

Linguistic Culturology

Linguistic Culturology is a contemporary scholarly field integrating linguistics and the study of culture. Its history began in the first half of the 19th century with the works of the German linguist Wilhelm von Humboldt and continued with the consequent birth and development in Europe, the U.S.A. and other parts of the world of linguistic anthropology, semiotics, cultural studies, axiological linguistics, cognitive linguistics and other related fields.

Following the recent ongoing intensive research into many of the fundamental aspects of the complex relationship between language and culture, especially in Russia, the main object of study of linguistic culturology as a discipline in its own right has already come to be defined with sufficient clarity, particularly with regard to explicating culture in phrases, proverbs and other linguistic units. However, there is still a lot more to explore, both in terms of applying the already existing approaches to structural levels of language other than that of the word, phrase and proverb (paremia) as well as of suggesting and developing other original approaches for studying the cultural meanings of more extensive corpora of linguistic units and larger texts.

In recent years, a new term that is called "Linguistic Culturology" and it is a contemporary scholarly field integrating linguistics and the study of culture. Linguistic culturology shows the semantic of ethnic culture and language. Language is the products of the social life of the community and the factors of the composed of language, simultaneously it becomes culture. Chao (2004) stated that language is an independent subject, the cultural phenomenon as well. Language plays an important role in ethnic culture. In light of *Perspectives toward the Development of Linguistic Culturology*, "Linguistic Culturology" integrates society, history, geography, and culture to investigate the change of language (Chang, 2004, p. 50-59). The language change depends on social variation.

What is more, "Linguistic Culturology" associates with language to work on the effect of society and culture. In order to understand culture then, one needs to study the language from a cultural perception. Besides, Palmer (1936) notes that coordinating between the history of language and culture, and they can assist and arouse each other. Tan (2004), language is one of tool delivering message. People use language to communicate with each other. In another word, language can retain the message and pass into ethnic culture. Language is not only influenced by culture, but also reflects the culture. Actually, language occurs and changes due to the existence of society and development.

To know more about "Linguistic Culturology" we find the definition is just the semantic. The Whorf (1956, p. 134-59) study on the other hand, addressed important claims regarding comparing language ingredient with culture contents in the field of the second language teaching includes text, vocabulary, phraseology, pragmatics, values and so forth, then applies in adapt material and curriculum teaching.

Furthermore, when people connect with other cultures, they usually evaluate contiguous things through native cultures to comprehend. Instead, firstly, they have to take care of the existence of cultural difference, and to comprehend difference not to stand for inaccurate or unusual. Other than that, foreign students should comprehend the society, history and culture when they learn a new language. Just memorizing the vocabularies cannot fully comprehend the meanings (Chen, 2007, p. 168-170). Hence they can further attempt to realize the society and learn the culture meaning behind the differences.