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О «ЧАЕПИТИИ» В МЕЖКУЛЬТУРНОМ АСПЕКТЕ (НА МАТЕРИАЛЕ РУССКОГО И АНГЛИЙСКОГО ЯЗЫКОВ)

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Аннотация. Вступая в процесс межкультурного взаимодействия, участники общения зачастую сталкиваются с расхождениями, различиями и нетождественностью картин мира и менталитета, что становится причиной появления в языке лакун различного вида, ассоциативных лакун в частности. Применение диахронического подхода позволило описать процесс эволюции репрезентации семантической группы «чаепитие» лексическими средствами как русского, так и английского языка. Представленные интерпретационные подходы к раскрытию содержания феномена «чаепитие» в русскоязычной и англоязычной лингвокультурах позволили выявить и описать процесс семантических сдвигов в сторону расширения в структуре значения лексем-репрезентантов «чаепития» в английском языке, а также средства нейтрализации ассоциативных лакун как средствами русского, так и английского языка.

Ключевые слова: когнитивный феномен, лакунарность, семантическая группа, лингвокультурная общность, аксиологическая оценка.

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Original article

On "tea drinking" in the intercultural aspect (based on the material of the Russian and English languages)

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Abstract. Entering the process of intercultural interaction, participants often face discrepancies, differences and non-identity of worldviews and mentality, which causes the appearance of various types of lacunae in the language, associative lacunae in particular. The use of the diachronic approach made it possible to describe the process of evolution of the "tea drinking" semantic group's representation by lexical means of both Russian and English. The interpretive approaches presented in the article through which the disclosure of the "tea drinking" content in the Russian and English linguistic cultures is carried out made it possible to identify and describe the process of semantic shifts towards expanding the structure of the meaning of the lexemes-representatives of "tea drinking" in the English language, as well as the means of neutralizing associative lacunae by the means of Russian, as well as English.

Key words: cognitive phenomenon, lacunarity, semantic group, linguocultural community, axiological evaluation.

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Introduction

In modern linguistics, the problem of the relationship between language and culture, the description of linguistic consciousness as an independent cognitive phenomenon are still not fully resolved. The differences in languages and the linguistic picture of the world of different peoples are

the main reasons for the emergence of intercultural diversity in the interpretation of individual semantic groups. We are witnessing a modern large-scale phenomenon of mutual penetration of linguistic cultures, their permeability and influence on each other, which, within the framework of intercultural interaction, leads to a more distinct identification of the processes of linguistic lacunarity, associative lacunarity in particular.

To date, there is a wide variety of interpretive approaches to the disclosure of the concept of "lacuna", united by the point of view on the latter as a phenomenon of non-replacement of a word belonging to the system of one language by means of another due to the lack of linguistic correspondences [13, p. 298]. In domestic science, this concept became popular in the 70s of the last century in connection with the disclosure of the essence of the gap through the prism of the concepts of incompleteness or, on the contrary, the redundancy of the experience of a linguocultural community [9, p. 15; 10, p. 189].

Domestic linguists put forward various classifications of lacunae – linguistic (further divided into linguistic and speech) and ethnographic [5], at the same time zero lacunae are distinguished (i.e. lexemes that are not reflected by means of another language when denoting everyday phenomena of an individual's life and people as a whole) [6, p. 80]. An example of the latter is a lexeme that is part of the semantic group "tea drinking" and has a pronounced Russian national specificity – "zavarka". The lexeme 'brew' and its part-of-speech derivatives function in English, denoting the process of brewing tea using tea leaves and boiling water, but there is no separate word form with the semantics of "strong tea drink" in the English-speaking culture (cf. Plesni nemnogo zavarki (coll.); Ne chay, a odnu zavarku nalil (coll.). To describe the degree of strength, the corresponding adjectives and intensifiers are used – 'strong/ weak / watery brew', 'too/ unbelievably/ strong/ weak brew').

Associative lacunae are determined by differences in subjective and axiological evaluations, represented by communicants belonging to different cultures, in relation to the subject of thought [3, p. 70; 11, p. 245–246].

Discussion

In the linguistic cultures under consideration, tea drinking quite often becomes the object of description. For Russian-speakers, tea drinking is a special philosophy of unity with family members, this is a time of deep reflection or small talk with guests and relatives. The great Russian classics resorted to tea drinking description, for example, A.S. Pushkin in "Eugene Onegin", constructing the era of the nobility and Russian life in fictional discourse, describes the important role of the tea tradition. M.Yu. Lermontov, in his novel "A Hero of Our Time", claims that tea and a cast-iron teapot are "the only consolation in traveling through the Caucasus". The phenomenon of tea drinking is described by L.N. Tolstoy in "War and Peace", by I.S. Turgenev in the novel "Fathers and Sons", as well as N.S. Leskov in "Nowhere". In Russian painting, one can see the bright canvases of V.M. Vasnetsov "Tea drinking in a tavern", B. Kustodiev "On the terrace. 1906" and "Moscow Tavern", K.A. Korovin "At the Tea Table", A. Gerasimov "Family Portrait", reflecting the atmosphere of comfort, warmth, representing the philosophy of unity and trust between the participants in the tea party.

The etymological insight allows us to establish the time of appearance and further rooting of the tradition of tea drinking in Russia that dates back to 1638, when the Mongol Khan sent tea as a gift to the Russian Tsar Mikhail Fedorovich. The appearance of Russian samovars also dates back to this time [2, c. 42]. The spectrum of tea representation means in Russian linguistic culture has evolved from several nominations for tea itself (chay, chvay, tsay) and samovar (samovar, samodur, samogrey, samovarets, samovarchik, samovarishka, samovarnitsa) [2, p. 42; 4, p. 580–581]. In some phraseological units, one can detect the degree of popularity and respect for tea – «Chay da sakhar!», «Chay i sakhar!», «Chay s sakharom!». In Russia, tea was politely and affectionately invited to eat: «Pozhaluysta, chay kushat!». The high initial cost of a meal with tea and tea as such is evidenced by the phraseological expressions fixed in the Russian language – «Po-kupetski chay p'yot, da ne po-kupetski rasplachivayetsya», «Nynche ne prosyat na vodku, a prosyat na chay». Subsequently, the price of tea decreased, which was reflected in the language – «Khlebtsa kupit' ne na chto, s gorya chayek popivayem!». Tea was drunk both at home and in public places, where they or-

dered "a couple of teas", which meant not two glasses or mugs, but two porcelain teapots, one with tea leaves, the other with boiling water. Thus, during the tea party, it was possible to have a sincere conversation, eat, maintain a friendly conversation and conclude a deal. It is this interpretation of tea drinking in Russian linguistic culture that is reflected in a number of euphemistic phraseological units – “drink tea together” (buy, sell something, conclude an obligation), “if to go for tea, there’s certain to be nothing good” (‘for tea’ in the meaning of taverns), “drink tea with gilding” (to drink tea with rum) [4, p. 580–581; 2, p. 43].

In linguoculturological literature, the possibility of interpreting the phenomenon of tea drinking and tea as a special dessert is expressed – tea should be strong, fragrant and in large quantities. Moreover, there should be sweets on the tea table. Tea in the Russian tradition is not customary to drink "empty". Tea drinking in Russia performs a functional purpose – to soothe away thirst and becoming a ground of spiritual kind it performs a hedonistic function – it turns into the basis for creating an atmosphere of communication and friendliness, an atmosphere of warmth and trust [8, p. 66–67].

In English linguistic culture, this concept has a different meaning. So, until the reign of Queen Victoria (1837–1903), tea did not even have the status of a national drink. Only in the second half of the XIX century tea became available not only for members of the royal family, but also for the mass population. Tea has become a fashionable drink, the tradition of “five o’clock” has survived to this day. The tea feast has acquired an etiquette tradition. Special rules were created for being at the table: “one can’t put a napkin on the table, one can’t sip tea from a cup”. With regard to English literature and painting, two basic thematic trends can be distinguished: tea and the tea ceremony are presented as a backdrop for beautiful landscapes and richly furnished interiors (this is evidenced by the paintings by G.G. Kilburne "Tea time", H.S. Tozer "Time for Tea", A. Lynch “Women taking tea”, which depict an amazing landscape and nature of the Victorian era) [7, p. 465–467], as well as that tea drinking also becomes the center of the development of twists in the stories and novels, serves as a discursive background for creating an idiosyncratically marked narration (for example, L. Carroll “Alice in Wonderland”).

According to modern lexicographic sources the nomination of tea drinking can be carried out by a number of lexemes in the English-speaking culture – tea party, tea time, tea fight, dish of tea, bun fight, tea drinking, muffin fight, to have refreshments, to have a fireside chat, to have a small talk, tea run, tea ceremony, to have someone over for tea [16; 1]. It should be emphasized that until recently, the teatime / tea time used to denote tea drinking or the usual time for tea drinking [15; 18]. However, at the present stage of language development it is characterized by the expansion of the meaning of this lexeme, which leads to the cutting off of the same "tea" in its nominative meaning – "meal time, dinner time": ‘the time in the afternoon or evening when people have a meal’ [14]. The analysis of the British National Corpus data revealed the dominance of the combinations ‘tea party’, ‘tea ceremony’, as well as the metaphorically reinterpreted ‘bun fight’ in contexts describing tea drinking [17], while presented above a number of potentially possible English lexical means for denoting tea drinking, which are allowed by the language norm and the dictionaries are not actualized by the participants of communication. After analyzing examples of the contextual implementation of this phenomenon in modern English-language literary discourse (on the example of novels and short stories by D. Tartt, J. Archer, K. Swan, E. Gilbert, R. Dahl, L. Weisberger, F. Neill), we also came to conclusion about the dominance of ‘tea party’, ‘teatime’, ‘to have some tea’, for instance: Lycobus. Of course. That was the tin doll’s name. Lycobus, who was naughty, and sassed her mother; Lycobus, who invited Adelaide’s dolls to a tea party, and served them only water and radishes [21, p. 611]; Leigh, relieved that she could finally do something tangible, took Emmy’s arm and helped her to her feet. ‘Come in, honey. Let’s go inside. I’ll make us some tea and you can tell me what happened’ [22, p. 187]; They want and expect acknowledgement and plaudits. I know that I will go home to find the detritus from teatime still on the table and be expected to deal with Fred when he wakes up, as he does almost every other night [19, p. 376]. At the same time, a fairly large number of contexts of introduction ‘to have someone over for tea’ in the meaning of ‘tea

drinking' were identified, for example: "She doesn't go out the way she once did", Platt was saying quietly. "None of these big dinners and events – maybe once a week she'll have someone over for tea, or go for dinner with a friend. But that's it" [20, p. 685].

Moreover, possible means of neutralizing associative lacunae when creating a context that describes tea drinking as a time for a confidential conversation have been established by introducing the combination 'to have a fireside chat with tea'. 'Tea' in this word combination is transformed from a drink that soothes away thirst into a source of understanding the position of the interlocutor, analysis and, perhaps, accepting his counterarguments, which leads to the elimination and leveling of the communicative failure: She also has a very informal style in meetings and openly solicits the opinions of her staff. Once she sat down with the employees to have tea with fireside chat [12, p. 16]. Lacunae appeared in the Russian language during the translation of such English phrases as: "tea o'clock" – "to set the time"/ "ustanavlivat' vremya", "tea" – "gossip, rumors"/ "spletni, slukhi", "to spill the tea" – "to gossip"/ "spletnichat", "to take tea with" – "to have a relationship with someone, to do business with someone"/ "imet' s kem-libo otnosheniya, vesti dela s kem-libo".

Conclusions

In the course of the study, we analyzed various approaches to describing the content and nature of the phenomenon of lacunarity, associative lacunarity in particular. The study of cases of tea drinking representation in the language national corpus showed the dominance of the combinations 'tea party', 'tea ceremony', as well as the metaphorically reinterpreted 'bun fight' in contexts describing tea drinking, while cases of discursive representation of the described phenomenon made it possible to conclude that 'tea party', 'tea time', 'to have some tea' stand out in terms of high frequency in comparison with the elements of the synonymic series fixed in lexicographic sources – 'tea party', 'tea time', 'tea fight', 'dish of tea', 'bun fight', 'tea drinking', 'muffin fight', 'to have refreshments', 'to have a fireside chat', 'to have a small talk', 'tea run', 'tea ceremony', 'to have someone over for tea'. Along with establishing the process of expanding the meaning of 'teatime', which leads to the cutting off of the seme "tea" in the nominative meaning of this lexeme, we managed to describe the lexical means of neutralizing the associative lacuna that arises when trying to convey the concept of "tea drinking" as a confidential conversation accompanied by tea ceremony.

In general, the description of interpretative approaches to the disclosure of the content and associations related to "tea drinking" in the Russian and English linguistic cultures contributes to a more complete understanding and systemic understanding of the national specifics of communication, and also helps to find possible ways to decode the complex relationship between language, thinking and culture.

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