

А. Бочарникова, канд. филол. наук, доц.  
Киевский национальный университет имени Тараса Шевченко, Киев, Украина

### КАТЕГОРИЯ ИНФОРМАТИВНОСТИ В АВЕСТИЙСКОМ ГИМНЕ Y 46

*Предложены разные типы логического членения видов информации в тексте, принимая во внимание потребности исследователей, которые занимаются текстами отдалённых исторических эпох. Проанализирована содержательно-фактуальная и содержательно-концептуальная информация текста авестийского гимна Y 46. Обращено внимание на отличия в содержательно-фактуальной информации между первой и второй половинами текста.*

*Ключевые слова: Авеста, Гаты, категория информативности, содержательно-фактуальная информация, содержательно-концептуальная информация.*

A. Bocharnikova, Ph. D. in Philology, associate prof.  
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

### CATEGORY OF INFORMATIVENESS IN AVESTAN HYMN Y 46

*The article proposes different kinds of logical segmentation of the types of information in the text, taking into account the needs of researchers who deal with texts from remote historical eras. The content-factual and conceptual information from the text of the Avestan hymn Y 46 is analyzed. Attention is drawn to the differences in the factual information between the first and second halves of the text.*

*Keywords: Avesta, Gathas, category of informativeness, factual information, conceptual information.*

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E. Gogaladze, senior specialist, Ph. D. stud.  
Ivane Javakhishvili Tbilisi State University, Georgia

### IMPOSTERS AND PRONOMINALIZATION IN THE PERSIAN POLITE SPEECH

*The article is devoted to the Persian polite speech as an inseparable part of the Persian etiquette. Grammatical ways of expressing politeness as well as specific features of pronominalization in Persian including non-pronoun forms of address and polite equivalents of personal pronouns called "imposters" are analysed.*

*Keywords: politeness, speech etiquette, Persian ta'arof, pronoun, pronominalization, imposters.*

The paper **aims at** researching the process of pronominalization, the linguistic products of pronominalization process and imposters on the basis of Persian polite speech.

**Empirical material** was gathered in different ways and through a wide variety of methods: Persian course-books, which are meant for studying Persian as a foreign language, compiled by Iranian and non-Iranian authors were being processed; Persian-Georgian, Persian-Russian and Persian-English phrasebooks; different materials that can be found on the internet; the fieldwork material that had been gathered during different years and visits in Iran, and which became accessible for us by the help of Persian-speaking linguistic informants.

A special questionnaire was designed and different Persian-speaking, as well as linguistic informants of different nationalities, who have connection with the Persian language and Iranian Lifestyle, were being inquired.

**Research Methods:** comparative and descriptive methods of linguistics are being used in the paper, as well as the method of observation on the participants and comparative-typological analysis.

Polite speech and existence of the polite expressions in the language should be related to certain social requirements that formed at one or another stage of development of the society. With time, the expressions demoting hierarchical relations have lost their original function and established as socially neutral polite words and expressions. Together with them, in actually all languages all over the world, there is a formal language with formal forms of addressing [8, p. 61].

*Etiquette* (French: *Etiquette*) is the set of savoir vivre, social graces and polite language. It was characteristic for all times and all social formations. *Etiquette* reflected the stages of historical-cultural development of the nation, as well as adopted religious views.

*Etiquette* is a poly-functional term. It embraces whole set of issues: historical, sociological, psychological, ethnographic and other aspects.

Polite language and proper forms of addressing, polite expressions and their norms are the key subsystems of etiquette forming the *Speech etiquette* of the language.

*Speech etiquette* of the language is not a group of separate and scattered formulas; it forms an organized system which consists of sub-systems. These sub-systems are united by key words that are in functional relationship with one another. It must be noted in advance that their choice in the language is determined by extralinguistic factors that should be taken into account when conducting culturological research of the language [8, p. 75].

*Speech etiquette* is the system of requirements, rules and norms dictating how should be made spoken contact with the others, continued the communication and ended it in different situations and depending on the communication objectives. Language etiquette is the set of requirements, form, contents and correspondence to the situations within the culture. It is different in various countries and cultures [12, p. 25]. It contains the words and expressions used for greeting, addressing and mentioning, asking, apologizing, thanking, expressing sympathy etc.

Speech etiquette is realized at several levels. These are:

- a. lexical-phraseology;
- b. grammatical;
- c. stylistic and intonation.

Iran is a country with great cultural traditions where politeness and tact, norms of speech etiquette are of particular significance. Entirety of respect, consideration, honoring form the institute of Persian politeness called Ta'arof [11, p. 42].

Ta'arof includes all means of expressing consideration at various levels of the language. Iranian Ta'arof is the synonym of etiquette in everyday life and speech [14, p. 14].

This article provides discussion of grammatical means of showing politeness, in particular, the pronouns and specific

characteristics of their use based on the example of Persian polite conversation.

Among the grammatical means of politeness the most interesting and many-sided one is the *pronoun* [15, p. 12].

Though the pronoun is a general and abstract word, at the same time it has the specific content revealed in each specific case of its use. In this respect, the pronoun drastically differs from the other parts of speech characterized specifically and at the same time, firm semantics without the context [16, p. 64]. System of pronouns is characterized with the specific features not only with respect of semantics and grammar but also with

respect of functioning, with due regard of various spheres of the literary language.

In almost all cultural languages, to be polite, in addressing or mentioning the plural forms of the pronouns in relation to the singular addressee are used, i.e. so called "formal-you-mode". Feelings of modesty-reverence towards the companion make the speaker put the single person in the rank of collective addressee; for this purpose he uses plural form of the personal pronoun which in the given situation denotes one person and not many.

In Persian language the personal pronouns are [5]:

(1)

#	Singular personal pronouns		Plural personal pronouns	
I	man	I	mā	we
II	to	you	šomā	you
III	ū/vey	he/she	ānhā/išān	they

For the Persian language the formal-you-mode is quite natural [13, p. 13]. In polite speech, in Persian, polite equivalents of singular personal pronouns are mostly their appropriate plural forms. An Iranian person mentions himself/herself with plural personal form of the pronoun: **mā** 'we' (use of the plural form of the first person pronoun to denote a one person includes two different senses. The first "we" is in when the speaker aggrandizes himself/herself, emphasizing his/her privileges while the other "we" –

showing humbleness where the speaker considers himself/herself at lower level).

For politeness the addressee is told or mentioned **šomā** – you, second-person plural.

As for the third person: according to the norms of etiquette in relation to the third person, the form of mentioning or addressing used in singular form, **vey** instead of "u", as well as "išān" – they. The verb shall be in plural, whether the conversation deals with one person or the group.

(2)

a. – lotfan befarmāiid īn āgha qī hastand? 'Please, who is that man?'

– **išān** ra nemišenaid? 'How, you don't know them (him)?'

b. eftexār-e šenāsāi-e **išān** rā nadāštam. 'I did not have the opportunity to get acquainted with them'

c. salām āgha, bebaxšid, **šomā** ra bejā nemiāvaram. 'Hello sir, sorry, I don't know you'

d. jenāb āgha, **šomā** kojā injā kojā? 'How are you here?'

In the (2a), (2b), (2c), (2d) sentences there are used pronouns in plural to denote one person:

– **išān** = u [IIIp.s.] 'they = he/she'

– **šomā** = to [IIp.s.] 'you (p) = you (s)'

In the Persian language, in addition to the personal pronouns in plural, to express politeness, there are used the other parts of speech as well, that can express the personal characteristics in given specific situation, i.e., in other words, the other parts of speech change their sphere of functioning in accordance with given situation and characterize a person fully or in part. Such phenomenon in the language is called "pronominalization" [15, p. 81].

In pronominalization given lexical unit's semantic components disappear, with the exclusion of the necessary, core or, in specific cases – necessary activated components providing basis for the linguistic units of the new content (and hence with the new function).

W. Chafe defines pronominalization as "erasing of the lexical unit", while the noun provides old information, there is no need to repeat it fully [7, p. 63]. Georgian linguist Z. Kikvidze provides the following definition:

"Pronominalization is transfer of some non-pronoun words into the group of pronouns" [15, p. 12].

In the linguistic encyclopedic dictionary the term *pronominalization* is defined as follows: pronominalization (pronomina – pronoun in Latin) is the process of losing the key lexical meaning by one or another part of speech in part of in full and its transfer to the group of pronouns. Such parts of speech can be the nouns, adverbs, numerals etc. [2].

In certain languages pronominalization is a very significant instrument, in general, even to obtain the pronoun. For example, in Chinese, the first person pronoun is based on with literal meaning of "little person".

Forms that have turned into the pronouns as a result of pronominalization process in Persian speech etiquette comprise one of the key instruments for politeness. In the Persian language the expressions turned into the pronouns can be classified by the persons [6]:

(3)

Singular personal pronouns		Pronominalization
I	man	bande, čaker, hagir, moxles
II	to	šarif, hazrat; hazrat(e) āgā; hazrat(e) āli;
III	ū	jenāb(e) āqā; jenāb(e) āli; sarqār

In polite conversation, according to the norms of etiquette, the Iranians actually never use personal pronouns to remind yourself, they use the word "bande", emphasizing their humbleness and respect to the interlocutor [17, p. 33].

Word "bande" is functionally so close to the first person pronoun that similar to the pronoun, in construct state it is transformed into the possessive pronoun.

(4)

a. *xāne-ye dust-e bande* 'House of the slave's friend'

b. *Salām az bande ast hezrat āghā*. 'Greetings from your slave, your nobility'

In the sentences (4a) and (4b), if we substitute *bande* with personal pronoun *man* – "I", the meaning of the sentences will remain unchanged:

– *xāne-ye dust-e man* 'House of my friend'

– *Salām az man ast hezrat āghā* 'My greetings to you, your nobility'

***bande = man***

As mentioned above, to express politeness and humbleness, the Iranians avoid direct using of the personal pronouns to address the interlocutor, as well as mentioning of themselves as I. The words that have transformed into the pronouns help them in this and Persian language contains lot of such words. These phrases can be heard in the conversations of people of any social status. Though, use of certain expressions is strictly specified. For example: *hezratoalla* is used only with the kings and princes [1; 3].

#### Imposters

Studies by US linguists Collins and Postal provide discussion of the certain types of attributive syntagms (DP)

(5)

a. *bande Salām arz mikonad*. '(My) Greetings (to you)' (literal translation – 'Slave offers his greetings')

b. *hāl-e janāb'āli četor ast?* 'How are you?' (literal translation – 'How is the condition of great lord?')

c. *sāie-ye sarkār kam naše*. 'I'd wish you were always kind to me' (literal translation – 'Let the lady's shadow never become smaller')

In the sentence (5a) *bande* makes syntactic pair with the verb – predicate:

– *bande arz mikonad* 'the slave says'. Verb is collocated in third person singular.

– *arz mikonad u [bande]* – 'says he [the slave]'

– *mikonad [verb]* – ad [third person singular suffix]

And actually *bande* means the speaker, first person.

(5a) III p ≠ I p

In sentence (5b) word *janāb'āli* is linked with noun *hāl* with the construct state (*izafat*) and has sense of the third person and hence the third person singular suffix appears in the verb.

*hāl-e janāb'āli* = *hāl-e u* [third person singular]

Theoretically *janāb'āli* contains the sense of the third person, while actually it denotes the second person.

(5b) III p ≠ II p

The same could be said about the sentence (5c). Word *sarkār* forms the *izafet* pair with noun *sāie*, expressing possession and contains the sense of the third person. In the verb the suffix of third person singular is required – *naše* (literary form *našavad*) while actually, *sarkār* is related to the addressee – the second person.

(5c) III p ≠ II p

Persian Ta'arof is rich with the words and expressions that show politeness that could be worked in this respect. So far, this is the first attempt of studying and classification of the *imposters* in Persian language and this initial overview provides basis for further in-depth study of the imposters' substance on the basis of Persian speech etiquette.

As a conclusion, we can admit that speech etiquette of Persian language is rich with the words that have transformed into the pronouns as a result of pronominalization process and characterized with the concealed function of expression of the person category. The *imposters* and the *linguistic products* of

theoretically containing sense of *n* person and actually denotes *m* person, i.e.  $n \neq m$ . "An imposter is a notionally *n* person DP which is grammatically *m* person" [9, p. 6]. According to Collins and Postal, such functional words are called "*imposters*". In the sentence the imposters can denote both, the addressee and addressor [10, p. 47].

The words transformed into the pronouns (polite equivalents of personal pronouns) in Persian polite speech are the bearers of the *imposters'* characteristics.

*pronominalization process* could be quite reasonably considered within one and the same aspect.

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С. Гоголадзе, ст. спеціаліст, асп.

Тбіліський державний університет імені Іване Джавахішвілі, Тбілісі, Грузія

### ІМПОСТЕРИ І ПРОНОМІНАЛІЗАЦІЯ В ПЕРСЬКОМУ ВВІЧЛИВОМУ МОВЛЕННІ

*Присвячено перському ввічливому мовленню як невід'ємній частині перського етикету. Проаналізовані граматичні засоби вираження ввічливості, а також особливості прономіналізації в перській мові, включно з незайменниковими формами звертання і ввічливими аналогами особових займенників, так званими "імпостерами".*

*Ключові слова: ввічливість, мовленнєвий етикет, перський ta'arof, займенник, прономіналізація, імпостери.*

Е. Гоголадзе, ст. спеціаліст, асп.

Тбилисский государственный университет имени Ивана Джавахишвили, Тбилиси, Грузия

### ИМПОСТЕРЫ И ПРОНОМИНАЛИЗАЦИЯ В ПЕРСИДСКОЙ ВЕЖЛИВОЙ РЕЧИ

*Посвящено персидской вежливой речи как неотъемлемой части персидского этикета. Проанализированы грамматические средства выражения вежливости, а также особенности прономинализации в персидском языке, включая неместоименные формы обращения и вежливые аналоги личных местоимений, так называемые "импостеры".*

*Ключевые слова: вежливость, речевой этикет, персидский ta'arof, местоимение, прономинализация, импостеры.*

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С. Ісаєв, асист., А. Ковалькова, студ., Л. Швидченко, студ.  
Київський національний університет імені Тараса Шевченка, Київ, Україна

### ФРАЗЕОЛОГІЗМИ З КОМПОНЕНТОМ "茶" У КИТАЙСЬКІЙ МОВНІЙ КАРТИНІ СВІТУ

*Проаналізовано фразеологізми китайської мови, що містять компонент "茶". Запропоновано їхню тематичну класифікацію, зроблено висновки про роль чаю в китайській системі цінностей.*

*Ключові слова: фразеологізми, їжа, чай, культура, традиція, китайська мова.*

Надзвичайне значення, яке надають китайці їжі, є вже загальновідомим фактом. Однак серед усіх продуктів харчування найбільшою повагою у китайців традиційно користується чай. Китайці з давніх часів використовували чайне листя для приготування напою, який вважали лікарським. І лише в епоху Тан (618–907 рр. н.е.) чай став повсякденним напоєм китайського народу. Про популярність чаю в ті часи свідчить наявність великої кількості трактатів присвячених чаю. Один із них – "Канон чаю", написаний китайським письменником Лу Юєм ще у 8 ст. н.е. і досі розглядається як важливе джерело знань про чай. Китайський поет Лу Тун (790–835) більшість своїх віршів присвятив цьому напою.

Ще один факт, який свідчить про надзвичайну роль, яку відігравав чай у житті китайців з давніх часів. При вступі у шлюб, існував один звичай, пов'язаний із чаєм. При оголошенні заручин, родичі нареченої повинні були отримати з боку родичів нареченого чай у подарунок.

Існує багато фразеологізмів, які свідчать про надзвичайну важливість чаю для простих китайців, наведемо лише один з них: 宁可一日无食, 不可一日无茶 Ning kè yī rì wú shí, bù kě yī rì wú chá Можна прожити день без їжі, але жодного дня не можна прожити без чаю.

"Чай" є значною складовою китайської концептосфери. У китайській культурі утворився специфічний лінгвокультурний простір, пов'язаний із чаєм. Прислів'я, приказки, фразеологізми, які були породжені китайським народом у давні часи, активно використовуються й у сьогоденні. Далі розглянемо прислів'я, приказки та фразеологізми китайської мови, що належать до концепту "чай".

#### Умови вирощування чаю

土厚栽桑, 土酸种茶

Tǔ hòu zāi sāng, tǔ suān zhǒng chá

Ґрунт лужний – саджай шовковицю, Ґрунт кислий – саджай чай.

油砂土茶香, 死黄土茶涩

Yóu shā tǔ chá xiāng, sǐ huángtǔ chá sè

Чай, що виріс на нафтоносному піску – ароматний, а на лесі – терпкий.

高山有好茶, 低山有好花

Gāoshān yǒu hǎo chá, dī shān yǒu hǎo huā

У високих горах росте гарний чай, а у підніжжя гори ростуть гарні квіти.

高山茶叶, 低山茶籽

Gāoshānchá yè, dī shān chá zǐ

У високогір'ї гарний чай виходить, а у низькогір'ї – чайне насіння.

#### Чай і погодні умови

要想茶叶好, 三晴三雨最为妙

Yào xiǎng chá yè hǎo, sān qíng sān yǔ zuì wéi miào

Щоб чай був ідеальний, треба щоб 3 ясні дні чергувалися з 3-ма дощовитими.

要想叶质嫩, 阳光斜射多上粪

Yào xiǎng yè zhì nèn, yángguāng xiéshè duō shàng fèn

Щоб чайне листя було ніжним, треба щоб сонячне світло було непряме і було багато добрив.

春雨绵、茶发尖, 夏雨少、发不了

Chūnyǔ mián, chá fā jiān, xià yǔ shǎo, fā bù liǎo

Навесні часто дощить і чай швидко зростає, а влітку дощів мало і чай росте дуже повільно.

茶树开花天气晴, 来年茶籽好收成

Cháshù kāihuā tiānqì qíng, lái nián chá zǐ hǎo shōuchéng

Якщо квіти на чайних деревах розкрилися в ясний день, то врожай чаю буде багатий.

高山云雾出好茶

Gāoshān yúnwù chū hǎo chá

Якщо в горах часто туман, то там чай гарний виростає.

茶树(叶)最糊涂, 宜露又宜雾 Cháyè zuì hùtú, yí lù yòu yí wù

Чайні дерева дуже дивні, люблять і росу, і туман.