



On the Pragmatic Thought of Gabelentz from the Address Words of *Chinesische Grammatik*

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ABSTRACT

Chinesische Grammatik is a book about Chinese grammar compiled by Hans Georg von der Gabelentz, in the 19th century. It is also a textbook for teaching Chinese as a second language. Among them, “weft” is a comprehensive system, which contains his pragmatic thought beyond the times. The study of appellations not only shows Hans Georg von der Gabelentz’s pragmatic thought, but also reflects his idea that the cultivation of learners’ language ability should be the overall goal in Chinese teaching and the role of culture in cross-cultural communication. And the advanced educational concept of learning to use.

1. Introduction

Chinesische Grammatik, a famous German sinologist, was published and published in 1881. The Chinese version was translated by Mr. Yao Xiaoping in 2015, which has aroused the attention and research of Chinese scholars^[1]Li Wuwei, published in the 5th issue of Chinese Language in 2017, said in the article “From German Hans Georg von der Gabelentz < Chinese >(1881) to the late Qing Dynasty, Chinese and Japanese Chinese classics >— the mirror image of the modern history of Chinese grammar between the East and the West” that “*Chinesische Grammatik*” absorbed the essence of many European scholars’ Chinese grammar research. As a result of the collection of academic strengths,

but also the Chinese grammar of the master .”^[2]Mr. Yao Xiaoping (2018) proposed that the focus of the study of the book should be “the presenters of the grammatical thought of” the longitude and weft of Chinese, that is, whether it can enlighten the study of Chinese grammar today, or how much value it has for reference .”^[4]Therefore, when we study the *Chinesische Grammatik*, that is, with the purpose of excavating its practical significance, we find that the era of Hans Georg von der Gabelentz life is still a subject of linguistics. Although there is no pragmatics, the appellations in the *Chinesische Grammatik*, especially in its comprehensive system, clearly reflect his transcendental pragmatic thoughts.^[3]

As we all know, Chinese is a mature language, which can be fully reflected in its lexical system. Chinese has

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abundant appellation words (or appellations), and they also construct the appellation culture with Chinese characteristics. Appellation is closely related to context. What kind of appellation (or appellation) to choose under what context is related to the success or failure of communication, so it is an externalized pragmatic ability that Chinese people attach great importance to from ancient times to the present? The main frame is the analysis system and the integrated system. Although appellation words also have specific and detailed narration in the analysis system, what is really connected with his pragmatic thought is in the comprehensive system.

The task is to “explain the phenomena in a language according to the internal connections and diverse meanings of various phenomena”, while “dimension” is “integrated system”, that is, “second system”. The task is to point out what means a language has to achieve its own purpose. (ibid.) He further pointed out that in Chinese grammar teaching, “how to prove the difference between specific words belonging to this category and how to teach students how to use the word: why sometimes use the word, sometimes use the word” (ibid.) and “also explore the understanding of language, that is, how to understand what you hear or read, which idioms are possible to express the same idea, and why choose this rather than that expression.” (ibid.) That is, Hans Georg von der Gabelentz listed “analysis system” as ontology, Mainly speaking lexical; “Integrated System” is actually a teaching book that uses Chinese as a foreign language. Although he claims, “without considering phonetics or philology, Chinese grammar is actually syntax, It can only be understood as syntax, But in fact, This part of his compilation is like Li Zuofeng’s “The Ending Auxiliary < Chinese >”, which is about syntax, But it’s mostly about “lexis”^[6]. That way, still in favor of lexical. Therefore, in the integrated system, which belongs to the application system of foreign language teaching, it is natural for appellations to highlight the pragmatic ideas contained in Hans Georg von der Gabelentz.

In the comprehensive system of “*Chinesische Grammatik*”, we focus on the first chapter “Part of speech construction” and the fifth chapter “Pronoun” in the first chapter^[5].

(1) In terms of noun appellations, Hans Georg von der Gabelentz points out that “it is necessary to address other people’s milk names on the premise that they are close to each other and difficult to speak to outsiders. It is a sign of modesty to call yourself a milk name instead of a first-person pronoun.” “Self-proclaimed in his nickname is a particularly modest expression.”

(2) “It is customary to use the title of the book or academic name when entering school, and to use the official

name after starting an official career. Nicknamed “name” or “mixed name, mixed number, belong to the lower level of speech.”

(3) “To grant a person a word, or an elegant name, means to declare that person an adult. When a man was twenty years old, he had to wear adult clothes and wear a male hat called a crown. Girls sometimes pick up words when they are engaged. The custom of taking words is only popular in the upper layer of Chinese society. For this reason, people choose a disyllabic expression, which is usually related to their title, and has a certain connection with the king’s affairs, including some expectation of adulthood. Or reflect personal temperament. In oral communication, official writing and books, this name is often used alone, referring to a person, such as Zhong Ni, Confucius.”

(4) In describing other names, he considered that “other names or names are self-titled names that some people use after entering office or marriage.”

(5) In the eyes of Hans Georg von der Gabelentz, “Zi” can also be used as a title, “The son was the fourth rank of nobility in ancient times, Maybe it’s worth the honor, And the usage is extended. Sometimes it just works, Sir, My husband; Later, Confucius’ disciples also used it to call their teachers; Or call each other, To replace the second person pronoun, You, Sir, you; Sometimes as a homonym, Attached to the name.” In classical language, Of equal status, Used to call ‘son’ (you, (a) Mr. Ángel (France); The honorific name for a married woman is Madame, (Mrs); For the high, suitable address such as “Wang”, “Jun”.

(6) In the Book of Songs, the use of the word’s name has been expanded. ‘s name’ is not only used as the last name of the parent, that is, ‘s surname’, but also seems to have the meaning of a respectable name, used with the name of a relative. Similar usage also includes attaching the name “meng ke, mencius.”

(7) In the aspect of pronoun appellations, Hans Georg von der Gabelentz, who is good at discriminating synonyms, found that “‘give’, which can be used in all cases, seems to be more modest than ‘I’ and ‘I’”. “Yu” should be synonymous with “Yu”, but not as often as the latter.”^[8] A fool or a fool is the most humble expression. “The History of Montsuan”

(8) To steal is to steal in private. The author often uses this word to mean self-deprecation, meaning me: to steal suspicion. The Preface of “Tai Chi Tu Shuo “Ben”, the original meaning: at first, originally. In the official document, the use of this word is as follows: used with the level name, title, refers to me (subject case, with case, object case); used as possessive pronoun: mine, ours. For example, “Minister”.

(9) “True second-person pronouns are used only for casual utterances at the level of intimacy: one can be unfaithful to you if one can not bear such a thing as you. (Mencius with all his heart).”

(10) Under the foot under the foot under the foot under the foot under the foot. In the epistolary style, the word is often used as the “second person”

(11) “Other expressions for you and your excellency are: ‘Master’ (Sir, Confucius), ‘Old Man’, ‘Sir’, ‘Old Man’.”

(12) “Taboo” is also used as a kind of appellation, “Taboo” (fear, euphemism), Especially to avoid the holy name : ‘taboo’, The fear of saying or writing a holy name; ‘Off the hook’, refers to the use of holy names lightly; ‘taboo’, Avoiding the use of the emperor’s name; ‘Saint taboo’, The name itself. A dead parent, With the eldest son, this is also called taboo, engraved in the ancestral temple of the wooden card, that is, spiritual card, when offering sacrifices. “Out of respect, no direct use of the words contained in the name of the emperor’s milk, Instead, add or subtract one or more strokes, or replace it with another word, Or create a variant.”

In this section, Hans Georg von der Gabelentz also discussed the address related to the emperor:

(13) “To the Emperor, he shall be called ‘Your Majesty’, ‘Your Majesty’, ‘Your Majesty’; and to the full, ‘Master’.” “Address the founding emperor, generally using posthumous title”.

(14) “In the Han Dynasty, in 163 BC, two names were used to call the emperor: the year number, which was chosen by the emperor, and could be changed in particular in the year of disaster. The year number is always a disyllabic word, mostly auspicious, or with some intention, such as the policy program. The temple number is the name used when the emperor was included in the forefathers’ throne. Temple signs are sometimes disyllabic and sometimes polysyllabic; the last word often repeats ‘emperor’, ‘sect’. The last word is “emperor”.

(15) “A minister is a self-proclaimed official in the face of a monarch”; “I am the self-proclaimed prince in ancient times”. “But ‘oligarchs’, ‘oligarchs’ means, respectively, ‘our monarchs, our monarchs’, which are used by ministers of one country in relation to monarchs or ministers of another .”

It is not difficult to see from the above, Hans Georg von der Gabelentz is very familiar with Chinese appellations, covering name, family, number, word, taboo and modesty and honorific. Although his expression has the suspicion of confusing appellation and address, and does not classify and enumerate according to the Chinese custom from big to small, he also tells the appellation word from the

cultural angle to be clear, detailed, chic. In this section, it is also very easy to see his two pragmatic elements:

First, the use of predicates is restricted by contextual factors. Context is one of the core concepts of pragmatics, which generally refers to the specific environment in which language forms appear. Context is divided into linguistic context and non-linguistic context, the former mainly refers to the context or before and after sentence, while the latter is closely related to the communicative situation, topic, situation and the identity and relationship between the two parties. Nonverbal context plays a great role in communication, and it is also a typical influencing factor of pragmatic competence. Therefore, it is very important in foreign language teaching and cross-cultural communication. It is pointed out that the use of milk names to address each other and the use of real second-person pronouns must be intimate; the use of scientific names in school and official names as predicates; “foot” is equivalent to “you” in letters. And the emperor’s unique address problem, all show that Hans Georg von der Gabelentz has noticed that the pragmatic concept of context must be taken into account in the use of Chinese appellations.

Second, the use of predicates should conform to the principle of politeness. The derivation and development of appellations are the result of pragmatics, and their use should be in line with the principles of pragmatics^[7]. However, in practical communication, it is found that this principle does not solve all the problems encountered in conversation well^[9]. As a result, in 1983 Lich (Leech) put forward the principle of politeness, which is often regarded as an amendment and supplement to the principle of cooperation. It contains six criteria: (1) appropriateness: try to let others suffer less; try to benefit others more. (2) Generosity: try to benefit less; try to lose more. (3) The principle of praise: to minimize the belittling of others; to praise others as much as possible. (4) The principle of modesty: praise yourself as little as possible; belittle yourself as much as possible. (5) The principle of unanimity: to minimize differences between the two sides; to maximize consistency between the two sides. (6) Principle of sympathy: minimize the antipathy of both sides; maximize the sympathy of both sides.

Hans Georg von der Gabelentz’s research on appellations in ancient Chinese obviously has the shadow of politeness principle. For example, the context we analyzed earlier, especially when he pointed out that addressing each other should be clear about different contexts, and then choose appellations with different functions, which shows that Hans Georg von der Gabelentz has realized that the use of appellations should be appropriate; In his

narration of nouns and pronoun appellations, he repeatedly mentioned how to call himself modest and how to face respect, which is what we often call modesty and respect^[10].

For example, “‘Fool’ or ‘Fool’ is the humblest expression.” “The expressions of “You” and “Your Excellency” are: ‘Master’ (Mr. Confucius), ‘Old Master Q’, ‘Boss’, ‘Mr.’, ‘Old Mr.’.” In fact, it is the praise criterion in politeness principle. (maxim of approbation) and maxim of modesty in Chinese vocabulary system.

In a word, it can be seen from the comprehensive system of appellations in *Chinesische Grammatik* that as early as the 19th century, Hans Georg von der Gabelentz had a pragmatic foresight: the use of appellations should be combined with context and conform to the principle of politeness, and Hans Georg von der Gabelentz seemed to vaguely realize that in foreign language (or second language) teaching, it is necessary to pay attention to cultivating students’ ability to communicate properly in the target language, and this ability can best reflect learners’ pragmatic ability. Hans Georg von der Gabelentz pragmatic thought highlights the height of his thinking, which is trans-epoch, and may have a certain influence on the birth of pragmatics in later generations.

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