

Sopilniak S. V.,
orcid.org/0000-0002-2563-7652
PhD Student,
Institute of Philology
Taras Shevchenko National University of Kyiv

PROGNOSTIC FUNCTION OF PERSIAN AND UKRAINIAN OMENS AND SUPERSTITIONS WITH A SOMATIC COMPONENT (COMPARATIVE ASPECT)

Summary. The study of language in close connection with the worldview of man, with his practical and mental activities is of great interest to linguists nowadays. Omens and superstitions being a unique part of the paremiological fund of language are characterized by a special cultural and pragmatic potential. They are closely connected with the spiritual and material culture of the ethnos, its history, customs and traditions, peculiarities of worldview. Researches devoted to various aspects of traditional spiritual culture, including omens and superstitions, are extremely important for identifying and preserving the features of national identity. The article attempts to analyze Persian and Ukrainian omens and superstitions with a somatic component totaling 43 and 34 units, due to the prognostic function they perform. The work provides a comparative analysis of 77 Persian and Ukrainian superstitions with a somatic component selected from various sources, including books and articles on Persian and Ukrainian. The role and meaning of key motivators of forecast semantics in Persian and Ukrainian folk omens and superstitions with a somatic component are characterized. A comparative analysis of small genre units is performed and their common and distinctive features are revealed. The study of Persian and Ukrainian omens and superstitions with a somatic component results in the conclusion that all linguistic units can be divided into two classes: face with its partonyms and limbs. About 64% of omens and superstitions have an identical meaning of the somatic component in Persian and Ukrainian linguistic cultures. The prognostic function of somatic superstitions is closely related to the right-left binary semiotic opposition which plays a significant role in the formation of Persian and Ukrainian omens and superstitions with a somatic component.

Key words: forecast, prediction, superstition, omen, somatic component, cultural linguistics.

Introduction (statement of issue). One of the most relevant and used types of expressions in Persian and Ukrainian languages is predictions that reflect a special fragment of the Iranian and Ukrainian national pictures of the world. Various changes in country and society life cause an increase in interest to all sorts of predictions that can help prevent or overcome negative situations and solve human problems. The study of the principles of classification, construction and functioning of folk omens and superstitions from the standpoint of new promising areas that focus on socio-anthropological factors, solves a number of problems related to the preservation of social and individual, linguistic and extralinguistic knowledge. Predictions as special structural elements of Persian and Ukrainian folk omens and superstitions reflect the spiritual and physical activity of the culture bearers, the peculiarities of think-

ing and worldview of the ethnos. V.I. Dal noted: "Not only do all the peoples of the globe have beliefs and superstitions, but many of them are quite similar to each other, pointing to one common source and origin, which can be of three kinds: whether the belief that originated in antiquity, before the division of two nations, was preserved in legends of both cultures; whether, having been born in one culture, spread to others; or at last belief according to its nature and relation to a man, appeared here and there independently of one another" [1, p. 2]. Taking into consideration the processes of globalization and active interaction of different national cultures, which stimulate research of national linguistic pictures of the world, language consciousness features of representatives of a certain culture, manifestations of national-specific features in the process of conceptualization and categorization of human experience in interaction with the world, it seems rational to conduct a comparative analysis of Persian and Ukrainian folk omens and superstitions.

Review of works on the topic. The first mention of the term «prognoz/peredbachenja» (lit. "forecast / prediction") is found in the works of A.N. Afanasyev [2], J. Baudouin de Courtenay [3], A.A. Potebnja [4], who considered this concept in the framework of psychology, philosophy and logic.

Linguistic coverage of the problem of semantics of prediction in paremias in general and in particular in folk omens and superstitions is studied in the papers of the following scholars: M.A. Kulkova [5], I.M. Pasichnuk [6], L.V. Popova [7], O. Tyshchenko [8], N.N. Fattahova [9], Z. Jintao [10], Shepitko S.V. [11] and others.

The present paper aims to find out the features of the semantics of prediction in Persian and Ukrainian folk omens and superstitions based on the material of units with a somatic component. According to the purpose of the paper we set the following tasks: 1) to find out the main somatic components that underlie the meaning of Persian and Ukrainian folk omens and superstitions; 2) to determine the role of key motivators of semantics of prediction in Persian and Ukrainian folk omens and superstitions with a somatic component, as well as to establish their meaning in the minds of native speakers of Persian and Ukrainian languages; 3) to conduct a comparative analysis of Persian and Ukrainian folk omens and superstitions with a somatic component, analyzing the common and distinctive features of the semantics of predictions in small genre units.

The corpus selected for this paper consists of 300 Persian units and 600 Ukrainian omens and superstitions distinguished with the help of a continuous sampling approach from the relevant websites in the Persian segment of the Internet, books by H. Zolfaghari "Folk beliefs of Iranian people", by S. Hedayat "Neyranges-

tan" and collection of Ukrainian folk omens and superstitions by M.N Shkoda "Traditions and holidays of Ukrainian people". However, there were chosen 43 Persian units and 34 Ukrainian omens and superstitions with a somatic component for the comparative analyses.

Results and discussion. According to Merriam-Webster Dictionary (2002), forecast is 1) a prophecy, estimate, or prediction of a future happening or condition; 2) foresight of consequences and provision against them [12].

According to the Academic Explanatory Dictionary of Ukrainian Language (1970–1980) the term «prognoz» (lit. forecast) means "a prediction on the basis of available data of the direction, nature and features of development and end of phenomena and processes in nature and society" [13]. Prediction is usually based on foresight, an ability to learn about the possible outcome of a situation based on life experience, logical conclusion or intuition.

Knowledge and ideas about the world, about the natural conditions of human existence of Persian and Ukrainian speakers are enshrined primarily in omens and superstitions connected with parts of the human body, because in ancient times our ancestors began to learn the surrounding reality from themselves.

The importance of somatic vocabulary is determined by the fact that it belongs to the oldest layer of language and, as a result, preserves the oldest human knowledge about the world. Therefore, it seems logical to examine the peculiarities of the semantics of prediction in Persian and Ukrainian omens and superstitions with a somatic component.

Having analyzed the collected Persian and Ukrainian omens and superstitions with a somatic component, totaling 43 and 34 units respectively, we found that all language units can be divided into two classes: the first class includes omens related to human face somatism and its parts as hair, eyes, eyelashes, forehead, ears, nose, tongue, teeth, cheeks and head; the second class includes omens that have limbs in their structure – hands and feet with their parts as palms, nails, wrists, footstep, heels.

It is necessary to note that among such language units in Persian language the greatest number make superstitions with the somatic component of nails, eyelashes and hands when in Ukrainian language – hair, feet and nails. It is worth mentioning that in both cultures somatisms that play a key role in predictions in omens and superstitions have almost the same meaning and according to our research there are full equivalents of superstitions in Persian and Ukrainian linguistic cultures that make around 64%.

Somatism "hand" in both linguistic cultures semantically is associated with such objects and phenomena that accompany man throughout his life, for instance, work, faith, human relations, power, money, etc., so it is not surprising that many folk omens and superstitions with the components "hand" and "palm" reflect these aspects of life.

For example, in Persian superstition فک رگا نانتسار تسد فک رگا فک رگا .بسریم نانتسد هب یلوپ یدوز هب مک تسا نی اشن دراخب تسد زا ار ناتلوپ یدوز هب مک تسا نی اشن دراخب ناتچ تسد ناتجراخم و جرخ هب دیاب اجش دراخب نانتسد ودره فک رگا .دیهدم

Agar kaf-e dast-e rāstetān boxārad nešāne-ye in ast ke be zudi puli be dastetān miresad. Agar kaf-e dast-e čapetān boxārad nešāne-ye in ast ke be zudi puletān rā az dast midahid. Agar kaf-e har do dastetān boxārad šomā bāyad be xarj va max-ārejetān residegi konid [14, pp. 45–46] ("If the palm of your right hand itches it means that money will come soon. If the palm of your

left hand itches, you will soon lose money. If the palms of both hands itch, it means that you need to reconsider your expenses") on the basis of such a physiological sensation as itching of the right or left palm, or itching of both, a prediction regarding the material goods is made. Similar superstitions can be observed in Ukrainian language: *Deiaki liudy zaprymityly shche odyn vazhlyvyi moment, do choho sverbyt prava dolenia: skoro zivliatsia hroshi; Liva dolenia sverbyt do rozstavannia z hroshyma; Liva ruka sverbyt do rozstavannia z cholovikom, khloptsem abo друзiami; Iakshcho odnochasno sverbliat liva i prava ruka vvecheri, slid chekaty zhyttyevykh zmin, prychomu v krashchyi bik; Iakshcho sverbyt prava dolenia – zustrinesh druha, budesh zdorovatys; yakshcho zh liva – budesh hroshi rakhuvaty* ("Some people have noticed one more important point that makes the right palm itch: money will appear soon"; "An itchy left palm means money to be paid out"; "An itchy left hand means parting with a husband, boyfriend or friends"; "If the left and right hand itch at the same time in the evening, you should expect life changes for the better"; "An itchy right palm means that you will meet a friend, you will greet; an itchy left palm means that you will count money") [15, p. 445]. As can be seen above, in both linguistic cultures, itching of the right hand is a positive sign for the subject, while itching of the left hand is mostly a negative sign. Itching of both hands simultaneously is neutral in Persian and positive in Ukrainian languages.

It is necessary to note that a significant number of Persian and Ukrainian folk omens and superstitions with a somatic component are formed on the basis of binary semiotic opposition "right/left".

The principle of binary is one of the oldest ways of categorizing the surrounding reality, the world and human being discovery. The principle of a person's understanding of the reality with the help of opposing concepts and judgments is originally found in the Aristotle and Plato writings. In the mythological model of the world, the opposition right/left is correlated with the oppositions like male/female, top/bottom, good/evil.

The term "right" is usually used in a positive sense and is associated with truth, when the term "left" is used in a negative sense and associated with lie. A.N. Afanasyev in his fundamental work on Slavic mythology "The Poetic Outlook on Nature by the Slavs" points out that the opposite of south and north was related in folk beliefs with the right and left sides. Ancient people considering the Sun the supreme deity who rules the universe contemplated the world around them through the prism of solar motion. A man always turned to the east during prayer, because the sun appears from there in the morning. Accordingly, on the right side everyone had the south, and on the left – the north. Light, heat, and spring come from the south, that is, from the right side, and darkness, cold, and winter come from the north, that is, from the left side. That is why, everything good, beautiful and light was associated with the right side, when everything evil, dark and hostile people related to the left side [2, pp. 185–186].

Scholars studying the history of culture point out that since ancient times the left hand has been considered to be related to evil. Etymologically, the word "left" is associated with two meanings: "left" and "unhappy". The symbolism of the "right" as life and "left" as death is traced in the Christian tradition. It is believed that during the Last Judgment, the righteous will be on the right hand of Christ (for eternal life), and sinners – on the left (condemned to eternal death).

T. Gamkrelidze and V. Ivanov note that the ancient Indo-Europeans had a dualistic social organization of society and related dualistic ideas about the world, which are reflected in the vocabulary and semantics of Indo-European language structures. Linguists distinguish a number of lexical antonyms, such as "good/bad", "high/low", "right/left" and others, which symbolize the attributes of two world principles [16, p. 780].

Describing the semiotic oppositions "right/left" in the Indo-European symbolic system, the authors point out that the association of the meanings "right", "right side" with something pleasant, good, kind, and "left", "left side" with unfavorable, evil can be considered as certain semantic universal, which is typical of the semantic system of the Indo-European language in general [16, p. 785].

Peculiarities of binary oppositions "good/evil", "truth/lie", "right/left" functioning in Persian language consciousness are reflected in the work "The inner world of man in Persian linguistic and mental space" by Ukrainian researcher O.V. Mazepova. The author notes that these universal oppositions have an interrelation that goes back to Zoroastrianism, a religion of ancient Iranians, which is based on the idea of the eternal struggle of good and evil, truth and lie [17, p. 275].

The results of the psycholinguistic experiment conducted by O.V. Mazepova showed that in modern Persian linguistic consciousness the conceptual oppositions "right/left" form a general opposition of positive and negative: "left is always associated with right and mostly opposes it, left is correlated with something bad in human life, left is perceived as a violation of the right way of life", in contrast the concept "right" demonstrated positive interpretations of Persian speakers [17, pp. 240–249].

In Persian linguistic culture, there are also other superstitions with the somatic component "hand", which have a very specific meaning, inherent only in Iranian society and not typical of Ukrainians.

As an example is Persian superstition کف دست کسی برجسته باشد *Kaf-e dast-e kasi barjaste bāšad* *ma'lum mišavad šī'e-ye Ali ast* ("If someone has a bulging palm, it means that this person is a follower of Imam Ali") [18, p. 1675].

For many centuries in different cultures people have had a special attitude to hair and nails, because these skin derivatives can grow throughout a person's life, they indicate the development of the body and are carriers of information about a person. That is why since ancient times different people have been endowing these parts of the body with magical properties. "This destruction of the hair or nails plainly involves an inconsistency of thought. The object of the destruction is avowedly to prevent these severed portions of the body from being used by sorcerers. But the possibility of their being so used depends upon the supposed sympathetic connection between them and the man from whom they were severed. And if this sympathetic connection still exists, clearly these severed portions cannot be destroyed without injury to the man [19, p. 191].

There are many signs and superstitions connected with nails. For instance in Persian superstition شب ناخن هایت را کوتاه نکن، شگون ندارد *Šab nāxonhāyat rā kutāh nakon, šegun nadārad* ("Do not trim your nails at night, because it is a bad sign") [18, p. 1546] and Ukrainian superstition *Pislia zakhodu Sontsia ne mozna šryhtysia, holytysia, obrizaty nihti* ("You can not cut your hair, shave, trim your nails after sunset") we can trace the common semantics of the prediction that after sunset you should not cut

your nails, because it will lead to negative consequences. In addition, the same superstitions can be found in other cultures, such as Japan and Korea. It is obvious that in ancient times, in the absence of lamps and special tools for nail trimming, having such a hygienic procedure in the evening or at night was dangerous and could lead to injury and infection. However, recently in the Iranian media there were publications on the scientific explanation of the fact why you can not trim your nails at night. Iranian researchers note that in the evening all the excess calcium in the human body accumulates in nails, and in the morning is carried by the bloodstream to the organs. Therefore, with nail trimming in the evening a person thus deprives himself of some of the calcium necessary for normal body functioning [20, 2018].

It is worth mentioning the fact that in both language environments superstitions forbid throwing nails, they must be either buried or burned:

ناخنهای کوتاه شدهات را روی زمین نریز، فقر می آورد *Nāxonhā-ye kutāh šādeat rā ruye zamin nariz, faqr miāvarad* ("Do not throw the trimmed nails on the ground, otherwise poverty will come") [18, p. 1543]; *Obrizani nihti kyday za pazukhu, to na štrashnim sudi ne budesh yikh shukaty* ("Throw trimmed nails behind the bosom, then at the Last Judgement you will not look for them") [15, p. 444].

Let's consider two Persian and Ukrainian superstitions with somatism "hair", that have a negative semantics of prediction: موی سر را اگر سر راه بریزند گنجشک برده و با آن لانه می سازد و صاحب موی سر گنجیه می گردد *Mu-ye sar rā sar-e rāh berizand gonješk borde va bā ān lāne misāzad va sāheb-e mu sargije migirad* ("If you throw your hair in the yard, a sparrow will pick it up and weave a nest, and the owner of the hair will be dizzy") [14, p. 45]; *Ostryzhenu chuprynu ne hodytsia vykydaty na smitnyk, bo yū zaberut zhyby na kublo, i bude holova bolity. Treba vyknyuty u pich – spalyty* ("The trimmed hair should not be thrown to the garbage, because it will be taken by frogs for the hut, and you will have a headache. It is necessary to throw it in the furnace and burn it") [15, p. 443]. As we can see, the causal link in these superstitions in both linguistic cultures is identical, that is to say throwing hair in the yard can lead to dizziness or headache. Moreover, in Ukrainian language there are several variants of such superstition and in one of them in the subjunctive part of the sentence zoonym is not a frog, but a bird, as well as in Persian language.

The rite of burying of individual body parts in Persian linguistic culture has its roots in the mythological beliefs of the ancient Zoroastrians. Iranian researchers indicate that in the sacred book of Zoroastrianism Avesta, in the seventeenth part of the Vendidad Ahura Mazda (lit. the Wise Lord, who leads the Army of Good) tells Zarathustra (the founder of Zoroastrianism, an ancient Iranian religion) that hair cannot be thrown on the ground, because they serve as a weapon for *daevas* (that is, evil spirits), who use it against the good world of Ahura Mazda. You should take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the bundles of baresma (holy twigs), dig a hole, bury them and say a prayer [21, p. 205].

According to Islamic morality nails and hair cannot be thrown away. Shia theologian M.B. Majlesi (1627–1699/1700) in his collection of Shia hadiths "Hilyat al-Muttaqin", work on Islamic morality, rules of conduct and traditions states that hair, nails, teeth and blood (separable components of the human body) should be buried in the ground [22, p. 69].

Another somatic component that plays an important role in the linguistic picture of the Iranian world is "eyelash". However, here we have a complete mismatch of the semantics of prediction. Moreover, most superstitions in Persian language show that a fallen eyelash foretells sadness, grief and even death, however, in Ukrainian superstitions, eyelash loss is a sign that something good will happen.

Examples of Persian superstitions are اگر پلک چشم بدون اراده بپرد *Agar pelk-e česm bedun-e erāde beparad dalil-e badi-ye hāl yā vāqu-ye etefāqi nāgavār ast* ("If an eyelash falls out involuntarily, it is a sign of illness or an unpleasant event") [18, p. 1675]; اگر مژه چشم روی گونه بیفتد اجل است باید آن را برداشت *Agar može-ye česm ru-ye gune bioftad ajal ast bāyad ān rā bardāšt* ("If an eyelash falls on your cheek, it must be removed, because it portends death") [14, p. 46]. Example of Ukrainian superstition is *Yakshcho viia vpala na shchoku, to treba yii prybraty, bo vona vishchuie smert* ("If an eyelash falls out, it is a sign of happiness and joy").

In both cultures, there are superstitions associated with eyelid twitching. Although from a medical point of view eyelid twitching usually happens due to excessive fatigue or stress, however, in Persian linguistic culture this phenomenon is ambivalent. On the one hand, when the right eyelid twitches, it can portend good news: اگر پلک راست کسی بلرزد، نیک *Agar česm-e ensān del del bezanad, dalil bar xabar xub ast* ("If the person's eye twitches, there will be good news") [23, p. 72]; اگر پلک راست کسی بلرزد، نیک *Agar pelk-e rāst-e kasi belarзад, nik ast* ("If the right eyelid twitches, it is a good sign"). However, the process of the left eyelid twitching portends negative events: اگر پلک چشم چپ کسی بلاراده *Agar pelk-e česm-e čap-e kasi belāerāde harekat konad, dalil-e badi-ye hāl yā etefāq nāgavār ast* ("If the left eyelid twitches, it is a sign of illness or an unpleasant event") [18, p. 1675]. In Ukrainian linguistic culture twitching of the left eyelid is more often associated with negative consequences, for instance: *Vvazhaietsia, shcho, yakshcho smykaietsia live viko, liudynu chekaie vtrata prybutku, nebezpeka, zustrich z nepriyemnoiu liudynoiu abo vorohom* ("It is believed that if the left eyelid twitches, a person will lose profits, he is in danger, he will meet with an unpleasant person or enemy") while "twitching of the right eye is considered a good sign": *Sipannia pravoho oka vvazhaietsia shchaslyvym proiavom* [24, 2019].

In many cultures of the world it is believed that teeth are connected with the generation, it is something that we inherit. In particular, in the Iranian consciousness losing a tooth means losing the vital and protective world power [18, p. 803]. Both Iranian and Ukrainian cultures have a number of superstitions about the condition, shape, and color of teeth. For example, there is common superstitious semantics of waiting for the death of a relative, when a person loses teeth in his dream: اگر شخصی خوابی ببیند که دنداناش افتاده است یکی از اقوامش خواهد مرد *Agar šaxsi xābi bebinad ke dandānaš oftāde ast yeki az aqvāmaš xāhad mord* ("If one loses teeth in a dream, one of his relatives will die") [18, p. 862]. *Isnuie poviria, shcho smerti slid chekaty, koly nasnyvsia son, shcho v kohos iz chleniv rodyny vypav zub* ("Seeing a dream where somebody of your family member loses a tooth means that death should be expected").

Tongue, as an organ that plays an important role in the process of human speech, has always attracted the attention of our ancestors. There are many phraseological units, proverbs, sayings,

and superstitions conforming the fact that this part of the body was not primarily associated with food or taste, but with speech in the human mind. It is always unpleasant to bite the tongue, so it is not surprising that in both Persian and Ukrainian superstitions this process foretold negative consequences.

For example, Persian superstition states: هر کس زبان خود را گاز بگیرد در آن ساعت غیبت او را می‌کنند *Har kas zabān-e xod rā gāz begirad dar ān sāat qeibat-e u rā mikonand* ("Biting your tongue means that this person is being slandered at this moment") [14, p. 46]. A similar prediction can be found in Ukrainian superstition: *Yakshcho vy prykusyly yazyka – tse oznachaie, shcho same v tsei chas pro vas hovoriat pohano* ("If you bite your tongue, it means that you are being slandered right now").

Somatism "foot" as a means of human movement in space, along with such partonyms as "footstep" and "heel", both in Persian and Ukrainian superstitious consciousness is often associated with long journeys, trips and travelers. Consider the following "predictions" اگر کف پایت می‌خارید، راهی در پیش داری *Agar kaf-e pāyat mixārid, rāhi dar piš dāšti* ("If your foot itches, journey will wait for you"); اگر کف پای کسی بخارد مسافر می‌آید *Agar kaf-e pā-ye kasi boxārad mosāfer miāyad* ("If someone has an itchy foot, a traveler will come") [18, p. 452]; *Koly sverbyt piata, budesh vyrushaty v dorohu* ("If heel itches, you will have a trip"); *Narodni prykmety hovoriat, shcho nohy sverbliat do dalnoi poizdki abo tryvalo podorozi* ("Folk omens say that feet itch before a long journey") [15, pp. 444–445].

A comparative analysis of Persian and Ukrainian superstitions with somatism "foot" indicated some features of negative semantics of the prognostic function performed by these relevant linguistic and cultural units. For instance, in Persian superstition اگر پنجه پای شخصی بخورد میان آن دو نفر دعوا می‌شود کسی به پاشنه پای *Agar panje-ye kasi be pāšne-ye pāye šaxsi boxārad miyān-e ān do nafar da'vā mišavad* ("If somebody touches someone's heel with his toe, they will quarrel") [18, p. 450] limbs' touching of two different people leads to negative consequences, namely quarrels. In Ukrainian culture, there are widespread superstitions about footshake, which is mainly associated with popular beliefs about the "evil power", therefore they contain a negative "forecast", for example: *Yak obidaty, to ne možhna makhaty nohamy: to na nohakh hoidaietsia nechysta syla. Ne možhna yisty y makhaty nohamy pid stolom, bo pokusaiut sobaky* ("Having a meal, you can not shake your feet: devil is riding on them. You can't eat and shake your feet under the table, because dogs will bite you") [15, p. 444].

Conclusion. Analysis of Persian and Ukrainian omens and superstitions with a somatic component indicated that all linguistic units can be divided into two classes: face with its partonyms and limbs. Moreover, the largest group in Persian language make superstitions with the following somatic components: nails, eyelashes, hands, while in Ukrainian language – hair, feet and nails.

It is an interesting fact that in both linguistic cultures somatisms functioning in omens and superstitions and on the basis of which prediction is made have almost identical meaning. The full equivalents were found in every studied somatic group in Persian and Ukrainian languages. Statistical calculations show that 64% of omens and superstitions with a somatic component coincide in Persian and Ukrainian linguistic cultures. However, there are a number of superstitions with a somatic component, prediction and meaning of which are completely different.

It should be noted that the binary semiotic opposition "right/left" plays a significant role in the formation of Persian and Ukrainian omens and superstitions with a somatic component. The discovery of archetypal mythological notions of "right" and "left" in the studied linguistic and cultural units of both linguistic cultures indicates a similar nature of relevant concepts conceptualization in the naive consciousness of two ethnic groups, which takes us back to their common pre-Indo-European past. The analysis showed that the prognostic function of somatic superstitions is closely related to the right-left opposition. In superstitions with paired somatisms, the prediction depends on the right or left side of the body. Usually, actions or phenomena related to the left side lead to the prediction with negative consequences, and actions related to the right side lead to positive ones. The semantic opposition "right/left" in Persian and Ukrainian linguistic cultures is correlated with the more fundamental binary opposition "good/evil", the reason of which is the existence of a religious component in the conceptual systems of both ethnic groups.

Summarizing all the above, it should be noted that the study of peculiarities of folk omens and superstitions functioning as linguistic and cultural units of a particular genre, which despite the long history of their existence, are constantly evolving and used by certain linguistic culture in their behavioral models, is one of the priorities of modern Persian linguistic culture and linguistic pragmatics.

The further study of the peculiarities of Persian folk omens and superstitions functioning in fiction and in modern mass media will allow us to recreate the full Persian linguistic picture of the world and will lead to better understanding of the processes of comprehension of the surrounding reality by Persian-speaking folk of Iran.

References:

1. Dal V. I. Russian People's Beliefs, Superstitions and Prejudices. Moscow : Argumenty nedeli, 2016. 208 p.
2. Afanasyev A. N. Poetry views of the Slavs on nature: the experience of comparative study of Slavic traditions and beliefs, in connection with the mythological legends of other related peoples. Moscow : K. Soldatenkova, 1865. 808 p.
3. Baudouin de Courtenay, J. N. Selected works on general linguistics. Moscow : Izdatelstvo Yurayt, 1963. 384 p.
4. Potebnya A. A. Word and myth. Moscow : Pravda, 1989. 624 p. URL: https://platon.net/load/knigi_po_filosofii/istorija_ukrainskaja/potebnja_slovo_mif/69-1-0-4680 (accessed: 28 August 2021).
5. Kulkova M. A., Fattahova N. N., Zinecker T. Paremiological text hermeneutics (In Russian and German). *Journal of Language and Literature*. 2015. Vol. 6. № 2. P. 356-360.
6. Pasichniuk I. M. Poetics of Ukrainian folk omens. A Cand. Sc. (philology) thesis abstract. Kyiv, 2003. 14 p.
7. Popova, L.V. Conjunctionless complex sentences with the semantics of prediction in Russian proverbs. *Izvestia Penzenskogo gosudarstvennogo pedagogicheskogo universiteta imeni V. G. Belinskogo Humanities*. 2011. №23. P. 212–214.
8. Tyshchenko O., Korolyov I., Palchevska O. Cultural and cognitive structure of the omen: Epistemology, axiology and pragmatics. *Wisdom*. 2021. Vol. 18. №2. P. 137–151.
9. Fattahova N. N., Kulkova M. A. Folk omens: syntax and pragmatics (based on the material of the Russian, Tatar and German languages). Moscow : Izdatelstvo «Flinta», 2015. 254 p.
10. Jintao Zhu. Linguosomiosis of paremias with the semantic of forecasting as folk omens and superstitions. *Visnyk Kyivskoho natsionalnoho linhvistichnoho universytetu*. 2016. Vol. 19. №1. P. 154–160.
11. Shepitko S. V. Functional specifics of omens and superstitions as a proverbial genre. *Odeskyi liguistychnyi visnyk*. 2017. Vol. 1, № 10. P. 128–131.
12. Merriam-Webster Dictionary. 2002. URL: <http://www.merriam-webster.com/dictionary> (accessed: 28 August 2021).
13. Academic explanatory dictionary of Ukrainian language in 11 volumes. 1970-1980. URL: <http://sum.in.ua/> (accessed: 28 August 2021).
14. Hedayat S. Nirangestān. Tehran : Jāvidān, 1933. 140 p.
15. Shkoda M. N. Traditions and holidays of the Ukrainian people. Donetsk : PLC «BAO», 2008. 384 p.
16. Gamkrelidze T. V., Ivanov V. V. Indo-European and the Indo-Europeans. A Reconstruction and Historical Analysis of a Proto-Language and Proto-Culture. Tbilisi : Publishing House of Tbilisi State University, 1984. 1327 p. URL: <http://nevmenandr.net/scientia/ielang.pdf> (accessed: 28 August 2021).
17. Mazepova O. V. The inner world of man in the Persian linguo-mental space. Kyiv : Vydavnychiy dim Dmytra Buraho, 2015. 440 p.
18. Zolfaghari H. Folk beliefs of Iranian people. Tehran : Našr-e Češme, 2017. 1673 p.
19. Frazer J. G., The Golden Bough A Study in Comparative Religion. London : Forgotten Books, 2018. 285 p. URL: <http://yanko.lib.ru/books/sacra/fraser-1volumes-1.pdf> (accessed: 28 August 2021).
20. Jam news. Why we should not cut our nails at night. 2018. URL: <https://www.yjc.ir/fa/news/6715212/چرا-نباید-در-شب-ناخن-نگرفت> (accessed: 28 August 2021).
21. Kahzādpur N, Baqeri M. The etiquette of trimming hair and nails according to the 17th fargard of Vendidad. *Majale-ye motāleāt-e irāni*. 2016. №. 29. P. 201–217.
22. Majlesi M. B. Hilyat al-Muttaqin. Qom : Jamkaran Mosque, 2002. 499 p.
23. Jahanshahi Afshar, A. The roots of superstitions and their functioning in people's culture. *Dofaslnāme-ye farhang va adabiyāt-e āme*. 2014. Vol. 2. №. 3. P. 49–77.
24. Trebyk L. Why the eye twitches: left, right, lower and upper eyelids – omens for men and women. *Vseznayko.com*. 2019. URL: <https://vseznayko.com/dovidnik/prikmeti/chomu-sipayetsya-okolive-prave-nizhnye-verxnye-viko-prikmeti-dlya-cholovikiv-i-zhinok/> (accessed: 28 August 2021).

Сопільняк С. Прогностична функція перських та українських прикмет і забобонів з соматичним компонентом (зіставний аспект)

Анотація. Вивчення мови в тісному зв'язку зі світоглядом людини, з її практичною і розумовою діяльністю викликає в наш час неабиякий інтерес для лінгвістів. Прикмети та забобони, будучи унікальною частиною пареміологічного фонду мови, характеризуються особливим культурно-прагматичним потенціалом. Вони тісно пов'язані з духовною і матеріальною культурою етносу, його історією, звичаями і традиціями, особливостями світосприйняття. Надзвичайно важливими для виявлення та збереження рис національної ідентичності є дослідження, присвячені різним аспектам традиційної духовної культури, зокрема прикметам та забобонам. У статті зроблено спробу проаналізувати перські та українські прикмети та забобони із соматичним компонентом загальною кількістю 43 та 34 одиниці, з огляду на прогностичну функцію, яку вони виконують. У роботі подано порівняльний аналіз 77 перських і українських забобонів із соматичним компонентом, вибраних із різних джерел, зокрема книг і статей перською та українською мовами. Охарактеризовано роль і значення ключових мотиваторів семантики прогнозу в перських та українських народних

прикметах і забобонах із соматичним компонентом. Проведено порівняльний аналіз малих жанрових одиниць, виявлено їх спільні та відмінні риси. Дослідження перських та українських прикмет і забобонів із соматичним компонентом призводить до висновку, що всі мовні одиниці можна поділити на два класи: обличчя з його партонімами та кінцівки. Близько 64% прикмет і забобонів мають ідентичний зміст соматичного

компоненту в перській та українській лінгвокультурах. Прогностична функція соматичних забобонів тісно пов'язана з бінарною семіотичною опозицією право-ліво, яка відіграє значну роль у формуванні перських та українських прикмет і забобонів із соматичним компонентом.

Ключові слова: прогноз, передбачення, забобон, прикмета, соматичний компонент, лінгвокультура.