

XLIV раздзел (1 з 8 прыкладаў)

Зямны паморак непамысны, Ды захад сонца ясны, чысты. О, памажы ў зямной галечы Дастойна збыць век чалавечы. Аман [1, с.487]	Пусть на земле и грязь и чад, А все же солнца чист закат. Хочу я чистым быть, доколе Дано мне жить в земной юдоли. Аминь [2]
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Тут розніца праяўляецца ў відах падпарадкавальнай сувязі словазлучэнняў. Напрыклад, словазлучэнне «зямны паморак» будзе прыкладам дапасавання, а «на земле и грязь и чад» – кіравання. Таксама адрозніваецца правапіс формы малітвы «Аман» і «Аминь». У акультурных працах сустракаецца сцвярджэнне, што слова «аминь» мае егіпецкія карані – яно ўзыходзіць да імя паганскага бажаства сонца Амона, на старажытнаегіпецкай мове такое імя мела наступныя словаформы – Аман, Амана, Аману [3]. Ёсць верагоднасць, што Сёмуха ў перакладзе запазычыў гэтую форму слова са старажытнаегіпецкай мове.

Нягледзячы на ўсё гэта, Васіль Сёмуха ў беларускамоўным перакладзе і Саламон Апт з Наталіяй Ман – у рускамоўным правілі ўзор моўнага майстэрства і якасна адаптавалі твор Томаса Мана для рускамоўных і беларускамоўных чытачоў.

Літаратура

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Non-verbal communication in British and Chinese cultures

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Each country has its own idea of the norms and rules of non-verbal communication. Knowledge of features will help not only to avoid errors of perception, but also to make a favorable impression on the interlocutor. The

purpose of this work is to describe and compare the area of non-verbal behavior of the British and Chinese, which concerns the peculiarities of using the body in the process of communication.

A special role among the elements of non-verbal behavior is given to facial expressions. The face is the most important characteristic of a person's physical appearance. As for facial expressions, in British culture they are used very limitedly, which is a sign of good manners. The main concept that characterizes in general the style of non-verbal communication of the Chinese is the concept of "face", which means for a representative of Chinese culture the ability to maintain self-control, not to lose self-esteem. The characteristic features for Chinese non-verbal communication are due to the desire of the Chinese for harmony and "preservation of face", which allows to minimize conflicts in interpersonal relationships and harmonize them [1]. As for the smile of the British, in their communicative behavior a smile is an obligatory signal of politeness. They smile at strangers in the street, smile at their colleagues if they meet them in the corridor, they smile in the store, smile when they ask how to get somewhere. The British smile is an attribute.

Another feature of non-verbal behavior is eye contact. After all, the way one looks at a conversation has a certain effect on the character of the conversation. For example, a direct look among the British is a sign of attention and interest. To make the interlocutor understand that they hear and understand him, the British often do not nod their heads, but blink. Nevertheless, in England it is considered impolite to stare intently into the eyes of a person. Direct eye contact is not always well understood among the Chinese too. Historically, the Chinese do not look directly into the eyes of the interlocutor, especially if it is a person of higher rank or older.

As for the British gait, it is athletic, relaxed – head up, arms and legs move freely. The majority of the Chinese shuffle their feet.

Physical contact during communication is no less important. It is difficult to find a Chinese who would be calm about the touch of strangers and, moreover, foreigners. The fairer sex is especially sensitive in this regard – sometimes they have a physiological dislike for hugs, touches, kisses, pats on the back and other tactile signs of attention. As for the British and the opposite-sex touch to the arm, elbow, shoulder in British communication, it is possible. However, it is worth remembering that, in general, the British avoid physical contacts in communication [2].

The British rarely use even a handshake. It can be used when first meeting and saying goodbye. As for the Chinese, traditionally they did not usually shake hands when meeting, but recently it has become a practice for them. According

to many foreigners, they shake hands too long and softly. The Chinese consider a soft handshake to be a gesture of humility and respect. Moreover, when greeting or saying goodbye, expressing gratitude, the Chinese use the following gesture: one hand is placed on the clenched fist of the other hand at chest level. Taking or giving something to the interlocutor, whether it's a business card or a document, is customary in China with two hands. This is a stereotypical form of politeness.

Hand-holding among the British is an exceptionally strong signal of intimacy; use of this gesture by members of the same sex is allowed only for relatives. In China, it is quite permissible for people of the same sex to walk hand in hand – this is how they express deep friendship and trust, the British do not. British women and girls can walk hand in hand, men never.

Also, the distance that the interlocutors keep during communication shouldn't be ignored. The British welcome the average distance between speakers – 50–60 cm [2]. The zone of privacy is evident in their everyday life. While, for all their dislike of tactile contact with strangers, the concept of a queue is practically unknown to the Chinese. Usually, in this case, people simply form a huge crowd, disorderly in the eyes of an outsider. At the same time, they themselves find a certain order in this cluster.

Summarizing what has been said, let's emphasize what is typical for the British and Chinese styles of non-verbal communication: 1) limited use of gestures, 2) restrained use of emotions, facial expressions. Differences between cultures: 1) distance between interlocutors in China is less than in Britain, 2) different attitudes towards physical contact, especially between man and woman, man and man, 3) for the Chinese, hierarchy is very significant and they demonstrate it whenever possible, which is not typical for the British.

So, we should like to recall the words of a Russian linguist E. G. Kreidlin: “there is not a single facial expression, posture, or body position that had the same meaning in all cultures” [3].

Литература

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