

Interculturality and language.
vol. I.: *The Meaning as a Cultural Corollary*¹
red. Juan de Dios Luque Durán & Antonio Pamies Bertrán,
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This series is dedicated to the interculturality from the linguistic point of view. Its two first volumes contain some selected papers presented in the *II International Conference about Languages and Cultures in the World* (Granada, November, 2006).

Some of the papers in this first volume deal utterly with the relation language-culture, as the appealing conference of Ángel López García *Languages, Cultures or Civilization Alliances?* With such a provocative title, it is announced a very clear analysis of the theoretical bases in this kind of studies. After this paper, another brilliant article is offered by Gerd Wotjak *Some Reflections about Language and Culture*, which describes the problem nowadays very accurately.

A lot of papers are dedicated to show the dialectics between language and culture in very concrete aspects, as the *Oriental cultures*, very illustrative examples: China (papers by Zhang Zheng Quan; Juan José Ciruela Alférez; Lu Jia; and Li Mei Liu Liu), Japan (Francisco Javier Tablero) or Korea (Antonio J. Doménech del Río). From a contrastive point of view these ideas are completed by specific papers as the one by Luis Luque

¹ Seria wydawnicza *Interculturality and Language* (Interkulturowość i język) poświęcona jest interkulturowości w ujęciu językoznawczym. Dwa pierwsze tomy zawierają wybrane artykuły, które zaprezentowano jako referaty na *II International Conference about Languages and Cultures in the World*, która odbyła się w październiku 2006 r. w Granadzie. Na recenzowany tom pierwszy składają się prace poświęcone relacji język-kultura, w których podejmowane są zagadnienia zarówno o charakterze ogólnym, jak i szczegółowym. Dominuje problematyka z zakresu językoznawstwa konfrontatywnego, ze szczególnym uwzględnieniem frazeologii, paremiologii oraz badań nad metaforą.

Toro about the *Socio-cultural Parameters in the Lexical Equivalence* (Italian-Spanish), by Sündüz Östürk Kasar about the motivated cultural semantic discordances (Turkish-French) or the one by Antonio M. González Carrillo *Condition and Hypothesis. Linguistic and Cultural Considerations*.

The high productivity in the cultural motivation of the languages lexical-semantic design tends to be manifested particularly in the phraseology unities in a general sense (especially locutions and proverbs), hereby the importance of these investigations. The particular relevance of the phraseology is demonstrated in the conference *Idiom semantics from a cognitive perspective*, by Dmitrij Dobrovol'skij, as an alternative to the psychosomatic cognitivism which was predominant in this field since the theory of Lakoff & Johnson.

There is a collection of „empiric“ papers which supports this idea, as the one by Véselka Ángelova Nénkova (*Socio-cultural Factors for the Formation of Phraseologic Unities*). Many pairs of languages are examined from the contrastive-cultural point of view. The objective is to look for a descriptive pattern of the mechanisms that reflect and transmit the cultural legacy within figurative language, focusing in specific notional fields.

Some papers deal with woman's condition, as the papers by Isabel Alijo Jiménez and Náder Al Jallad in the Arabic phraseology, by Paula Santillán Grimm & Naima Ilhami about the compliments in Arabic dialects, by M^a Isabel González Rey, about the image of the masculine and feminine identity in the French phraseology, and by Antonio J. Doménech del Río about the feminine vision of the world in the Korean language.

The importance of the religion in the metaphors is also showed in same papers, as the one by Carmen Mellado Blanco about the biblical background of Spanish and German idioms and proverbs, by Nader Al Jallad about the ideological background of the Arabic phraseology, by Marta Kobiela about the paremiology of the festive calendar in Polish, by Yaroslava Ivchenko about the Devil's image in Russian, Ukranian, Belorussian and Polish paremiology and phraseology, by Julia Sevilla Muñoz about the festivity of Saint John opposing the Spanish and French paremiology, by Limei Liu Liu about the moral and philosophical values inherent in the Chinese paremiology and its (manipulated) adaptations by the earlier Spanish missionaries.

The metaphorical productivity of body parts is treated by Inés Olza Moreno, who studies the cognitive and psychometric bases of the Spanish

somatic metaphors, while José Manuel Pazos analyses the cultural bases of the German somatisms and M^a Antonella Sardelli compares the phraseologic somatisms of the arm in Italian and Spanish. Moreover, other works are added regarding different conceptual fields, as the parts of the house in the French and Spanish phraseology (Marina García Yelo), the bull metaphors in Slovene (Polonca Kocjančič), the image of foreigners in the Czech phraseology (Andrea Skorepova), the constant figuratives of the Chinese insults (Juan José Ciruela Alférez), the prejudices in the English phraseology about biomedicine (Cristina Bayón García), the image of the wisdom in the Chinese phraseology (Zhang Zheng Quan), the reflect of the Iraqi society in the Kurdish refrains (Lawin Muhsin Ismail) or the self-valuation of language in the Spanish proverbs (Elvira Manero Richard).

Together with the empirical and descriptive studies, other works are presented which develop the methodological bases for the elaboration of an „intercultural dictionary”, considered as a tool to register and describe – from the reality of the data and with a comparable and trans-linguistic method – the cultural connections between concepts transported through the linguistic inheritance. In this part, it is presented an important article by Juan de Dios Luque Durán (*The codification of the linguistic-cultural information in the inter-cultural dictionaries*) which restricts the field of study, specifies the goals and necessities of this new approach as well as the obstacles that may appear. Considering the theories of Dobrovól'skij & Piirainen, Antonio Pamies Bertrán discusses and exemplifies the limits and sub-classifications which the study of the cultural component requires in an inter-linguistic dictionary through the exhaustive study of a zoomorphic „cultureme” (*The language of the Owl*), with a great amount of inter-conceptual connexions between metaphors complexly interrelated. Lucía Luque Nadal (*Presupuestos teóricos y metodológicos para la redacción de la entrada 'sangre' en un diccionario intercultural*) analyses a somatism of great productivity within this epistemological proposal. She focuses on the problems of the wide polisemy which, even in the same language, some cultural symbols have, provoking thus serious problems in the work of the lexicographer.

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