



THE INFLUENCE OF CULTURE ON THE JAPANESE LANGUAGE

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Article history:	Abstract:
Received: 11 th November 2023 Accepted: 11 th December 2023 Published: 18 th January 2024	<p>This work analyses an actual aspect of the influence of culture on the Japanese language, the impact of Chinese writings to Japanese language. Besides, the article researches the reflection of Japanese culture in Japanese lexicography.</p> <p>Researchers of culture do not always take into account such an important component as language. It is often believed that language is just a shell in which certain thoughts and ideas are contained, and for a cultural scientist it is an auxiliary means for understanding culture. But almost two centuries ago, the great thinker Wilhelm von Humboldt wrote: "Language is closely intertwined with the spiritual development of mankind and accompanies it at every stage of its local progress or regression, reflecting every stage of culture". In the 20th century such prominent scientists as E. Sapir and N.S. wrote about language as the most important component of culture. Japanese scientists also point out this. Besides, the primary component of the culture of every nation is linguistic culture, which includes the use of language in certain spheres of life by certain people, peculiarities of views on language, linguistic pictures of the world, etc. Now this issue is being actively studied in science in different countries, including Uzbekistan.</p>

Keywords: linguistic culture, Westernism, "kanp", lexicography, Japanese exclusivity, linguoculturologists, "Fudoki", "Kojiki", "Manyoshu", hieroglyph, "Nihon-shoki", "nihonjinron", harmony, Westernization, etiquette system, speech etiquette.

INTRODUCTION

The question of Japanese linguistic culture is both developed and not developed. In Japan itself, a lot has been written about a number of its aspects (the dissimilarity between Japanese and Western linguistic culture, the Japanese picture of the world, the role of hieroglyphic writing in the life of the Japanese, the specifics of forms of politeness, the peculiarities of women's speech, etc.). Here and in Western countries there are also many publications about them. However, two problems must be taken into account. Firstly, as a rule, different aspects of Japanese linguistic culture are considered separately, independently of each other, there are few works of a generalizing nature, and in our country, in Japanese studies, after N. I. Conrad, N. A. Nevsky and other discoverers, narrow specialization prevailed. Secondly, and most importantly, much of what is being published now requires a critical attitude; This especially applies to Japanese works. In them, the authors often proceed from a priori theses, for example, about Japanese exclusivity, about the superiority of Japanese culture over Westernism. By this time, Japanese culture had long been separated from Chinese culture, and kango were used in Japan without any relation to China, as organic elements of their language,

convenient for the formation of new cultural vocabulary. They can serve more as material for the study of Japanese stereotypes of mass consciousness than as a scientific basis itself. One of the worst publications of this kind is to add facts to a priori theses that are interesting in themselves and require attention and explanation. Outside Japan, including in Uzbekistan, quite often these publications are treated uncritically. Therefore, it seems necessary to us, in addition to considering the linguoculturologists themselves.

THE MAIN FINDINGS AND RESULTS

Differences in linguistic behavior are clearly visible when different cultures collide. Japanese scientists complain about how difficult it is for them to do internships in the United States. At a meeting of an American department, it is impossible to understand who is the head, who is the professor, and who ordinary teacher. In Japan this is always considered important, and a person's rank is always obvious both in the use of forms of etiquette and even in non-verbal behavior. Another situation involves children who lived abroad during their father's service and then returned to Japan.

1. The impact of Chinese writings to Japanese language



The Japanese did not have a written language before they discovered Chinese characters. The first appearance of Chinese writings in Japan dates back to oldest surviving hieroglyph, written by a Japanese. By that time, obviously, there were already Japanese who knew how to write in Chinese. However, Japanese monuments proper are recorded in small numbers only for the 7th century, and the first large-sized monument, "Kojiki," (generally accepted date 712). By this time, the development of Chinese writing in Japan was largely completed. Along with hieroglyphs, the language also included their readings, which underwent phonetic transformations. A layer of vocabulary of Chinese origin, called "kanji", literally "Chinese words," was formed and then significantly developed. During the 8th century Several major monuments are already appearing, and in different genres at once. Multi-volume historical chronicles are being created –"Kojiki" and "Nihon-shoki" (which also includes, especially the first of them, mythology and folklore), geographical and at the same time business works and inventories "Fudoki", Shinto prayer books "Norito" and, finally, the poetic anthology "Manyoshu", which included 4516 poems. The fiction of that time was still only poetic, relying here on the traditions of the unwritten era. Neither there was no drama or prose in the usual sense yet (although the Kojiki includes legends and fairy tales). At this time, writing in Japan was purely hieroglyphic. Therefore, for most monuments (except for the Manyoshu), the question of what language they are written in is not easily resolved. For example, regarding the Kojiki, the range of opinions of researchers is very wide: some consider it a monument of the Chinese language, others a monument of the Japanese language, others attribute it to some intermediate formation, and still others distinguish different linguistic layers. A modern researcher comes to the conclusion: "The Kojiki text embodies the features of two languages, written in hieroglyphs, Japanese and Chinese, having different structures". The mastery of Chinese writing and vocabulary was part of the general cultural influence of China on Japan.

2. Reflection of Japanese culture in lexicography

It is assumed that the science of language in a particular country reflects some cultural ideas and stereotypes characteristic of that country. This is especially noticeable in those countries that, like Japan, independently developed their own linguistic tradition; We wrote about these issues in a number of publications. The specificity of approaches to language in Japan has been preserved to this day, and cultural stereotypes are reflected here to a large extent, as we have already seen in connection with works on "nihonjinron". Here we will look at another issue –

reflections specifics of cultural tradition in Japanese lexicography (compilation of dictionaries).

Lexicography in Japan has long roots (the first dictionaries appeared in the 9th century) and is very developed. If at first Japanese lexicography depended on Chinese models, according to which were interpreted not so much words as hieroglyphs, then even in later Middle Ages an original tradition was formed compilation of explanatory dictionaries. Contemporary Japanese theorist of lexicography Kunihiro Tetsuya provides a list of thirteen large and medium-sized dictionaries published in 1985-1995, the material of which he examines; Several other dictionaries are also used. Of course, among these dictionaries there are also reprints (including dictionaries, the first versions of which appeared in the 30-50s), but each of them was supplemented and corrected during the reprint.

3. Changes in the Japanese etiquette system

For a long time, Japanese forms of politeness were considered something of a feudal relic, after the Second World War there were many proposals to abolish these forms altogether. The reformers of the Japanese norm decided, however, to limit themselves to their streamlining and reduction. In 1952, the standards "kore karano keigo- これからのけいご" ("Forms of politeness from now on") were adopted. However, even these measures were only partially successful. Perhaps, of all the reforms of the first post-war years, it was in the field of reforming forms of politeness that the approved rules diverged to the greatest extent from reality. Of course, modern Japanese society is not so rigid hierarchical, like the class society of the Tokugawa era (XVII-XIX centuries), when the system of these forms was the richest and most complex. Nowadays, the functioning of this system is supported and social structure, and the same habit of highlighting one's own and strangers. Another feature of Japanese speech etiquette is the frequency of unfinished sentences. In Japanese, the end of a sentence clearly marked: it must end with a main predicate. However, in spontaneous speech (not in written texts) there is almost pain. Most of the sentences look torn. And that doesn't count impolite, often even the opposite. Often both interlocutors manage to switch roles in the same sentence: one of them stops and lets the other finish.

CONCLUSION

To conclude, a variety of Japanese authors agree on the general idea of the "harmony" of Japanese society and Japanese culture, including language. The concept of "nihonjinron", first of all, is opposed to the idea of the complete completion of Westernization of Japan and about the successful assimilation of the ideas of freedom, human rights, separation authorities, etc. At that time, it was still a question of contrasting Japanese



culture, first of all, with Chinese culture. But it was finally formed Japanese nationalist ideology in the Meiji era, when the problem of mastering Western values and realizing one's own became acute. P. Dale brings the formation of this ideology to an end Meiji era. In the era of Japanese militarism and the only colonial expansion in the history of Japan, nationalist ideology became a state ideology, receiving the expression in writings such as the official publication "Kokutai no hongi" ("The True Essence of the Political System") (1937), the author of which was Professor S. Hisamatsu, who was close to the ruling circles. In this essay, ideas about a special values of the Japanese language. Critics of these concepts in the West note that they are directed against Western ideas of democracy and individual freedom. Thus, some features of the Japanese lexicographical tradition are justified and deserve attention. And to one degree or another they reflect the properties of Japanese culture. Thus, the real features of the structure or functioning of the Japanese language have generated and continue to generate stereotypes mass consciousness, which can have a reverse impact on the language through the maintenance of norms and language policy; education ,language and culture.

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