

SECTION #5. LANGUAGE PICTURE OF THE WORLD: LINGUISTIC AND CULTURAL ASPECTS

5.1 THE INFLUENCE OF THE CHINESE CULTURE AND LANGUAGE ON THE EUROPEAN COMMUNITY

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***Abstract.** Modern world languages, with their specific features of sound, grammar and vocabulary, emerge as a product of long historical development, in the process of which they have undergone various changes due to various reasons. In most cases, under the internal laws of development, the greatest changes can be traced in the field of vocabulary, under the influence of external factors related to the historical destiny of the people, the native language speakers. Changes can affect all the aspects of language structure, but they work differently. The process of borrowing words is natural and inevitable, due to trade, scientific and cultural contacts between peoples. Every closed national culture usually loses in its development. However, this process proceeds with varying degrees of intensity. Language cannot exist outside the context of a language-centered culture. Unlike Slavic, Germanic and Romance languages, Chinese as a donor language does not play a significant role in replenishing the vocabulary of European languages. Recently, one source language has been actively used, it is English. Nevertheless, there are a number of borrowings from the Chinese language, which are several thematic groups, and their composition has been replenished. Their study is currently particularly relevant in connection with the processes of globalization. The article attempts to analyze the impact of the Chinese language and culture on the European society in general and English in particular. How do language and culture relate - these two most important attributes of a person and humanity? How do they interact? These are the basis of most cultural formations and communicative reality; they are all complex and very topical questions that the research is to answer.*

1. Introduction

Each culture determines the characteristics of a person in the society in which they live. The individual is obliged to share with other members of the same society this common culture, which in effect becomes the identity of the group. More and more linguists have argued for mutual influence between language and culture. As G. Zarate noted: "Today, everyone agrees that language, thinking and culture are inseparable and that their interaction requires a new approach in the study of these concepts." [Zarate 2003, 102].

Language is a system of vocal or graphic signs used for human communication, while culture includes almost all ways the life of the nation, including languages, imprints of the social life of humanity. Language and culture, being fundamentally interdependent, develop together through their history.

The culture of China had a great influence on the development of the culture of numerous neighboring peoples, as well as on a large number of the leading powers of the medieval world. Chinese culture has made a significant contribution to the development of world culture. Throughout the history of Chinese culture, each of the existing eras has left unique beauty, originality and diversity of values for posterity. What is more, China, along with India, Egypt and Mesopotamia, is the oldest civilization in the world, whose age exceeds 5 thousand years. The culture of China is distinguished by the richness of its material and spiritual values, which have not changed for thousands of years. Despite the influence from outside and conquest, the culture of China retained its uniqueness and originality.

Many of mankind's achievements are rooted in Chinese civilization. China became the birthplace of gunpowder and paper. It is from here that the Great Silk Road originates, which was a kind of connecting bridge between the East and West. It was used to bring paper, silk, gunpowder, precious stones, and oriental spices from China to Europe. The Great Silk Road played a huge role in the formation of the culture of China, since Buddhism, one of the main religions of Chinese civilization, came to China through it.

The Chinese philosophy has created an original idea of man and the world as consonant realities. Over the course of many centuries, Confucianism, Taoism and Buddhism gradually converged with each other, and each of the doctrines found its place in the Chinese system of religious syncretism.

Thus, harmony, the cult of ancestors, worldly wisdom and the search for the meaning of human existence simultaneously coexist in the basis of the modern philosophical and religious culture of China.

The greatest authority in the French enlightenment movement, Voltaire, was undoubtedly a follower of rationalism, a general in the army of atheists; he glorified the Chinese culture, considered it pre-biblical and extra-biblical culture. In China, he discovered a new moral and material world. He even believed that the human mind could not think of anything more majestic and beautiful than the culture of China.

In 1769, in his "Voyages d'un philosophe" Pierre Poivre said that if the laws of China had become the laws of all nations, the globe would have turned into a flourishing and brilliant world. In 1773, in his "System of Societies" Holbach developed the relationship between politics and morality and intensely praised China, taking it as the best political model. Leibniz in 1697 wrote the book "New China", where he defended the need for the development of cultural ties between the East and West, believing that in terms of practical philosophy, China is much superior to Europe. The evidence presented above leads us to the discovery of the historical fact that dialectical materialism is in fact interconnected with European philosophy of the 18th century, and European philosophy of the 18th century has a connection with the Chinese philosophy. In other words, the Chinese philosophy, having come to Europe, was directly reflected, on the one hand, in French materialist philosophy, and on the other, in German idealist dialectics.

2. Research Outcomes

For more than 5,000 years of historical development of all the nation-states of China, an indicator of the brilliant Chinese civilization and a single multinational state was the demonstration of amazing diligence and wisdom. Chinese civilization has a

unique extent, comprehensiveness and territoriality. In the course of a long-term development and evolution, for many years people have been diligently learning from other nations while retaining their positive and useful qualities. They also manifested their own strengths and abilities, contributing to human civilization. Relations and interdependence between different countries of the world have been constantly deepening recently. The joint efforts towards the development of all the countries of the world are being realized.

More and more people are given the opportunity to share the results of development, peace and stability actions around the world with a hope that their projects will receive a solid foundation and effective support, and the development of all countries of the world will become long lasting and sustainable. Therefore, China has consistently pursued a win-win strategy of openness, characterized by mutual benefit, upholding the unity of its own interests and the common interests of all humanity.

In striving for its own development, the country makes efforts to achieve a favorable interaction between its own development process and the development process of other countries, and also promotes the joint development of all countries and regions of the world. China sincerely hopes to achieve the goal of common prosperity and development by working hand in hand with other countries. Such an influence of Chinese culture and philosophy could not but arouse the interest of Europeans in the traditions, life and language of China.

According to A. Reformatsky there is not a single language on earth in which the vocabulary would be limited only to its original words. In every language there are also borrowed, foreign words. In different languages and at different periods of their development, the percentage of these “not their own” words varies. [9.139].

Today, English ranks first among the sources of new borrowings. Borrowings of Anglo-Americanisms are considered one of the most striking features of the modern development of languages, since they are actively involved in the process of linguistic borrowing, and it is these words that prevail in modern Chinese over other borrowings. A large number of lexical borrowings appear in the language to denote new realities or concepts. Foreign borrowings enrich and replenish the lexical composition of the language, since they either more accurately express the meanings of words, or correspond to the principle of language economy.

At present, the Chinese language has a significant number of Anglo-Americanisms in various areas of life. Anglo-Americanisms can be classified according to various criteria: by origin (source language), by form, by semantics (meaning) and by use [13]. The development of all languages occurs according to their internal objective laws.

However, there are also subjective extralinguistic factors, for example, contacts between countries that allow them to share their experience with each other, exchange various achievements in the field of economics, science and technology, cultural values, and thereby contribute to the emergence of the new borrowed vocabulary in the languages. Borrowing is widespread in the field of culture and entertainment. This situation facilitates the emergence of borrowings, in particular Anglicisms, in the Chinese language, and no administrative measures can influence their penetration into the language. In our opinion, in the near future, English will continue to occupy a leading position and retain the status of an international language.

Other reasons for the growth in the number of borrowings are the mass emigration of Chinese to the United States, Canada and Western European countries after the end of World War II and the formation of the PRC in 1949. The last two waves of infiltrations rose after the start of the PRC's "policy of reforms and openness to the outside world" accompanied by the mass sending of Chinese students, graduate students and scientists to Western countries for study and internships.

Furthermore, the same important are the ever-widening inter-ethnic, including linguistic, contacts against the backdrop of increasing globalization of the modern world, as well as interpenetration through the media, the Internet, advertising, business, tourism, student, scientific, technical, digital, cultural, sports and other exchanges.

The rise of China's influence on the international arena stimulated the development of Chinese cultural centers around the world since the mid-2000s. During last decade, the Confucius Institute expanded to 34 new countries with 116 new institutes. By the end of 2021, a total of 550 Confucius Institutes and 1,193 Confucius Classrooms were established in the world. The mission of the Confucius Institutes is to promote the understanding of China and Chinese culture around the world, and develop China's friendly relations with other countries. Education at the Confucius Institutes will be focused on the specifics of cooperation with China.

The above-mentioned political, economic, scientific and human factors brought Chinese words into the European languages. Borrowed words, accepted by the language, are used along with native words and act as ordinary, "neutral" words. But, while certain borrowings remain neologisms, they bear the imprint of unusualness, exoticism.

Since all borrowings from the Chinese language, which has only a hieroglyphic variant in the donor language, are written in the recipient language in Latin script, they are a priori already partially assimilated graphically. At the same time, about a third of all the words so far are made out of more than one graphic option. One of the main reasons for the graphic variability of borrowed Chinese words in English, French and other European languages is the use of different romanization systems when transcribing such borrowings.

However, the transition of Western countries to the Chinese romanized system of transcribed writing caused even more difficulties, since, firstly, these writing systems are very different from each other, and, secondly, they do not cover dialect borrowings. Ordinarily, graphic variability also appears as a product of the development of a word in the receiving language due to the indirect nature of borrowing, the phonetic features of the donor and recipient languages, as well as due to the distortion of the original form of the word during transcription and writing [1. 115]. But this does not apply to all borrowed phonetic features.

A bright example of this is the word *tea* which means the tea plant, its dried leaves and the drink obtained by pouring hot water on the dried leaves of the tea plant. The English word *tea* is believed to be derived from "t'e", i.e. tea in the Min Chinese dialect, which was spoken by the Chinese in the port of Xiamen, from where the first shipments of Chinese tea came to the UK. Another typical example of this discrepancy is the currency of China in the forms "yuan" and the abbreviation of the Chinese currency "CNY".

Many researchers claim that some Chinese words have become firmly established in the English language system and are not perceived as borrowed. However, upon closer examination, the foreign language origin of most of them is

easily detected. This phenomenon is due to many reasons. The entry of these units into the language occurred during the period of developed writing, which affected the preservation of the sound shell of the word.

For example, the word *ketchup* is thought by many a native Western word describing the product of Western civilization, although initially it was just the name of a variety of sauce popular in southern China.

There's a spot of ketchup on the tablecloth. (Eng)

Il est allergique au lactose, au gluten et au ketchup. (Fr)

De serveras varma och konsumeras med ketchup eller chutney, som mynta, koriander eller tamarind. (Swed)

Занадто багато кетчупу може зіпсувати картонлю фір. (Ukr)

We should note that there are two different assessments of the dynamics and statistics of the process of penetration of the Chinese language into English. One assessment is given by English researchers, the other by Chinese ones. The former believe that borrowings from Chinese into English are small in number and are limited exclusively to words mainly from the sphere of cooking, clothing, art, history and politics. However, such borrowings recorded by the Oxford English Dictionary total 259 words [Oxford English Dictionary 1989]. The Chinese language, as follows from the study of the array of this dictionary carried out in historiography, is the second largest among borrowings into English from East Asian languages. The first place, according to the materials of this dictionary, is taken by the Japanese language (366 words), the third - Korean (11 words). However, this array is predominantly passive, since most of these words are not known to the general population of the English-speaking world.

An analysis of not only academic dictionaries and scientific articles, but also the practice of actively using Chinese words in living English shows that in reality their number is lower and does not exceed 100 words. But even this figure does not mean that all Chinese words that have come into English are common and widely used in everyday speech [1. 96].

As examples of such borrowed original words and concepts that are used without perceiving them as borrowings from the Chinese language, researchers usually cite "kowitz" "to humiliate", "to make one crawl", "to be servile":

Emulating pre-Communist practices, younger doctors would kowitz three times before their elders to become disciples and learn directly from them. [4]

Somewhat more widely used is the verb "to shanghai", derived from the Chinese geographical name of the largest Chinese city of Shanghai, which has received in modern English the expansive meaning "to subdue one's will by deceit"

They specialized in drugging and robbing sailors, sometimes arranging for them to be shanghai'd aboard tramp boats.

Brady shanghai'd her into his Jaguar and roared off. (ibid.)

Anglo-Saxon researchers often emphasize that even over the 40-year period of the PRC's policy of reforms and openness to the outside world, little has changed in the issue of borrowing Chinese words into English, and Western researchers do not see the prospects for expanding this phenomenon. Characteristic in this sense is the title of one of the widely cited articles on this issue, which is called: "Why so little Chinese in English?" [5].

Researchers of this process in the PRC adhere to a different, or rather diametrically opposite, point of view. The latter polemicize this bilateral process of the

interpenetration of English and Chinese languages and, as a mirror reaction to at least 140 actively used English words recorded in Chinese and fixed in Chinese dictionaries, and an even greater number of abbreviations derived from English, seek not only to defend parity in this process, but also to become a leader in this peculiarly understandable linguistic race.

In their opinion, despite the fact that Chinese words make up a proportionally small part of borrowings into modern English, they call 1000-1300 units of such borrowings statistically supported.

Based on English-language sources, our selection of an array of Chinese loanwords that have become entrenched in English has shown that only about 100 words with Chinese roots have become entrenched in the recipient language. If we take into account, the previously representative array of 140 words and 284 abbreviations of English origin in Chinese [2. 17], then we can state with full confidence that the Chinese language has absorbed a significantly larger number of English words than the English language of Chinese. We should say that when analyzing the array of English borrowings into Chinese, we did not take into account the names of chemical elements, units of measurement in physics, drug names, derivatives of proper names, technical, computer, financial and other terms.

Similarly, we did not take into account those terms from the history, culture and art of China, which, according to Chinese researchers, must necessarily take root in the English language, but are only optionally used and only in specialized literature.

As for the ways of borrowing Chinese words into English, they are typical like for other languages: transliteration; semantic translation; mixed forms of borrowing. The brightest examples of these borrowing methods are as follows: phonetic borrowings: *Confucius, kungfu, gongfu, mahjong, sampan*; semantic borrowings: *acupuncture, chinaware, chopsticks, firecracker, silkworm*; mixed forms of borrowing: *tofu, Beijing opera, tung oil, maoist, suona horn*.

The word "*chin-chin*" in French dates back to the time of Napoleon III. Even in France, soldiers who made a trip to China under the emperor explained that the Chinese drank, exchanging chin-chin. In this case, they weren't actually saying "chin-chin" as it's pronounced in French, but "ching-ching" or "please."

If we systematize borrowings according to a semantic feature, we can state that the recipient language includes those words that reveal specific types or elements of objects and the objects, which are not used for designation in this language. Thus, the newly formed English (French, Dutch, etc.) words that entered it from the Chinese language can be divided into possible categories: plants, food, philosophy, politics.

Let's consider the features of the meaning and use of a few phytonyms borrowed from the Chinese language, their word-formation potential, the formation of phraseological units based on sinicisms. All these facts testify to the degree of assimilation of a foreign word in the language system. Phytonyms borrowed from the Chinese language have a different degree of assimilation in European languages: the highest degree of assimilation is for the word "tea", the lowest is for "lychee" and "mango" [3.98].

The thematic group of sinisms denoting plants is small. Most of the words entered it in the last few decades. They have different degree of adaptation in the European languages, it depends on the frequency of use of the word and the time of its borrowing. The words that are included in this group are mainly called fruit plants,

thus this group is closely related to the thematic group "food". The word *апельсин* loaned from Dutch *appelsien*, which, together with German *Apfelsine* comes from the French *pomme de Sine* and means *Chinese apple*. Orange was brought by the Portuguese from China in the 15th-16th centuries. This is an indirect borrowing, the Chinese is the second part of the word -sin, which comes from the name of the ancient Chinese dynasty, symbolizing China in many languages:

In Urzelina sind bis heute mehrere Villen erhalten, deren Bau im 19. Jahrhundert durch den Export von Apfelsinen finanziert wurde. (Ger.)

Voor die cocktail zijn twee appelsienen, een wortel en een stukje gember nodig. (Dutch)

Наша планета похожа на апельсин, кожура которого практически не прикреплена к сердцевине и способна двигаться. (Rus.)

Uzzini kāda ir kaloriju uzturvērtība (kcal), cik olbaltumvielas, proteīni, tauku saturs, un citi elementi šajā produktā. (Latv.)

Ginseng is the root of plants that has been used in traditional medicine over centuries.

Ginseng (Fr., Ger., Dutch, Swed.), Żeń-szeń (Pol.), женьшен (Bolg), женьшень (Rus., Ukr.)

Other phytonyms-sinisms (*star anise, kumquat, lychee, mango, chumiza*) have a low degree of mastering in European languages both in lexical and grammatical terms, some of them are absent in explanatory dictionaries, they have a weak derivational activity.

Ping-pong is also one of the Chinese borrowings which can be found everywhere. Nevertheless, the most probable hypothesis of this compound word would be an onomatopoeia derived from the sound of the ball which appeared in 1884 in the Far East, from "ping", sound of the impact of the ball against the racket, and "pong", noise rebound on the table. The term later became a registered trademark by John Jacques of Croydon.

According to some Western researchers, when Europeans and Americans began to widely use traditional Chinese dishes, the Chinese names of the latter simply "introduced" into the recipient languages [Cannon 1988], that is, into English and other European languages:

Pekin duck, bok choy, Chinese dumplings, chow fan, chow mein, chop suey, dim sum, soy sauce, spring rolls, wonton, etc. (Eng.)

Canard laqué, bok choy, dumplings chinois, chow fan, chow mein, chop suey, dim sum, sauce soja, nems, wonton, etc. (Fr.)

Качка по-пекінськи, бок-чой, китайські пельмені, чау-фан, чау-мейн, чоп-суй, дім-сам, соєвий соус, спринг-рол, вонтон тощо. (Ukr.)

These names are presented, however, in a somewhat distorted form, since, as a rule, such words are not the exact name of dishes, but only indicate the type of dish.

3. Conclusions

Summarizing the consideration of the structure and dynamics of the process of penetration of Chinese words into the European languages, we focus on the slow but steadily ongoing introduction and consolidation in the borrowings from the Chinese language in the form of words and set expressions. Further development of ties between Western countries and China will continue to lead to an unpredictable but inevitable

expansion of the array of such Chinese words and expressions on the European continent. If we compare the lexical content of this process in a historical retrospective with current trends, then it is noteworthy that it is the unfilled lexical and phraseological gaps that are the direction of attraction of new words, phrases and concepts.

Since the Chinese language and its dialects do not belong to the languages of the Indo-European family, they have nothing in common with them in the formation of word roots, inflections, etc. The culture of native speakers of Chinese and its dialects is very different from the culture of the West, most of the realities have no historical and cultural retrospective of points of contact, therefore it is often difficult to find any suitable equivalent in the language that receives the word, which necessitates direct phonetic borrowings.

For the most part, they retain a foreign appearance in pronunciation, only partially assimilate semantically, being strongly associated with the language of the source country.

Nevertheless, this process is no longer going at the same pace as over the previous two centuries, since the main historically and culturally demanded words and concepts gradually penetrated from the Chinese language into Germanic, Roman and Slavic languages and, despite their “foreignness” and phonetic unconventionality, organically entered into English, which in this complex process has shown its high versatility and susceptibility.

At the same time, the above assessments of the trends in this process do not at all exclude the possibility that new areas of multifaceted interaction between the Chinese and European societies are not able to surprise with new borrowings, when or if it is relevant and in demand.

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