

Interrelation of Language and Culture

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Abstract—The present article deals with the mutual influence of constituent components of language - culture interrelation. It also studies the revealing of the forms and principles of occurrence of cultural factors in the language and provides a short insight into the history and setting of the problem. The attitude of a human being towards reality phenomena as well as to the realization of time, quantity, gender, and case categories depend on the life style, daily routine, customs / traditions and mentality of the ethnos. The ways of defining common and distinguishing features of expressing the linguo- cultural factors in multi – system languages are investigated in the paper. It is stated in the research that cultural factors are reflected not only in the lexical and phraseological units of the language system, but also in its grammatical categories. Being a bearer and a transmitter of information, language is a specific means of realization of the culture. Accordingly, cultural factors are encoded and decoded in the language depending on the mentality and outlook of the ethnos. The mutual influence of language and culture occurs in communication process between the bearers of multi – system languages and evinces quite differently.

Index Terms—language, culture, anthropocentrism, linguo-culturology, mentality

I. INTRODUCTION

When you know a language you can speak and be understood by others who know that language. It means that you have the capacity to produce sounds that signify certain meanings and to understand or interpret the sounds produced by others. Everyone knows a language. Even a child is as proficient at speaking and understanding as its parents. The ability to carry out the simplest conversation requires profound knowledge that most speakers are unaware of this. This is as true of speakers of Japanese as of English, etc. Knowing a language means knowing what sounds are in that language and what sounds are not. This unconscious knowledge is revealed by the way speakers of one language pronounce words from another language. All of these factors tend the investigations to be carried out dealing with the interrelation of language and culture.

Teaching of language and culture in unison, or looking at the language from the prism of the culture, customs and traditions of the ethnos allows to throw light on a number of issues which emerge in the process of communication. In the context of language and culture there appear new theoretical approaches. At present three such approaches have been determined: study of the language in unison with the country, in which the language is spoken, ethnolinguistics and linguo-culturology (language and culture). It is also possible to add socio-linguistics, pragmatics, discourse analysis, anthropological linguistics, hermeneutics, semantic analysis and others (Guliyeva 2015, p.225). It should be noted that these directions closely interact with each other. Undoubtedly, it is impossible to claim that they have emerged and developed recently. It is clear that the birth of new directions in linguistics is connected with the demands of the present time and the success obtained in the linguistic studies during the last years. For instance, the anthropocentric approach to anthropological linguistics displayed its existence in different linguistic traditions, schools and trends. But the number of studies in this field increased at the beginning of XXI century, and as a result, a new and independent direction took shape. Anthropocentric approach to language draws the study of linguistics nearer to psychology, sociology, philosophy and culturology. Anthropocentrism is often apparent in the lexical system of the language and in coherent speech. Therefore, the anthropocentric principles were studied mostly in lexics and in various art texts. Anthropologists are concerned with language as an essential part of the culture and behavioral patterns of the people they study. The linguist would be unwise to ignore the fact that language functions within such patterns. One specific area of anthropological research that has particularly interested students of semantics is that of kinship, for the varied and intricate kinship relations of many societies are revealed in the equally intricate semantic patterns of the kinship terminology. The factor of human being, his habits, expression of the views of the people sharing the same territory and language have led to language diversity, as well as to the manner of thinking, diversity in the usage of language units and views of the speakers. Lately the scholars have discovered the traces of anthropocentrism in the grammatical categories as well. Diversity of grammatical categories in different languages, presence or absence of these categories in these languages are explained now not only with the language system. It becomes evident that these categories are also connected with anthropocentrism, linguo-culturology and ethnolinguistics.

The study of the ways of mutual influence of language and culture and the changes caused by their interrelation is of great importance nowadays. In addition, the impact of cultural phenomena on the grammatical system of the language and the reasons of the absence of some grammatical categories existing in the other language are the object of current studies. So, the consideration of linguo-cultural factors while conveying the material from one language into the other

necessitates the investigation of multi-system languages in the context of anthropocentric paradigm which is clearly presented in the article.

II. METHODOLOGY

The issues of language and culture have always been under close consideration of linguists. This problem as an idea was first raised by Grimm Brothers at the beginning of XIX century. It has such a tradition that Grimm was influenced to write his grammar in reaction to a critical 1815 review by Wilhelm von Schlegel of the first volume of a journal the Grimms published. Schlegel was not captivated by folk literature, and dismissed some adventurous etymologies that Jacob had proposed. He further declared that what was needed instead was close, disciplined analysis of older texts. Grimm took up the challenge, attending to the smallest details of German and their reflexes in related languages over time. He adopted an anti-prescriptivist stance, although, along with German Romantics in general, he maintained the earlier forms of a language gave unique access to its nature and to the culture of speakers (Thomas 2011, p.97). In the 60s-70s of XIX century in Russia the study was further developed mainly by F. Buslayev, A. N. Afanasyev and A. A. Potebnya. W. V. Humboldt's ideas concerning the issue were continued, studied and developed thoroughly in world linguistics. W. V. Humboldt made use of the historical concepts of Shelling and Hegel in explaining the uniqueness of the cultural spirit of different nations, existence of numerous quantity of languages. He seemed to take for granted that all languages share principles of organization. In 1822 he wrote a letter to W.Schlegel and declared: "My point of departure is that there really is something universal in grammar of all languages". Humboldt was most committed to investigating how languages differed; he underlines two of his most noted contributions: his studies in language typology, and his speculations about relatedness of language, thought and culture (Thomas 2011, p.92). According to him, national spirit and language are closely connected with each other. Consequently, national spirit includes all the complex of the mental ability and culture and the spiritual features of the nation. As for culture, it mostly displays itself in language. Language is the reality of culture and the view of the culture to the birth of mankind and to its ownself. W. V. Humboldt thought that languages are the creative production of peoples, each of them had their national form, they have become products of speech activity as a result of the creativity of nations (Rajabov 1987, p.82). F.M.Müller also stated the interrelation of language and culture. With his this point of view he became famous. He surveyed mid-nineteenth-century European philology as a "science of language." He declared that 'the science of language can declare itself completely independent of history' in the sense that, although language is deeply connected to the culture and history, still 'languages can be analyzed and classified on their own evidence... without any reference to the individuals, families, clans, tribes, nations, or races by whom they are or have been spoken' (Thomas 2011, p.108).

For the first time in the Russian linguistics F. I. Buslayev pointed out that there is a close and unbreakable relation between the history of the language and the history of the nation (Rajabov 1987, p. 100). According to him, language is the product of a man's thinking, and it reflects the whole life of the nation and its historical development. Furthermore, the language of the nation is closely connected with the religion of the nation, with its family and civil life conditions, language expresses the national colour, manner of national thinking and world outlook (Rajabov 1987, p. 100).

Linguo-culturology as a new direction in linguistics is studying different aspects of language and culture in unison. V. V. Borobev says that linguo-culturology has already become a new philological subject and direction. According to him, linguo-culturology studies selected and organized cultural values, live communicative processes, birth of speech and its comprehension, experience of the language bearer, his national mentality. "It gives the systemic description of "the linguistic panorama of the world", provides the implementation of the educative, didactic and intellectual objectives of teaching. Thus, linguo-culturology is a synthesizing complex research direction, which studies in action the interrelation of culture and language, their interaction, the communicative process formed of linguistic and non-linguistic contents reflecting it as a whole structural unit (Borobev 1999, p.33).

III. RESULTS AND ANALYSIS

Language relations are chiefly realized in social, economic, political and cultural contexts. In this process the integration of languages take place. Here dominant and non-dominant languages have equal impacts. Intercultural differences create differences in the means of expression of the thought, in the formation of communication and in the process of communication. The relation of the participants of communication to each other emerges on a different plane and in different forms. The means of language, which are used in connected speech, particularly the shades of meaning of words, are verbalized as a result of the impact of the culture on language. Therefore, for the disclosure of the cultural differences finally one is obliged to appeal to lexical units. Semantic shades, which penetrate into language under the impact of the cultural factor, obliges the translator to search for additional means for the transformation of the content. In the Russian sentence "Она открыла дверь" (She opened the door) the category of gender allows to express the idea that the door was opened by a female being. If a piece of fiction, speech, or discourse begins with such a sentence, it creates some difficulty for its translation into Azerbaijani. The Azerbaijani sentences "O, qapını açdı", "Qız qapını açdı", "O qadın qapını açdı" cannot be equivalents to the sentence in Russian, because in the first Azerbaijani sentence the personal pronoun "o" does not convey any information about the gender of the person, but the usage of "qız" in the second sentence and "qadın" in the third sentence solves the problem of gender. In the Russian sentence the information

concerning the gender of the subject (the door opened by a girl or woman) is not definite like in Azerbaijani. Of course, not depending on the form of expression, it is possible to convey the meaning intended by the author in Azerbaijani. As a result, the translator either adds a new shade of meaning to the context, or removes certain information from the process of communication. The fact that a person can use many varieties of language. It is possible to treat each variety as a different language. This is most plausible when the differences are essentially those of style, so it can not be easily determined exactly how many 'languages' there are or what their precise characteristics. In the case of diglossia it may seem easy enough to determine that there are two varieties of the language, the distinction between the two is not always completely clear and speakers often seem to use language that varying between the two. Instead of recognizing a host of different 'languages', a person may think about what is the linguistic ability of a native speaker. His choice of linguistic variety is considered to be relevant of context. The issues of code-switching, diglossia, dialect, sociolinguistics and stylistics fall into the (widely defined) area of semantics (Palmer 1976, p. 60). The interrelation of language and culture can also be observed in this case as well.

Mutual materialization of language and culture is realized in the process of communication. It is necessary to note that the notions of language, culture and communication have completely different definitions. Language has been defined differently by scientific schools, scholars at different times. They call it a means of communication, a means of expressing thoughts and ideas. All the types of communicative behaviour unequivocally confess that language serves for communication. "In all societies known to us, language is a process of communication" (Sepir 1993, p.56).

The Azerbaijani "ünsiyyət" and "kommunikasiya" are not completely equivalents in modern linguistics. Therefore, they both are being registered in the linguistic terminology of Azerbaijan and both of them are conveyed by "коммуникация" and "общение" in the Russian language. Communication is an act or process of conveying the information to men and other living beings. Many dictionaries and encyclopedias register five meanings of "culture", and the number of its definitions increase depending on these meanings. Culture is the aggregate of the achievements obtained by man in the process of production, in social and spiritual life. In this definition the word "achievements" does not fit this context from the point of view of culturology, because this word expresses only those which are successful. Culturology tries to be maximally objective and abstains from evaluation. Therefore, for culturology culture may be considered as the aggregate result of the activity of man in production, social and spiritual life of society.

In the English language the word "culture" has different definitions.

In the English language the definitions of such words as customs, *beliefs*, *the life style* are encountered all the time, if we take into account the words with close meanings and replacement by an explanation. The simultaneous manifestation of the language and culture is evident in the process of communication of the representatives of different nations, too. Lingo-culturology and in some close to it spheres the notion of "intercultural communication" is used. "Intercultural communication is the communicative act among the representatives of different national cultures, and it is the acquisition of an adequate understanding" (Vereshaqina 1990, p.22).

Traditionally, grammar is the field of general rules, but vocabulary deals with words, including their semantic structures. In grammar we have generalizing descriptive explanations, but vocabulary is engaged in special phenomena. The theory of grammar develops the linguistic theory concerning the part of descriptive linguistics. Definitions occupy a special place in the theoretical part of lexicography. They follow the words included into the dictionary. Definitions and explanations define the units of vocabulary. Theoretical issues not taken into consideration and remaining out of this sphere for a long time have begun to attract the attention now. The integrative description of the language on the level of grammar and vocabulary has led to such an inference that the degree of the study of each parameter of the language defines the degree of how much that lexicographic material has been studied and generalized. There is such a practice that the monolingual dictionaries provide the users with necessary grammatical information, too. This information should be conveyed through the dictionary with a certain succession. That is, in some dictionary articles certain inexactnesses are observed. In traditional lexicography selection of the initial grammatical form and determination of the borders of the paradigm refer to such kind of problems. It is possible to explain them with the examples of morphological categories.

It is a general view that "the pluralia tantum" names are used more than dominant-singular names from the point of view of their inclusion into dictionaries. It is known that a noun that appears only in the singular form, such as dirt, is known as singular tantum (Huseynzade 1973, p.83). This property is vividly expressed in the structure of Indo-European languages (mostly in German groups). In Azerbaijani there are no words which are used only in singular or in plural. "A part of nouns of our language are comprehended both as plural and singular. It is impossible to divide them into singular or plural out of the text. For instance, üzüm, tut, alma, gül, baliq, daş (grapes, mulberries, flowers, fish, stones) and other words of this kind denote both the whole and its parts. Many Azerbaijani nouns denote both singularity and plurality, that is, the separate units and wholeness of these units (Huseynzadə 1973, p. 98). Not all the Russian and English dictionaries mention the absence of the plural form of the noun. Pluralia tantum is a natural phenomenon that take place in the Indo-European languages; moreover, it is one of the important typological features in the majority of these languages. Historically the formation of this category is based on elliptic plurality. The term of elliptic plurality belongs to B. Delburk in linguistics. Then it was used by other authors. Elliptic plurality is the most ancient variant of the concrete calculation type. It is very often based on the maximal difference of elements that form the plurality. But the extended or surplus plurality is determined on the basis of minimal differences between the

elements. In this case each element is able to represent the whole plurality. Sometimes it is impossible to distinguish such an element. The “pluralia tantum” category is not obvious in languages based on the extended or surplus plurality (Lazarev 2010, p.16).

Thus, “pluralia tantum”, which is an important feature of the grammatical system, has to be adequately described for the transitory events in dictionaries. For instance, in Russian “будни” - pluralia tantum;” будни- “singular of будень. On the diachronic plane in Russian this form is dynamic (for instance, the word кресла is plural, the same can be said about взятки, etc.). It means that there has emerged a variation on synchronic plane.

IV. DISCUSSIONS

Words occupy a special place in the grammatical structure of quantity. In many languages words are included into dictionaries in singular, but in some Indio-European languages the information on the plurality of the grammatical quantity is expressed mostly in the word itself. The plural form of such words is included into dictionaries as an initial form. One may make such an inference from the above mentioned that plurality is moved to the forefront and it fulfills the organizatory function of the lexical-semantic variant of the word; it is used only with those words which have a plural form. In the Indio-European languages the words in the following thematic groups are in plural as the main units of dictionary:

-Words denoting the articles consisting of pairs. Russian: башмаки, боты, галоши, тапочки, чувяки, чулки, колготки ,брюки, коньки, лыжи, гантели,; English: stockings, dumbbells, slippers, trousers, skates; Spanish: las medias, las pesas, las zapatillas.

-Words naming human and animal organs consisting of a pair: Russian: легкие, гланды, бивни, жабры, бакенбарды; English: lungs, tonsils, tusks, side-whiskers, gills; Spanish: los pulmones, las amígdalas, las branquias.

-Words naming not the mechanical plurality, but the collective number as ethnonyms, nations, associations. Russian: турки, азербайджанцы, тальши, татары, грузины, кавказцы, инки, русские, евреи, папуасы; English: the British, the English, the Capanese; Spanish: los ingleses, los británicos, los caponeses;

-Names of some meals (the characteristic feature of these names is that in plural they denote the name of the meal, in singular its ingredients). Russian: пельмени, шпроты, голубцы, вареники, тефтели, блинчики, каперсы, галушки; English: sprats, meatballs, capers; Spanish: las albondigas, las alcaparras;

-Names denoting an abstract quality in singular, but in plural denoting collective nouns having certain quality. Russian: копченности, сладости; English: smoked foods, sweets, pickles; Spanish: los viveres curados al humo, los dulces, las salazones;

-Nouns in plural denoting the result of the activity: Russian: выработки, выкладки, посадки, расценки,; English: crops, diggings, investments; Spanish: los sembrados, las cavas, las inversiones;

-Nouns denoting the names of games and the pieces used while playing them. Russian: шашки, карты, нарды, кегли, кости, снежки; English: draughts, checkers, dice; Spanish: las cartas, los dados;

-Nouns denoting the names of musical and art works and those of their constituents. Russian: вариации, гаммы, куплеты, слова, стихи, строки, строфы; English: variations, verses, scales; Spanish: las variaciones, los versos, las gamas. (Lazarev 2010, p.22).

The names which are included into the mentioned thematic groups in Azerbaijani are used both in singular and plural. Grammatical categories are expressed by different grammatical means. For instance, plurality in Azerbaijani is expressed by adding the endings *-lar* or *-lər* to nouns. These endings form the nuclear of the quantitative functional-semantic field. This field has other constituents that refer to different levels.

Thus, it becomes evident that it requires deep studies for revealing the reasons of the birth of the means of grammatical categories, their dependence on the certain extra-linguistic factors in different languages and at the same time in languages belonging to different systems. So, one of the ways of solution of this problem is the conduction of studies in the context of language and culture, as well as in the intercultural context.

V. CONCLUSION

The interrelation between language and culture possesses cognitive-pragmatic nature. Fulfilling the functions of a culture bearer and transmitter, language is considered as a means of realization of communication between the representatives of the same or different ethnos. In the process of communication the transformations of culture via the language devices occur. Accordingly, culture plays a specific role in naming the objects of reality which are closely connected with the culture and routine of the ethnos. Therefore, alongside with direct definition, such names contain additional information about the culture, daily routine and life style of the ethnos.

As for phraseological units, they are formed as a result of secondary nomination caused by the attitude of the ethnos towards the phenomena, processes and objects. There exist no equivalents of phraseological units denoting direct specific cultural attitude of the ethnos; consequently, their transformations into the other language require additional explanations and descriptions. In addition, the research shows that various grammatical categories also possess culture related peculiarities. In the process of comparative analytical translation from languages containing or missing this or that grammatical category, the omission of meaning or formation of new seme in the target language takes place. The

initiator of these processes is culture of the ethnos and its attitude towards phenomena and events. So, cultural factors have great impact on the formation of grammatical categories existing in the language, and the distinction between grammatical categories of multi-system languages are directly connected with linguo - cultural factors. Thus, language reveals national mentality and becomes the product and integral part of culture.

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