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КУЛЬТУРНЫЕ ФОНОВЫЕ ЗНАНИЯ О НАЦИОНАЛЬНОМ ХАРАКТЕРЕ КАЗАХОВ И АНГЛИЧАН

В представленной статье автор рассматривает такие понятия как трусость, глупость, работа и лень, которые описаны фразеологизмами, пословицами и поговорками английского и казахского языков; анализирует национальный характер английского и казахского народа с лингвокультурной точки зрения и приходит к выводу, что национальный характер англичан охватывает такие понятия как "сдержанность и самоконтроль", "самообладание" "материальное благополучие", в то время как для казахов "гостеприимство", "сдержанность" и "щедрость" являются основными особенностями национального менталитета.

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The author considers such concepts as cowardice, stupidity, work, and laziness which are described with phraseological units and proverbs, sayings from the English and Kazakh languages, analyses the national character of the English and Kazakh people from linguo-cultural point of view, and concludes that the national character of Englishmen covers such concepts as “restraint and self-checking”, “self-control”, “material well-being”, where for the Kazakhs “hospitality”, “restraint”, and “generosity” are the main features of the national mentality.

Key words and phrases: national character; background knowledge; stereotypical representations; phraseological units and proverbs; sayings of English and Kazakh languages.

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CULTURAL BACKGROUND KNOWLEDGE ABOUT NATIONAL CHARACTER OF THE KAZAKH AND ENGLISH PEOPLE

The role of background knowledge for linguo-cultural study is obvious, and meanwhile not all its kinds have been described so far. So knowledge of pre-informative character has not been studied yet. According to L. K. Latyshev [8], such knowledge of pre-informative character imparts the extra linguistic knowledge of ethnographic, historical, geographical plans used at perception and interpretation of texts. Pre-informative knowledge presents information of national character of those representatives or other ethnics, and also about features of their communicative behavior in a dialogue situation. For more adequate participation in the process of intercultural communication, i.e. in a culturally determined process of exchange of information it is necessary to study the linguistic identity, national mentality, and national character [12, c. 136]. At the heart of national character, the stereotypical representations are extended in ordinary consciousness about psychological properties of cultures of different people, and Kasyanova considers these stereotypic representations as a social archetype. To her mind, at the heart of national ethnic character some set of subjects or ideas are connected with an intensively painted scale of feelings or emotions in the consciousness of each carrier of certain culture («sentimentality»). Occurrence of any of these subjects in consciousness actuates all scale of feelings connected with it which, in turn, is an impulse to more or less typical action. This unit, «a principle of a denominator of the person», consisting of a chain «a subject – action» for the first time, we will call the concept «a social archetype» [5, c. 32].

The social archetype is the system of ethnic stereotypes generated on the basis of ethnic installations of any ethnics. It represents socially and ethnically conditioned image of a certain ethnic generality. Formation of a social archetype is influenced by not only a natural and geographical landscape, but also by social and geographical conditions, and by the type of economic activity. The national mentalities, one of which displays a national character, are invariants of a basic variant – a social archetype. Existence of distinctions in national characters is explained by distinctions as they are formed in inadequate conditions of residing of ethnics engaged in various economic activity. So, the conditions of Kazakhs and Englishmen residing in a socially-ecological niche are inadequate (steppe and island), the type of their economic activity also does not coincide (nomadic animal industries – Kazakhs, navigation, a settled way of life – Englishmen). The internal structure of ethnics (ethnic stratification), and also stratification division of a society (Kazakh and English) are inadequate. So, if in English ethnic society there are estates such as nobility estate (peers, dukes, lords, squire, military men, merchant, and peasantry), then in Kazakh linguo-cultural community three estates are allocated: tore (aristocrat), kozha (owner), karataban (poor). Stratification division in societies is also inadequate. In English society, according to H. J. Eysenck [15, p. 35], the following public groups are allocated:

1) the higher professionals (persons occupying the higher state posts, scientific and university professors), owners of the large enterprises;
2) professionals of less high level (engineers, lawyers);
3) employees and professionals of low level (bookkeepers, nurses);
4) qualified workers;
5) owners of small enterprises;
6) semi-qualified workers;
7) non-qualified employees.

In the Republic of Kazakhstan such microstructures of a society are allocated as:

1) the higher professionals (persons occupying the higher state posts, owners of the large enterprises);
2) the professional groups connected with specialized and institutionalized activity;
3) groups by interests (youth groupings);
4) declassed elements of a society.

All of them – residing conditions, type of economic activity, features of ethnic structure and stratification of societies promoted formation of a special mentality; the national character of representatives of the Kazakh and English ethnics.
Discrepancy of national characters is connected with the obligation that national character of the people developed on the basis of the value system and valuable orientations accepted in culture of this or that ethnos. According to B. P. Vysheslavtsev, national character «will represent a set of major ways of regulation of activity and the dialogue which has developed on the basis of society values system, created by the nation. These values are stored in national character» [2, c. 114].

One of the major values shown in national character of English people is restraint and self-checking, which impose restriction on free display of emotions, both negative, and positive. Ability to constrain and supervise the emotions describes, according to D. G. Ishankulova, the concept “Englishness” [4, c. 261].

Such language facts which say that words emotional and effusive, demonstrative, excitable have negative connotations in the English language testify that emotional restraint and control are appreciated in English society, while an adjective dispassionate is estimated positively.

Restraint characterizes various sides of behavior and a way of life of Englishmen that is reflected in such words as: reserve; restrain; moderation; temperateness; control; distance; modesty; temperance; demureness; guardness; low profile; reticence; self-control; sobriety; wrap; self-containment; chasteness; demurety; stand-off [9].

The phraseological expression keep stiff upper lip testifies restraint as major communicative value which often shows stiffness, arrogance of Englishmen and has a negative connotation. However, as the dictionaries testify, the given phraseological unit means ability to keep calm, not to show feelings in difficult and unpleasant situations [10, c. 188]: «A quality of remaining calm and not letting other people see what you are really feeling in a difficult or unpleasant situation» – Through all these tragedies he kept a stiff upper lip. British people are taught to keep a stiff upper lip and show no emotion. We will give some examples showing how this character trait of Englishmen is reflected in phraseological units of language and in proverbs, sayings: when angry, count a hundred; A fool’s tongue runs before his wit; A soft answer turns away wrath; Anger and haste hinder good counsel; he knows much who knows how to hold his tongue; Keep your mouth shut and your ears open; Many words hurt more than swords; stiff upper lip; silence is golden; Brevity is the soul of wit: first think; then speak, still waters run deep [10].

In the English language there is no word “hohotat” (to laugh selflessly), thus there are words meaning other versions of laughter: chuckle, giggle, cackle, which designate conscious and controllable actions.

Modern Englishmen consider self-control as a main advantage of human character. The words “be able to control yourself” express the motto of this nation best. The better the person is able to be self-controlled, the more worthy he is.

In pleasure and in grief, at success and failure the person should remain imperceptible. And this line of mentality also finds reflexivity in language. For example, iron will, an iron hand, the iron curtain, to keep one’s shirt on, keep a firm hand on, and pocket one’s pride [9; 17].

The Kazakh society also appreciates restraint and the raised emotionality while aspiration to chatter is discouraged. The quiet, counterbalanced character is shown in observance «salmagylyq – seriousness» to display «auyr minez – balanced nature».

According to D. Kishibekov [7, 6; 86], the Kazakh national character displays such basic traits as restraint, hospitality, generosity. Let’s compare representation of feature of this character trait in an art context and in proverbs, sayings, and also in phraseological units: sabyr tubi sary altyn – patience is a plaster for all sores, qanagat qaryn toygizar – enough is as good as a feast, undemegen yidei baleden qatylady – a close mouth catches no flies, omir degen zhazgyturgy zhana bul, bugin tuman, erten bolma kol zharyk, umitti bop tez kutilip ketuge, shydamdy bol salqyn qamnen qarys alyp – life is like summer; Today is foggy, and tomorrow is light. Do not give up hope, be patient and take everything easy [6].

The character trait of Englishmen is an aspiration to reach material well-being. To be rich is a morally-ethical standard, accepted in English society; therefore, the acquisition of money is a positive indicator in many proverbs and sayings: money begets money; money has no smell, money is a good servant but a bad master, and much will have more.

However, Englishmen do not show unrestrained avidity to money: they condemn those who are not able to manage money: a fool and his money are soon parted, a miserly father makes a prodigal son, his money burns a hole in his pocket, a penny saved is a penny gained, money is pleasant for having, a heavy purse makes a light heart, a light purse is a heavy curse, a light purse makes a heavy heart. At the same time, money and wealth brings only grief, insomnia, and worries: a great fortune is a great slavery; money often unmakes the men who make it; muck and money go together.

In the Kazakh language consciousness there are still negative valuable orientation concerning riches – Bailyk murat emes, kedeilik uyat emes – wealth is not a target, poverty is not a shame; Aczy gyzyk bolsa da baidein ali solslen – let rich’s son talk even he is illiterate; Bai balasi-balpan, zharly balasi – zhalpan – rich’s son is clumsy, poor’s son is generous; Zhana baigyan zhayynin da tanimtas – newly rich man will forget his close people; Aksha da bir aqsan su da bir – money as water, they do not hold in hands; Tengeli zherde tendik zhok – there, where money, tamshidan – sea is made of drops; bai bolsan zharlygindi, zharly bolsan, baiyylgindi aitpa – if you are rich, do not
Englishmen are characterized as businessmen. Persistence is characteristic for English business. Englishmen show aggressiveness, are characterized by professionalism, punctuality, occupy a specific position in the course of business negotiations. Also, these features of the business style are reflected in the phraseology of the English language: punctuality is the politeness of Kings, put out one’s heart into something, put somebody right, rake in the money, rat race, sit pretty, etc. Ability to control yourself and rigidity in a business position is adopted by modern businessmen. By no accident, for example, the calque «zhelensaya ledy — the iron lady» is borrowed from Russian. Compare its use in a sit pretty.

The distinctive features of the English national character are rationality and suspension (warning and weighing). The evaluation of phraseological units with these components is shown in the fact that people tend to have an impact through the threat. Threatening a person seeks to influence through the threat. Threatening a person seeks to intimidate, stating the danger by sending a signal of danger: opportunity makes the thief, an open door man tempt a saint; realizes threat — the promise: to rattle sabers, woe betide you, all over, it’s all over for you, black looks (He got black looks from his mother when he arrived late: There is a penalty for deliberate misuse; trespassing will be prosecuted; obstructing the door can be dangerous; anyone interfering with the driver of this bus will be prosecuted; tow-away area [9; 18].

The prevention assumes that the person informs about other unpleasant consequences: nothing seek, nothing find. Many sayings contain cautions: not to be a bed of roses, it’s no go, have got another think coming; that cock will not fight (Earlier in England there were customs «cockfights»). Now they are forbidden, but the image of fighting cocks has remained in language, in the meaning: this trick won’t work, he cracks the shell, he who would catch fish must not mind getting wet, he that will eat the kernel must crack the nut, and he that would eat fruit must climb the tree [9; 10].

In phraseological units the devil-symbol of a temptation pushes the person to make bad acts: better the devil you know, than the devil you do not know.

Preventions recommend showing discretion and precaution: prevention is better than cure; one cannot be too careful; safety first; Bacchus has drowned more men than Neptune; believe not what you hear and only half of what you see. Preventions also contain advice: cheapest is the dearest, counsel is no command; desperate diseases must have desperate remedies [17].

The prevention in the Kazakh proverbs and phraseological units does not contain threat, but it realizes an advice: ortaq oğizden onasha bıçaq artıq — a single calf is better than a common bull; atyn chakys bolsa, bul daniñen pyrag, qatynin zhagq bolsa bul daniñen shyrqag — if you have a good horse, it is your racer, if you have a good wife, she is your life light; siyir saugan sholdemes — he who has a cow will never be thirsty; esek mingen enfirmin miner — there is light when studying and there is dark when lazing.
respect is sweet; korikti tonyn özine, tatti asyn ozege – a nice coat is yours, a delicious meal is for somebody; zhayau qonaq uyiquaidi – a guest on foot is going to have a night at yours; qonagyq sozbhen toiyzyz almas i – a guest cannot be full with just words; qonagyq suimegen balasyn uradi, ya uvyn sypyradi – she who does not like guests will hit her child or sweep the floor when having guests; qonaq kelse – qut, qaraqshiy kelse – zhit – a guest is wealth, a burglar is distress; ozi qonaq bolip kormegen, qonakyq syali da bilmeidi – he who has not been a guest himself cannot respect his guests; qonaq iesi meyirli otrysa, qonaq konididi otryadi – a guest’s mood depends on the person who is having him; qutty qonaq kelse – tatti tamak – a good guest comes when having a good meal; qonaq qoidan da zhuas – a guest is more modest than a sheep, qondaq – a special meal for a guest; qonaqkade – a present for a guest; qonaqyn atqardi – greeting guests with respect; qonaqzhal adam – a man who likes having guests [6; 11].

The following feature is a guideline. This feature of reflection is included in the following phraseological units: earn an honest penny, earn one’s salt, have one’s work cut out, be doing nothing we learn to do ill; business before pleasure; he is lifeless that is faultless; he that would eat the fruit must climb the tree; he who would eat the nut must first crack the shell; he who would search for pearls must dive below [9].

The ethnocentric sense of figurative expressions of work is reduced to ensure that one does not sit back, to achieve certain results with their work. It is necessary to work honestly; work against time; work body and soul; work hand in hand; work one’s fingers to the bone, work one’s guts out; work one’s heart out; work one’s socks off.

In English society there is a negative attitude to loafers and idlers, who do not wish to work: idle folks lack no excuses rusts the mind; never put off till tomorrow what you can (do) today; they must hunger in winter that will not work in summer; to live from hand to mouth. In Kazakh society the positive relation to work is also shown and laziness is condemned. The one who works, deserves encouragement and respect, reaches riches. Compare: enbek etsen – emergence – more work more fruits; enbegi bir toisys – let a man feel full; eksen egin, ishersin tejin – work hard and you will see results; goly qimyadagannya azy qimyldar – hands are busy so the mouth will be full; enbegin qarai onbegi – more labor so more prosperity; enbek et de midet – show your work and then boast; ne eksen, sony orarsyn – you will harvest what you grow; enbek erikke žhetkizer, erlik elidikke žhetkizer – brevity comes with hard work, peace comes with brevity; enbek shiratady, omir uryetedi – you will be stronger with labor, and learn more with life; ketpen shauip olgem zhoq, kentmarshylyq korgem zhoq – there is no death and lack of wealth in working more; enbek etsen erinei, toyady qarnyn tilenbey – nothing seeks, nothing finds; enbek et de maqtan, oynap kul de shattan – all work and no play make Jack a dull boy; enbekker bolmasa nesyp tura ma? – nothing to be got without pains; erinshek egishiden elgezek masakshi ozqyi – a smart ploughman is better than a lazy ploughman; erinshektin erteni tausylmas – lazy man’s tomorrows will never finish; uyi zhyrtq tamshy zheidi, zhalqau tantyk qamshy zheidi – a house with holes will be filled with rain drops; a lazy man will be filled with blows, zhalqaudin sory – bailygy – a lazy man’s grief is his wealth; zhalqau bayinas, suganak semirmises – a lazy man will never be rich, a mean man will never be full [6; 11].

In phraseological units of the Kazakh people there is the same positive orientation in relation to work and the confidence is expressed that one will support the person: enbegi zhandy – to become prosperous; enbegi qaitty – to have results from work; enbegin saudy – to have good wealth after work; enbek kun qoidy – to promote after work, it is necessary to accustom the child to work from childhood – enbekke baulidi – to teach to work, the wish expresses that the person reaped the fruits of his work: enbeginnin rahatyn kor – see the results of your work, enbek rahatty bolsyn – satisfy from work, at the same time, in relation to those who sell work, on the one hand, there is a negative expression about them (enbegin saudy – to sell work). On the other hand, it is said that the person, selling his work, makes a living on the expense of work. Compare: »Baqpen asqan paishadan, mimen asqan qara artyq – a smart slave is better than a wealthy king; saqalyn satqan kariden, enbegin satqan balaartyq – a boy selling his work is better than an old man selling his white beard« [11, c. 98].

Labour in Kazakh and English societies is connected with the type of household activity, which is carried out by these or those people in a certain ecological niche. So, in phraseological units, proverbs and sayings of Kazakh and English people the images are shown connected with household supervision over people, nature and pets, which are generated in the course of social-cultural experience and accumulation in frameworks of the social-ecological landscape of any ethnics. In English society, phraseological units connected with hunting, agriculture, fishing, a seamanship, industry, and in Kazakh society – there are images connected with: tort tulik – cattle (pets, and also with subjects of a nomadic life and agriculture). Compare, in English: that’s a horse of another color, the best fish swim near the bottom, such carpenters, such ships, the rotten apple injures its neighbors, they must hunger in winter who will not work in summer, to bring grist to somebody’s mill, to buy a pig in a poke, to call off the dogs, to live from hand to mouth. In Kazakh society: egindikti kuq saur, kuq suarsan zuq saur – a field is watered by autumn a lot; kurish arkasynda kurmek su isher – due to the rice watering, grass can be watered too; ketpen shauip olgem zhok, kentmarshylyq korgem zhoq – there is no death and lack of wealth in working more; mal osirsen mol osir, keneitedi peyilindi – you will be more satisfied with a lot there is no death and lack of wealth in working more; ketpen shauip olgem zhoq, kemtarshylyq korgem zhoq – there is no death and lack of wealth in working more; enbekkas aqqa, enbecen atqardi – a guest is wealth, a burglar is distress; ozi qonaq bolip kormegen, qonakyq syali da bilmeidi – he who has not been a guest himself cannot respect his guests; qonaq iesi meyirli otrysa, qonaq konididi otryadi – a guest’s mood depends on the person who is having him; qutty qonaq kelse – tatti tamak – a good guest comes when having a good meal; qonaq qoidan da zhuas – a guest is more modest than a sheep, qondaq – a special meal for a guest; qonaqkade – a present for a guest; qonaqyn atqardi – treating guests with respect; qonaqzhal adam – a man who likes having guests [6; 11].

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In English social-cultural community privacy is appreciated, keeping distance from the interlocutor. Englishmen do not allow the interlocutor close proximity. The personal territory is inviolable, and therefore, it is necessary to keep another person at a distance. Therefore, in the English language there are a lot of phraseological units which have a sema “space”: to keep one’s distance; to keep somebody at a distance; out of distance from; to keep somebody in his place [13, c. 188].

In Kazakh linguo-cultural community, on the contrary, the concept of own space is not allocated. In the English language the space is considered as protection, for example: east or west – home is best; my house is my castle; sweep before your own door; there is a place for everything, and everything in its place; there is no place like home [9; 10].

The comparative analysis of background knowledge of person’s moral qualities, such as cowardice, stupidity shows affinity and adequacy of valuable orientations of Kazakh and English people. Cowardice: it is considered as a negative moral quality, characterizing the behavior of a person who appears not to do acts corresponding to moral requirements because of inability to overcome fear before «natural or public forces». The concept «cowardice» in the English language has a national marking as it transfers outlook philosophy of Englishmen.

The concept «cowardice» in English has a national marking, and it conveys the philosophy of the English worldview. ‘The cowardice’ – it is like a sudden manifestation of fear in the case of a collision with otherworldly powers such as ghosts, which in the English beliefs live in strange castles. There are also phraseological units designating a state, bordering with death: scared and stiff; white as a sheet, pale as death [18].

Occurrence of phraseological units reflecting representation about cowardice is connected with historical traditions. For example, the English phraseological unit fly a white feather is connected with representation of reception of a white feather from a tail of a fighting cock. A white feather from a tail of a cock is a sign of bad breed. Reception of a white feather means charge in cowardice.

The standard of fear in the English language is a hare and an ostrich: as timid as a hare, to hide one’s head in the sand. The comparison with aspen sheet shows extreme degree of fright: to shake like an aspen leaf.

In the Kazakh language conscious conception about cowardice is shown as fear in front of natural powers or darkness. Compare: qarangydan korku – to be afraid of darkness. The concept of fear of the given people is also connected with the representation about fear which is tested by a hare. In this case the concept «koyanzhurek» figuratively characterizes the cowardly person: «El boluga aldymen bilik kerek – one must have good knowledge, bir sozdi, bir auyzdy namys kerek – one must have unanimity, unified community. Zhalgyz gana okumen tenelmeisin – not to be limited by just knowledge. Alty auyz ayzan bolsa qoyan zhurek – that is a coward who lost honour» [14, 6, 56]; «Oz: kolenekesinen qorqatyn qoyan zhurek qorgaqtar qalshydamag tugil, qaňbaq bolyp ketse de meill – Let cowards blow away like tumbleweed if they shiver from their own shadow» [1, c. 208].

The concept «foolishness» in language consciousness of the Kazakh and English people is characterized as full or partial absence of mind. It is a question in this case of dullness (partial absence of mind). Dullness testifies that the person has limited intuition and is not able to think analytically. In the English language «foolishness» is reflected in such phraseological units as; to be penny-wise and pound-foolish; to be as in grain; somebody has a bungalow – got nothing upstairs; be a button short, to have a button; have a slow wit; cousin Betty; Tom fool; Simple Simon [9; 10].

In the Kazakh language the concept of «stupidity – aqymaqtyq» is also represented in such phraseological units and proverbs: aqymaqtyq aqylidan shainam zoq – no mind; aqylky kondym dene, aqymaqt qhendym deily – a wise man changes his mind, a fool never will; aqyl aydyz azaby kop – little knowledge is dangerous thing; aqyl aydyz ashay kop – a little pot is soon hot; aqymaqt aqylqan da oralatyn keyz bolady – fool may sometimes speak to the purpose [6].

In proverbs and sayings conceptions about foolishness are realized in the form of such signs of stupidity as «insufficiency of mind», «rashness of acts»: aqylky zoq adagga qansha aitstn da qombyadi – fools never know when they are well; aqylky ollangansa, aqymaqt sanga ketedi – a stupid person does not listen to advice and cautions; aqymaqt aitqan soz, aitqan qoleq aqyldyn ten – a silly person makes reckless acts; aqymaqt aitqan soz, aqylky zhatkan sumen ten, aqylqy aitqan soz kolga ustagan sumen ten – it is useless to tell something to a stupid person; arzymaka aqylmynz tauispa – a silly person is often lazy; aqymaqt bas eki aylygna tymyn bernes – a bad head does not give feet rest; aqylqy adam menmen keler, aqylkly adam kener keler – the silly person is boastful, selfish; aqymaqt aqylmynz as ishkenshe, aqylmynz tas koter – it is necessary to avoid dialogue with silly people, etc. [6; 11].

Thus, the analysis of phraseological and proverbial background knowledge in the Kazakh and English languages shows their inadequacy, diversities of representations, and valuable orientations of the people (positive and negative). Therefore, such regional knowledge promotes formation of new knowledge about a person while studying foreign language.

References
КУЛЬТУРНЫЕ ФОНОВЫЕ ЗНАНИЯ О НАЦИОНАЛЬНОМ ХАРАКТЕРЕ КАЗАХОВ И АНГЛИЧАН

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В представленной статье автор рассматривает такие понятия как трудоспособность, глупость, работа и лень, которые описаны фразеологизмами, пословицами и поговорками английского и казахского языков; анализирует национальный характер английского и казахского народа с лингвокультурной точки зрения и приходит к выводу, что национальный характер англичан охватывает такие понятия как «сдержанность и самоконтроль», «самообладание», «материальное благополучие», в то время как для казахов «гостеприимство», «сдержанность» и «щедрость» являются основными особенностями национального менталитета.

Ключевые слова и фразы: национальный характер; фоновые знания; стереотипные представления; фразеологизмы и пословицы; поговорки английского и казахского языков.

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Филологические науки

В данной статье рассматривается исторический аспект в изучении придаточных предложений с причинным значением, который позволяет охарактеризовать, выявить их структуру, союзы, вводимые данный тип придаточных предложений, выявить и сравнить способы употребления придаточных предложений с причинным значением.

Ключевые слова и фразы: подчинение; придаточные предложения с причинным значением; причинные союзы; структурно-семантические признаки; древневерхненемецкий период; средне-нововерхненемецкий период; ранне-нововерхненемецкий период.

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ИСТОРИЧЕСКИЙ АСПЕКТ В ИЗУЧЕНИИ ПРИДАТОЧНЫХ ПРЕДЛОЖЕНИЙ С ЧАСТИЧНЫМ ЗНАЧЕНИЕМ В СОВРЕМЕННОМ НЕМЕЦКОМ ЯЗЫКЕ

Придаточные предложения в немецком языке являются показательным примером упорядоченной аналитической структуры, которая формировавалась постепенно. Формирование структуры и семантики придаточных предложений с причинным значением происходило на протяжении определенного времени, историю которых разделили на периоды. Начальным этапом формирования придаточных предложений с причинным значением считается древневерхненемецкий период.


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