russian, the seme 'krov' (blood) marks the native home and is combined with the adjective 'otchiĭ' ('father'). The Bulgarian correspondence is the metonymic phraseology 'father's hearth'. This patriarchal hierarchical notion of man as the ancestor and pillar of the family and of the home as a sacred refuge opposes the phraseological unity of the Official language of the RNM 'maĭchin krov' ('mother's roof'), in which matriarchy is dominant.

The common origin in all these languages is expressed by the same type of phraseology. Two of them 'of flesh and blood', 'my flesh and blood' are pan-European calques (df flesh and blood, my flesh and blood/de flas et de sang, ma chair et mon sang, etc). Typical for Bulgaria and for the Official language of the RNM it is that the noun blood is used both with and without an article in these expressions. In Russian and in Bulgarian the common origin is materialized by the universal metaphor 'connection' – Uzy krovĭ, Krŭvni vrŭzki (blood ties = blood relatives).

The phraseological adhesions 'blood brothers' (which can also function as phraseological combinations 'native brothers') are used in all these languages to express a very strong connection between non-relatives. The phraseology is built on the ritual of twinning through physical cutting and touching of two people.

The metaphor 'blue blood' is an international idiom: blue blood, les sang bleu, modrá krev, Błękitna krew, plava krv and others. It comes from the Spanish term sangre azul, which originally had a denotative use, but was later rethought, calcified and widespread in the world communication array.

The power of common origin is also expressed through the pan-European phrase, which opposes two key biosubstances – water and blood, blood is thicker than water (The Idioms Largest dictionary. <https://www.theidioms.com>, 28.02.2021). Its symmetrical correspondence in Bulgarian is 'blood does not become water', in Russian – 'krov – ne voda' ('blood – not water'), in Official language of the RNM – 'krvta voda ne biduva/ ne stanuva' ('blood is not / does not become water').

In Russian, in binary and multi-element combinations with the lexemes

'blood and flesh', the word 'flesh' (flesh and blood, entering flesh and blood) is preferred ('plot i krov', vkhodit' v plot' i krov'), while in Bulgarian the phrases have a more dynamic sound, the alternative variants – blood and flesh / flesh and blood are often found (Koshelev, Leonidova, 1974, p. 435).

Phraseological adhesions predominate in the analyzed first macrosphere. Only the Bulgarian expression 'I have bad blood' ('imam losha krŭv') is a phraseological unit, as the noun is used with its basic vocabulary meaning.

Like other anatomical organs, such as the heart, arms, legs, hair, eyes, and blood, blood is perceived as a metaphorical image of a wide range of emotional states, in most cases – extreme, ecstatic, dynamic. The second semantic macrosphere (microthemes from 8 to 12) summarizes a wide range of feelings and borderline states. It is interesting to note that the ethnopsychological choice of all three peoples mostly expresses emotions from the negative spectrum. The noun 'blood' is combined with extreme verbs such as: boil, freeze, ignite, flood, stop, run out. Some of these phrases have analogues in other languages, which speaks of a common European cultural-cognitive model: make sb's blood run cold (krŭvta mi zamrŭzva ot strakh), make sb's blood boil with anger (karam krŭvta mi da kipi ot yad).

The parallels between the vertical movement of blood in the body and the phrases with polar emotional semantics are interesting. The phraseological adhesion 'blood rushed to my head' ('krŭvta mi se kachi v glavata') means 'I feel strong shame or rage', and 'blood rushed to my heels' ('krŭvta mi sleze v petite') means 'I feel strong fear or anxiety'.

Among the connotative nominations of fear, the Bulgarian phraseological fusion 'rabbit blood' stands out, which has no parallels in the other analyzed languages. It is motivated by the ironic personification of the timid man with the cowardly animal rabbit. It also means a brand of Bulgarian wine.

The third macrosphere (microthemes 13 and 14) summarizes the gradual (step-like) actions: exhort, coerce, blackmail, insult, hurt, which the subject performs on another person or object. The metaphorical imagery of the phraseological adhesion 'So pamuk krvta mu vadi' ('With cotton his blood draws') is depicted by the allegory of cotton as a symbol of precise and diplomatic manipulation. This phrase is found only in Official language of the RNM, while in Bulgarian and Russian instead of the lexeme blood that of 'soul' is preferred.

Unlike Bulgarian and Russian, in the lexical composition of the North Macedonian Bulgarian norm phrases the following are registered: the dialect verb tsatsa (Mu ja tsatsa krvta so pamuk), the dialect loan 'bubak', in Greek μπαμπάκι 'cotton' (Smuka krvta so bubak) and the straw – an original instrument with which veiled manipulation is performed: Mu ja pie krvta na slamka (He drinks his blood through a straw).

The fourth macrosphere (microthemes from 15 to 17). Quantitatively, the stable expressions with 'blood', nominating states from the positive spectrum,

are many times less than the negative ones. The excerpted examples: ‘So blaga krv e’ (‘He is with good blood’ – blood here embodies human character) and ‘Mi ja razgaluva krvta’ (‘My blood is spoiled – something creates a pleasant feeling in someone) are registered only in North Macedonian regional dictionaries.

And the manifestation of empathy verbalized with the fifth semantic area (microtheme 18) is represented by a phraseological adhesion common to the 3 languages, contaminating blood and milk as ethnocultural metaphors of vitality, physical and mental health. The symbiosis of these fluids is not a universal symbol. In English, for example, the symmetrical phrase is the picture of health (Parkhamovich, 2012, 40). In the Russian phraseological lexicon there are 2 more phrases with generalized semantics ‘flourishing health, healthy appearance’.

The sixth macro-area (micro-themes 19 and 20) reflects the culturological notion of blood as an emblem of deep wounds, battles or murder. The first three expressions in column 19 in the table can function in languages both as phraseological combinations and as phraseological adhesion. The figurative picture of suffering and death in the phrases of this macrogroup is constructed from the connotation of blood and verbs for quantity – bathe, drink up, immerse, or voluminous realities such as river and sea. Spatial measures of the amount of blood in the Bulgarian phrases are the elbows, and in the North Macedonian Bulgarian ones are the knees. In the Official language of the RNM ‘evil (bad) blood’ is used to mean ‘a person who does harm to another’, in English the meaning is close to ‘bad blood between people’, while in Bulgarian and Russian the phrase means ‘a sick person’. According to the Etymological Dictionary of the Bulgarian language, the phrase ‘evil blood’ (zla krv) is used in the town of Gabrovo and means the diagnosis of congestive hyperemia (Balgarski etimologichen rechnik/ Bulgarian Etymological Dictionary, 1986, p. 34).

The seventh macrosphere (microthemes 21 and 22) conceptualizes blood as the embodiment of great personal effort and suffering. The registered phraseological adhesions in the analyzed languages are semantic-structural equivalents. In them, the heart is a metaphor for the disembodied wounded soul, and tears are the metonymy of sorrow and pain. An exception is the phraseology *krŭv kape ot sŭrtseto* (‘blood drips from the heart’), which in Bulgarian means ‘strong sorrow, grief’, and in the Official language of the RNM – ‘very strong cold’ (Shirilov, 2008, p. 86).

The eighth macrosphere covers micro-topics from 23 to 26. Phraseological fusions with the semantics ‘extreme limit of actions or states’ are found in the analyzed languages. Only in Russian are phraseological units meaning ‘a hard-to-reach goal’ registered. And the manifestation of coolness in the persistent pursuit of goals is metaphorized in the universal standard cold blood (theidioms.com) – ‘kholodnaya krov’ (Russian), ‘ladna krv’ (Official language of the RNM) – meaning ‘cold blood’. In Bulgarian there is no similar

phrase.

The ninth semantic macrosphere (microthemes 27 and 28) includes the later registered symbolism of ‘blood’ – many people; young people to revive the population; new supporters, renewing old ideas, etc. Phraseological fusions are excerpted from modern media texts, such as: Migrants are fresh blood for Europe (dnevnik.bg, 16.04.16); Electoral Blood Bank (= more voters) (kultura.bg, 18.07.14). Synonymous in both Bulgarian and Russian phrases are phraseological units ‘mlada/molodaya krov’ (‘young blood’) and ‘nova/novaya krov’ (‘new blood’), in English we find the symmetrical expression – new blood (young and active people).

The tenth macrosphere (microtheme 29) is limited to phrases with polar intention, which are most prevalent in Official language of the RNM interpretations of blood as a means of blessing or negative desire. There is only one oath in N. Gerov’s Dictionary with localized dialect use: Kuchin’a krūvta da mu izlochāt (may his blood to be shed) (Gerov, 1976, p. 419).

The structure of the phraseologisms, despite the specifics in the word order and syntax of the analyzed languages, shows more similarities than differences. The phrases in the table above are of two types – with a phrase structure and with a sentence structure. The first type predominates, as the core of the expressions is a noun. The second type of structure is usually dominant in phrases with a verb center (for example, bleeds), because the verb has a predicative function and implies the formation of a sentence formation. Of the listed stable expressions in Bulgarian 69% are word combinations and 21% are sentences. In Russian the ratio is 67% to 23%, and in Official language of the RNM 63% to 27%.

According to the criterion number of constituent full words, phrases are classified into monoelement, bielement and polyelement (Kaldieva-Zaharieva, 2013, p. 124–134). Abbreviations are used to denote the parts of speech that make them up: S (subject – noun, nominating human being, subject, object, occurrence, situation, etc.), V (verb), A (adjective), Adv (adverb), Pron (pronoun), pr (preposition), c (conjunction), part (particle).

In Bulgarian, only one phrase is monoelement: pr + S ‘to blood’ (= completely, to the extreme) and, like the hundreds of others in this standard, has adverbial semantics. The bielement structures are 19 in number and can be summarized to the following models: the symmetric model S + pr + S (blood from the blood), the symmetry S + c + S (blood and milk, flesh and blood), A + S (hot blood; blue blood; rabbit blood), V + S (ignite / drink blood), V + pr + S (Okūpvam v krūv/ I’m bathed in blood), Com + c + A (Napisano v krūv/ Written in blood), pr + S + pr + S (Do laktite v krūv/ To the elbows in blood).

The same one-element unit is registered in Russian. The bielements are 23 with models: S + S (Zhazhda krovī/ Thirst for blood), S + pr + S (krov’ ot krovī; krov’ za krov’/blood from blood; blood for blood), S + c + S (krov’ i mlyako, plūt i krūv/blood and milk, flesh and blood), A + S (otchiī krov’, golubaya krov’, goreshhta krūv/ father's blood, blue blood, hot blood), V + S

(Pakhnet krov'yu/ smells like blood), V + pr + S (Kupat'sya v krovi/ Bathe in blood).

The polyelement phraseological units in Bulgarian and his North Macedonian linguistic standart are reduced to the following constructions: word combinations (S + A + pr + S; V + S + Pron), sentences (V + S + pr + Pron; V + pr + S + pr + Pron; pr + A + S + S; V + pr + S + Pron).

Semantically identical phrases in Bulgarian and Russian are often verbalized in different structural models, which is due to syntactic specifics and the main grammatical opposition in the noun paradigms of the two languages: analyticism – synthesis.

The comparative analysis of phraseological expressions with the root element ‘blood’ in Bulgarian, Russian and the Official language of the RNM imposes the following conclusions: the common Slavic linguistic roots, the similarities in folk psychology, the linguistic worldview and culturology of the three Slavic peoples are prerequisites for many similar, semantically and stylistically, stable word combinations. The lexeme ‘blood’ is realized with very similar meanings in Bulgarian, Russian and North Macedonian Bulgarian standart, as its semes and sememes become semantic cores of a voluminous list of phrases – most of which are essential. In terms of meaning, negative connotations prevail over positive ones. Different stylistic ways are used for the emergence of phraseology – above all metaphor, metonymy (blue blood), personification (rabbit blood), litote (to the last drop of blood), hyperbole (rivers/ sea of blood).

Some of the phrases with ‘blood’ are universal cognitive-conceptual images with a very wide international distribution, for example: u menya v krovi = mu lezhi/ go ima vo krvta = in (my) blood = it is in my blood.

The lexeme ‘blood’ is used as an autonomous full word, because in itself it is a bright semantic center, rarely in word combinations it is compiled with other substances – flesh, veins, meat, sweat, milk, water and knife, and in synonymous relations enters with concepts soul and heart.

Phrases are seldom ambiguous and are distributed in languages with both denotative and connotative meanings, for example: ‘blood brothers’ – the collocation of native brothers and phraseological adhesion for people who become close as brothers through a ritual of mixing drops of their blood. Another example: ‘of one blood type’ is a free word combination with semantics (group A, B, AB, O, etc.) or is a stable word combination with semantics of interest group.

Conclusions

Many biblical formulas have expanded their connotative field and are widely distributed in the Slavic cultural space: shed innocent blood (prolivam nevinna krŭv, Bulgarian; prolivayut krov nepovinnuyu, Russian; prolie nedolzhdha krv, Official language of the RNM) (Matt. 27:4, Psalm 105:38).

In all these languages in specific phraseologies, instead of the lexeme

'kruv' ('blood'), the diminutive forms 'krovinka', 'krvachitsa' are preferred.

The stylistic classification and distribution in all these Slavic cultures is predictable. Few phrases have a literary character: I get flesh and blood; to the last drop of blood; with sweat and blood. The predominant part of the expressions are colloquial: drink somebody's blood, my eyes fill with blood. They have a dialectal origin: thirsty for blood like a crow, blood and knife between us.

The key differences between the phrases with the key word 'blood' in the these languages are as follows:

- in a small part of the Russian stable expressions 'krov' is realized with its archaic use 'pribezhishte' ('refuge'), which in the Middle Ages was lost in Bulgarian.

- homonymy between phrases: in the Bulgarian dialects the expression 'My blood rises / spills in my head' means 'I am very thirsty' or 'I feel very ashamed' (Dictionary of the Bulgarian Language, 1995, p. 265);

- presence of stable expressions in one or two of the languages and their absence in the other language, for example 2 North Macedonian Bulgarian expressions with semantics 'I am destroying myself' – Krvta si ja pie/ Samiot krvta si ja prolea (Shirilov, 2008, p. 88); or another phrase meaning 'he will be severely injured' – Krvta si ja pie/ Samiot krvta si ja prolea (Shirilov, 2008, p. 88). Such isolated examples are an exception. In some Bulgarian dialects the adjective 'bloody' means red. In the Bulgarian dialects of Vidin, the phraseology 'blood from winter' is registered, meaning 'strong cold'. In Teteven the expression 'heroic blood' is used, which nominates the flower *Agrostemma coronaria* (Rechnik na balgarskiya ezik/ Dictionary of the Bulgarian Language, 1995, p. 265).

- sometimes similar messages are expressed in phrases containing the concept of 'blood', but with a different grammatical subject / object of action: in Official language of the RNM – krvta si ja gleda (he is looking at his blood), means 'action in a meeting between two people who hate each other' (Shirilov, 2008, p. 88), and in Bulgarian – I look at someone's blood = I look at a person with hostility;

- in some identical phraseologies different morphological inventory is used. During the Middle Ages, Turkish enslavers forcibly took Christian children from their families, converted them to Islam, and included them in the janissary army. This act in Bulgarian is called a blood tax (A + S), and in Official language of the RNM – a blood tax (S + pr + S) (Velkovska, 2008, p. 209);

- sometimes equivalent expressions are verbalized in different structural schemes in Bulgarian and the Official language of the RNM (as they are analytical languages) and in Russian (because it is a synthetic language), for example: zhazhda za krüv (Bulgarian) and zhazhda krovi (Russian);

- syntactic doublets with inverted word order are very common in Official language of the RNM, for example, Krvta mu vrie and Vrie mu krüvta,

which is less characteristic of the Bulgarian and Russian word order.

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Autor Info:

Assist. Prof. Teodora Georgieva Ilieva, PhD
Faculty of Education
Trakia University – Stara Zagora
e-mail: ilievat_@abv.bg