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LANGUAGE, COMMUNICATION AND WORLDVIEW

In this presentation we will try to focus on certain linguistic features of agglutinative languages as compared to English with regard to the so-called "extralinguistic reality" relying on previous data by both sociolinguistic and psycholinguistic research, but also on certain philosophical thoughts related to language. In order to reach our objective we are going to focus on two well-known linguistic phenomena, language fiction and linguistic image, which, although studied since the beginning of the previous millennium, remain unbeaten paths in linguistics. Their study reveals information about certain etymological roots and, first and foremost, aims at helping linguists to know better the above-mentioned languages and use the respective characteristics of the grammatical structures, but also, aims at helping translators in their difficult task of transmitting the different works not only as regards the rendering of the text from one language to another but also cutting through the dark tunnels of the history linking the different cultures.

We will support our stance by giving examples of phraseological, idiomatic and syntactic phrases which properly express history and culture, therefore the inheritance of the national mentality of different nations and linguistic communities.

Keywords: language fiction, syntax, agglutinative, Turkish, Indo-European, Albanian.

We consider it useful to give a review of the theoretical background on which the present article is based. In the beginning of the 20th century Ferdinand de Saussure laid the foundations of modern linguistics in his posthumous work *Course in General Linguistics* (Saussure 2001: 67) in which he introduced two conceptual antinomies: the contradistinction between signifier and signified, and, language and speech. These concepts remain to our day the basis of linguistic studies.

The relationship between the signified and signifier is similar to that between two sides of a page; they cannot be separated though they are distinguishable. The sign which is composed of the signified and signifier corresponds to an extra linguistic referent, an object of the reality, as it happens in every sound or graphematic complex (stone, house, castle, dog-cat, church-mosque, etc.), the relationship between the signified and the signifier is arbitrary. Every signifier corresponds to
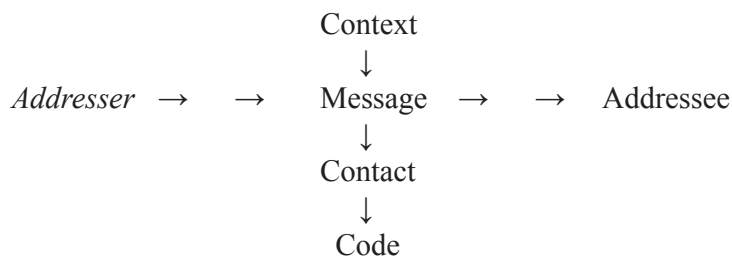
a signified and vice versa. We can say that the signifier is the sound or graphical means that has the meaning of whatever element. The sound or graphematic complex ''stone'' corresponds to the mental image that we have of the stone and which, on the other hand, also defines the signified.

The next relationship Saussure dwells on is that between language and speech, or language as a system and the act of speech. At the moment that an individual speaks he spreads speech acts but, in order to achieve that, he has to refer to language. Thus language is nothing more than the sum total of the speech acts that its users have produced or may produce by using it (the language). To put it short, every speaker needs language in order to express himself, whereas language needs its speakers for it to be a live language.

In 1920 Ludwig Wittgenstein (Wittgenstein 2008: 112) was articulating almost the same concepts in philosophical terms laying the foundations of what later came to be known as the Philosophy of Language. Both Wittgenstein and Saussure felt that language works precisely because it is connected neither to the individual speaker nor to the objective reality. To them it works thanks to the arbitrariness of the sign and the public nature of linguistic rules.

On the other hand we can say that from the ontological viewpoint language is situated between the individual speaker's psychology and the objective reality. Since language expresses the mental images of the speakers and at the same time manages to be as objective as reality itself, we would not be mistaken if we connect its essence to a third level, that of language being social.

The scheme of the communication process elaborated by the above-mentioned scholars gives all its elements; they can be defined as the addresser, the addressee, the message, the context, the contact, and the code.

$$
\begin{array}{c}
\text{Context} \\
\downarrow \\
\textit{Addresser} \rightarrow \quad \rightarrow \quad \text{Message} \rightarrow \quad \rightarrow \quad \text{Addressee} \\
\downarrow \\
\text{Contact} \\
\downarrow \\
\text{Code}
\end{array}
$$

The addresser and addressee are the two protagonists of communication. The addresser gives a message to the addressee; in order for this to be possible, the message needs the support of the context that the addressee can recognize and within which the message can be included. We are referring precisely to the extralinguistic referent without which we could not communicate. In other words, the extralinguistic enters the communication process as an inherent part of the context. The message presupposes the use of the code (system of rules) that must be known to

both addresser and addressee. In order for the communication to be successful we also need a contact, namely a physical or psychological channel through which the message can go through from the addresser to the addressee. All the above elements are necessary for the completion of communication. There is no communication without an addresser or an addressee, of a message that can be included in a context and that can be transmitted through a channel. The given messages are encoded and decoded. By message encoding we understand the operation of passing from the signified to the signifier, while by decoding we understand the passage from the signifier to the signified.

A well-known method in understanding the relationships between language and extralinguistic reality is introduced by the so-called Ogden and Richard's triangle (Aksan 1982: 43) In spite of the impressive spread (and manuals on general linguistics keep on showing the classical scheme of the triangle when discussing the sign's structure) and in spite of its undeniable merits, we don't consider it relevant to discuss it here, taking into account the numerous debates concerning the role of the inclusion of the referent (the object) of the sign as an unsubstitutable element of signification. This has the potential of undermining the abstractness of the linguistic sign, which was a very important discovery of Saussure's. This also is potentially risky because we might go back to a pre-Saussurean concept of language as a nomenclature (the list of names we use to refer to facts in the world), rather than the language being an autonomous, conventional and unmotivated structure.

After this comprehensive introduction let us focus on the main topics of our presentation: the well-known linguistic phenomena *language fiction* and *linguistic image*, whose research can be traced back to the beginning of the last millennium.

Although reality in our life is homogeneous and inseparable, we see that human beings, or society as a whole, have a tendency to dissolve and separate this homogeneous whole into *fragments (or pieces)*. Therefore we have the creation of innumerable words in a language.

People use a definite number of units which are ordered according to certain rules. And this results in the linguistic *summary*, by which we understand the sentence, which, in the *transformation* process can produce innumerable mixtures.

We will give summarily the examples of word-formation of two languages, the first one is Indo-European, the English language (he comes, he had come, he comes, he is coming, he will come), and the second one – Turkish, being the perhaps the best example of agglutinative languages (gel-di, gel-miş, gel-ir, gel-iyor, gel-ecek). Here are two more examples of sentence formation from the two languages:

Eng.	Tr.
the game ended nice,	oyun guzel bitti
the nice game ended,	guzel oyun bitti
ended the nice game,	bitti guzel oyun

Eng.	Tr.
the child is playing in the playground,	Çocuk oynuyor bahçede
the child in the playground is playing,	Çocuk bahçede oynuyor
in the playground the child is playing;	Bahçede çocuk oynuyor

Let us continue by giving examples of the so-called in Albanian "*prerje e realitetit*" in English, *division of the reality*; English has only *uncle* when naming both mother's and father's brother; Turkish has only one word (*yegen*), while English has two words for both genders (*niece* and *nephew*); Turkish uses the word *kardes* as a comprehensive word for both brother and sister, English has resuscitated the word *sibling*, which, as far as we know, is only present in the dictionaries as a scientific term and has not managed to be of everyday use.

Several words, expressions, idioms, and concepts that are used in different languages are nothing more than the most appropriate inheritance which, like the circles of a tree-trunk, best transmits the history, culture, the way of living, therefore the *linguistic image*. For every nation words that are related to family, like *father-mother-child*, etc.; words related to religion, like *God-destiny-Prophet*; words belonging to the legal-social field, like *guilt-law*; words belonging to domestic animals, like *chicken*, *ram-ewe*, *pig*, *cow*, *mule*, etc, are closely connected to the *linguistic image* and transmit various values in each and every language. This phenomenon or the obvious difficulties in transmitting ideas from one language to another make it difficult for the translators not only to translate works from one language to another but also to pass through the dark tunnels of history from one culture to another.

Example:

Koçum Can *domuz* eti yemez (Can brave as the ram, he does not eat pork),

If we translate it literally into another language, which means to a reader who has a different culture, this sentence would have a completely different meaning:

In German, for example, it would mean:

Can it is not much ok! because he does not eat pork, which is so delicious.

If we focus on the idioms of different languages which are the best example of the transmission of the linguistic image we will notice the high level of difficulty of transmitting.

What the Albanian language displays by an idiom such as *Burri kur jep fjalën ther djalën (When a man gives his word he must even sacrifice his own son)* very well shows that to Albanians not keeping the given word is equal to the murdering of their dearest person, which is an indication of the close connection between the individual to the society (and a very meticulous work is needed in order to find the equivalent meaning in another language). On the other hand the Turkish idiom *helal etmek* (forgive my sin) shows the close relationship of people to life after death, and

it can be deduced that meant that in the afterworld God forgives every mistake a man commits against God (sins) but what man owes to another man is fulfilled by the individual alone.

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