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Could Languages of the same Language Families Reflect a Similar Culture?

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Abstract

When learning two languages of the same language family, one will realize quickly that there are similarities. But how deep are language and culture related? For long time the hypothesis that languages are responsible for cultural development was held to be true, later the opposite was assumed, and today it is maybe somewhere in between. With the help of Geert Hofstede's dimensions, comparing cultures on a continuum of nonverbal aspects, a connection between linguistic and intercultural communication can be drawn, giving another view on the relation between languages and cultures.

JEL-classification :   Z1, O50

Keywords: Culture, Language families, Intercultural Communication.

Zusammenfassung

„Sprachen der gleichen Sprachfamilie – Ein Spiegelbild gleicher kultureller Entwicklung?"

Spiegeln sich Kulturen in Sprachen wieder? Oder spiegeln sich Sprachen in Kulturen wieder? Sprachfamilien lassen erkennen, dass sich Sprachen ähneln, dass sie von einem gemeinsamen Ursprung abstammen. Ausgehend von der Hypothese, dass die kulturelle Entwicklung eines Landes maßgeblich von der Sprache abhängt, könnte man annehmen, dass Länder in denen die gleiche Sprache gesprochen wird eine ähnliche Kultur aufweisen. Mit Hilfe von Geert Hofstede's Kulturdimensionen wird eine Verbindung zwischen Linguistik und interkultureller Kommunikation gezogen, die eine erweiterte Sichtweise auf das Thema Kultur und Sprache geben soll.

JEL-Klassifikation: Z1, O50

Schlagworte: Kultur, Sprachfamilien, Interkulturelle Kommunikation.

1. Introduction

Languages are the tool for any higher communication. Of course, also animals communicate in some way; but human beings are able to express nearly everything through the use of words to describe a situation or state of being. A tiger coming back from hunting can only, obviously, express if it succeeded or not. But the tiger is not able to tell other tigers in the clan what happened and how it succeeded or failed. A human, on the other hand, is able to express the fear one had in the dark forest and stories about the hunting in the forests. So with the help of words, with the help of language, one is able to communicate more detailed information. But as one knows, there is not just one language but there are different languages in all the regions of the world. But how many languages can one find around the globe? Linguists are often quite hesitant to answer this question. "One can say that at a very conservative estimate some 4,000 languages are spoken today." (Comrie B. (1987). *The World's Major Languages of East and South-East Asia.*) It is so difficult to really count all the spoken languages exactly because, first, there are still today regions in the world that are insufficiently studied. So there are still languages that are not declared as being distinct language or are already thought to be one under another name. And perhaps there are also languages no one knows about, spoken only by a small group of people. In the internet one can even find suggestions that there are more than 6,000 languages spoken in the world.

A second problem is the difficulty to decide if related speech varieties are different languages or only different dialects of the same language. Mutual intelligibility is the criterion how one can distinguish if two languages are the same or not. So if two language varieties are mutually intelligible, they are different dialects of the same language and if not they are two different languages. A third point why it is difficult to count the languages is the death of languages. Especially through European expansion to America and Australia, many indigenous languages in these areas died. (Comrie, 1987.) And still today, languages die perhaps even at the moment reading this article.

In the past people only needed to talk with other people of their own group and so for a long time there was no need to understand another language. Today with ongoing globalization and networking all around the world, people need to communicate not only with their neighbours but with people from different countries, different cultures, and with different native languages; making the ability to speak other languages more and more important.

Obviously, languages are different but there are a lot of invisible little complicators that one needs to know to be able to interpret and understand the entire language. Is one able to understand every foreign language, or are there some kind of irreconcilable borders of language that can not be exceeded; this is a very interesting question that will be explored in the course of this article.

2. Approaches to language and culture

The most significant aspect of any cultural code may be conveyed implicitly not by rule but through modelling behaviour said Dean Barnlund. (Barnlund, D. (1998). `Communication in a Global Village`, in Bennett, M.J. *Basic Concepts of Intercultural Communication – Selected Readings*. Yarmouth, Maine: Intercultural Press, p. 45.) To learn *and* understand a language, one needs to understand the logic underlying a culture, the connection between culture and language. Edward Sapir said that human beings do not live in the objective world alone, "they are very much at the mercy of the particular language which has become the medium of expression." (Sapir, E., *The selected writings of Edward Sapir in language, culture, and personality*, (D.G. Mandelbaum, Ed.), Berekly: University of California Press (original work first published in 1924), p. 162.)

This assumption that a person's view of reality stems mainly from language is also called linguistic determinism or relativism. So the worlds of two people, speaking two languages are essentially different worlds. Linguistic relativism means that language, culture, and thought are tied together. (Sapir/Whorf)

One of the most important statements on the topic of language and culture can be seen in the Sapir-Whorf hypothesis which is named after Edward Sapir and Benjamin Lee Whorf:

> We dissect nature along lines laid down by our native language. The categories and types we isolate from the world of phenomena we do not find there because they stare every observer in the face, on the contrary the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds – and this means largely by linguistic systems in our mind. (Whorf, B.L. (1998). `Science and Linguistics`, in

Bennett, M.J. Basic Concepts of Intercultural *Communication – Selected Readings*. Yarmouth, Maine: Intercultural Press.)

Later the Sapir-Whorf hypothesis was regarded as being refuted. The idea that language determines culture seemed logical for a long time, but:

> It has often been said that language is an index to or reflection of culture. But language is not simply passive or automatic in its relation to culture….Speaking is itself a form of cultural behavior, and language, like any other part of culture, partially shapes the whole; and its expression of the rest of culture is partial, selective. That selective relation, indeed, is what should be interesting to us. Why some features of a community's life come to be named-overtly expressible in discourse-while others are not? (Hymes, D. (1974). *Foundations in Sociolinguistics: An Ethnographic Approach*. Piladelphia: University of Pennsylvania Press, p. 127.)

One can, thus, say that culture is not only determined by language but also the other way around; language is determined by culture. What is used as a word in one specific language is culturally dependent. What is interesting in one culture can be meaningless in another.

3. Language development

But what is without meaning in one culture today can be important tomorrow. In highly globalized times, individuals are influenced in so many ways. One can see and experience new things more frequently than in former times, and all the experiences lead to a new horizon in one's own culture and often also to new words to describe these global experiences. So, for example, while in the past it was unusual for a Middle European to experience a desert or the tropical rain forest, today one can travel around the world experiencing the most diverse parts of the world. Another example are the English words that are becoming part of the, for example, German language over time. So "cool" or "okay" are common words in German today, but also other expressions are used in newspapers, for example, and so become known to many Germans and, therefore, influence the German language. Today there is no problem to experience new things because the world is open to do everything and, therefore, one often needs new words to be able to name everything correctly. Or how could it be possible to explain an American football game to a German without using words like "Quarterback" or "Touchdown" in the correct way. With American football becoming more interesting to the Germans, also the American football expressions became a part of the language of many Germans who are interested in football, but even people who do

not know the game can recall having heard at least the word "Quarterback". And this "borrowing" of words can be found in all languages in many different fields.

One can, therefore, really say that there is a connection between language and culture. Of course, the influence of the language is not as static as Sapir and Whorf suggested because as cultures change, also the words change. And as words change or new words are introduced in a language, also the cultures are influenced.

The connection of language and culture can, therefore, not be seen as one directional, but two directional since language and culture influence each other mutually. One could understand culture as some kind of semi water-soluble granular material and language as the water. Mixed, the water and the granular material change their initial appearance. And as language and culture also need to be seen in combination, one can imagine how they influence each other as well in the fast changing world of global communication.

4. Translation without problems?

At a deeper level the meanings of the words in different languages may differ dependent on the context and the connotation. Varied tone and inflection can give a totally different meaning to a word, so the Chinese word *ma* can have several meanings depending on the stress of the word. (Barna, L. M. (1998). `Stumbling Blocks in Intercultural Communication`, in Bennett, M.J. *Basic Concepts of Intercultural Communication – Selected Readings*. Yarmouth, Maine: Intercultural Press, p. 179.) So it can mean mother, horse, chiding, or even pimple scarring. With the wrong intonation, a completely different meaning can be conveyed. A different language not only means that one needs to translate the words to be able to communicate. Often there are more possibilities to translate a word or no clear possibility. So an idea in one language may not be translated into another language without changing the meaning. Only the members of one culture know the right use of their language.
One can see language, next to nonverbal behaviour, as the most important issue that distinguishes cultures in a subtle way and is most difficult to understand, learn, and interpret. To define language, one can refer to language as the human operating system that is inextricably bound with the human software called culture that defines how people go through their life. So languages and cultures are bound together and are mutually influenced.
More than 30 different kinds of coconuts exist. But in German, a translation does not exist for all kinds because most Germans do not know or have ever seen all those kinds of coconuts.

The different kinds of coconuts are just not important in German culture, and so there are no words for all the types.

Language holds us together as groups, differentiates us into groups, and also controls the way we shape concepts, how we think, how we perceive, and how we judge others. (Chaney, L. H., Martin, J.S. (1995). *Intercultural Business Communication*. New Jersey: Prentice Hall. p. 95.) So language is the main tool that builds culture because it is the way we express feelings, ideas, values, and behaviours. And behind all these variables of a language, the personal perception and experience is decoded.

For example, for Germans the moon is masculine i.e. "der Mond", while in many other languages like in Spanish, "la luna", the moon is feminine. And this is only one example where people feel completely different looking at the same object. Because masculine characteristics lead to a strong and tough moon, and feminine to a moon having a child, soft, and full of feelings the perception of the moon is quite opposite to one another due to the gender of the moon.

Another example may be the Inuit who have a lot of different words for the English word snow. And even if one would know all the words and would understand them, one would probably not be able to use them in the right way. Interesting here is that the Inuit actually do not have a word for snow. They only have words describing the different types of snow, like flaky snow or crusty snow.

A last example where the inability to translate exactly can lead to a different sense is Portuguese. In English or in German only pairs of opposite words exist, like good and bad, old and young, or near and far. It is possible to say "very good" or "quite good" but the adjective remains the same; one of the opposite pairs. In Portuguese words also exist that describe something between those words. But translated, it could be only good or bad and so the real sense will not be translated. (Chaney, Martin, p. 99.)

5. Relationship of languages

One can assume that through the filter of culture the environment and everything happening is interpreted subjectively. The cultural issues are learned and, therefore, one only perceives what is relevant in one's own cultural background. But what is important in one culture need not to be important in another one. Comparing languages that do not have the same origin like Spanish and Korean, one can discover that they are two completely different languages. As

already mentioned, languages are influenced by the environment, history, or even the family. So one can find Korean shaped by Confucianism where status and age are very important. An age difference of only some years or even months or days results in Korea in the usage of a more formal speech. There are five types of speeches in Korea and dependent on age, status, and hierarchy, one uses more or less formal languages. So one can express the verb eat in Korea in several ways; *mokda* is the normal form, *dushida* the kind and polite one, and *chapsushida* the one that shows respect. With the word rice it is *bap* (normal), *shiksa* (polite), *jinji* (honourable). (Geoung, H. S. (2004). *Ausdrucksformen und Funktionen nonverbaler Kommunikation in interkulturellen Begegnungssituationen. Eine empirische Analyse deutsch-koreanischer Kommunikation.* Germany: Lang, p. 98-99.)

In contrast, Spanish was religiously shaped by Catholicism where an upper and a lower level exist as the main division; and so there are also no more status differentiations than two. That means one can address a person with *usted* which is polite or with *tú* among friends. Completely different to Korean, one only changes the address and the other words stay the same. One can say that languages depend very much on the surroundings, and languages develop words and their usage due to those influences. Of course, one can compare the two languages, Korean and Spanish, with many more examples but here this one example and the complete different signs of the languages are also able to show the lack of commonality. One can generally find a lot of differences between Western and Asian languages. One can talk about a Western culture of words and an Eastern culture of harmony. Lao–Tze said that words more often than not cause trouble. This belief is deeply rooted in the minds of many Asians, and so Asian languages are created from a different perspective than Western ones are. Speech is aimed at the social integration and harmony rather than at the well-being of the speaker. So the people and the environment in a specific area, a culture, have a large impact on the language.

Now one could ask the question: do similar environments create similar cultures and languages; like, for example, cultures in high mountains; or the other way around, do similar languages induce a similar culture?

6. Language families

Today there are between 2,500 and 6,000 languages spoken in the world.[1] All those languages can be related to one of the language families. Thus, Hungarian and Finish are related with one another as well as French, Spanish and Italian, or English and German. Hungarian is a Finno-Hungarian language, Spanish and French are Romance languages, and English and German are Germanic languages. In Eastern Europe, Slavic languages can be found.

The following illustration shows the language families that are mentioned in the article. [2]

Table 1: A Selection of the Language Families spoken around the world[3]

Indo-Germanic languages (spoken in all parts of the world)

    1) Albanian

    2) Armenian

    3) Baltic languages: Latvian, Lithuanian

    4) Germanic languages: German, English, Danish, Icelandic, Norwegian, Swedish…

    5) Greek

    6) Indo-Aric languages: Bengali, Hindi, Nepali, Marathi, Singhalese…

    7) Iranian languages

    8) Celtic languages

    9) Romanic languages: French, Spanish, Italian, Portuguese, Romanic

    10) Slavic languages: Russian, Polish, Czechs, Bulgarian…

Uralic languages (spoken in Europe, Asia)

    1) Finno-Hungarian languages: Finnish, Hungarian…

Altaic Languages (spoken in Asia, Europe)

    1) Japanese

    2) Korean

    3) Turkish languages

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[1] The number is dependent on, for example, the dialects that are counted as an own language. That is why an average conservative estimate says that 4,000 languages is a good mean value.

[2] In the appendix a more complex illustration of the languages of the world can be found.

[3] Source: Brockhaus Encyclopaedia, 19th Edition (1993). Mannheim: Brockhaus, Volume 20, p. 697.

One can say that languages of the same family are genetically related. In the late eighteenth century a hypothesis said that where languages share some set of features in common, these features are to be attributed to their common ancestor. (Comrie, B., p. 13.) An example may be the German word "Mann" with the English translation "man". Although English and German are clearly different languages, one can hypothesise that in history the two languages had a common ancestor.

English and German are members of the Indo-European family which also includes Slavic (Russian, Polish), Iranian (Persian, Pashto), and Celtic (Irish, Welsh) languages. (Hawkins, J. (1987). 'Germanic Languages', in Comrie, B., *The World's Major Languages*, p. 68ff.) With the passage of time, genetically related languages grow less and less similar. Although the languages have the same ancestor; after splitting off, the languages develop in different directions with changes and inputs from different sides. Accumulated, the divergence increases over time.

So one can say that some of the linguistic similarities are due to genetic relatedness but there are also other reasons why one can find similarities among languages of the same family. First, languages may have by chance something in common. For example, in Mbabaram, an Australian Aboriginal language, the word for "dog" is also dog. But this is really only coincidence and has nothing to do with same ancestors. Another possibility why expressions in languages are similar is the existence of language universals, i.e. features that are common in most languages. An example may be the word ma or the reduplicated form mama to express mother. One can find out that this word is used among many languages, e.g. mother (English), madre (Spanish), mere (French), Mama (German), Mat (Russian), Mata (Sanskrit), ma (Chinese), or mam (Wiyaw, Papua New Guinea). Again, one can see that the same ancestors can not be the reason for those similarities because Chinese and German obviously do not have a common linguistic ancestor. The explanation that ma and mama can be found all around the world is because these syllables are one of the first babies articulate clearly. (Hawkins, J., p. 68ff.)

And also borrowing words can be a reason for similarities among languages. One can, for example, find a lot of similarities among English and French because English borrowed a lot of words from French in the Middle Age. But although one will find as many similarities among English and French, the two languages have different ancestors and are members of different language families. One could say now that both languages are part of the Indo-Germanic language family and that similarities occur because of that belonging to the same

great group. But as one can see in the illustration, Indo-Germanic languages are spoken all around the world and real similarities can only be found in the subgroups today.

One can, therefore, say that there are also other reasons for similarities in different languages; but, of course, the genetic relationship of the same ancestors is the basis for grouping languages into families.

7. Languages of one family – how deep are the relations?

It is a fact that learning Spanish will be much easier if one already speaks French because one can find a lot of similar words in the two languages because they are members of the same family, the Romance languages. With the example of the numbers, one can see such similarity. In French un, deux, trois, means one, two, three, and in Spanish uno, dos, tres. In Hungarian on the other hand it is egy, kettö, három, completely different compared to the similarities in the other two languages.

Table 2: Comparison of Numbers in Different Languages

English	French	Spanish	Hungarian
one	un	uno	egy
two	deux	dos	kettö
three	trois	tres	három

French and Spanish are of Latin origin while Hungarian is not. One can surely see that French and Spanish have something in common so the first letters of the words are the same and the pronunciation is also common. And one can find many more examples that show the relationship between Spanish and French.

But do French speaking people and Spanish speaking ones have cultural commonalities because of the same origin of their language?

One could assume that this must be the case because languages and cultures are able to influence each other immensely. But is that true? Do cultures with a language from the same language family have so much in common?

Comparing two Christian languages, like French and Spanish, one will find the same number of status levels as one sign of similarity. The importance of Christmas also differs around the world. In the Korean culture, Buddhism and Confucianism were important, and the Christian

religion was not one of the first in Korea; although is very important today. Over a longer period of time under Christianity the sense of Christmas and the customs to celebrate this time developed much more in Spain and France than in Korea which did not have such a long exposure to Christianity. So, one can say that the most important holiday in Spain and France is Christmas while Chuseok[4] is most important in Korea.

But Christianity can be found all over the world today so that the religion can only be one background factor in the comparison. Also living conditions, education, and the natural environment in the countries influenced the language.

Imagine a fisher in Sri Lanka who has some school education. His job is fishing and so the family will eat mostly fish. He knows, of course, what meat is and that there exist different types of meat, from cows or sheep. But for him it is just meat while in Europe, where the people eat a lot of meat, every part has a certain name and one does not say "I am eating meat today" but "I am eating escalope". For the fisher, those words are of no importance because he would only use them very seldom. So the way one lives and the surrounding environment influence the language of each person as well.

One can assume that a language only has words for things that really exist in the specific surrounding and this can even be individually different. In Spain, for example, there are a lot of Mediterranean words like, for example, the names of plants that only grow in a Mediterranean area. In Korea two hundred years ago no such words were known because Koreans did not know what the Mediterranean climate was. And also if they would have heard something about the Mediterranean climate, there would have been no need to know any further details for most people because they could not have used the words in Korea. In France, on the other hand, people may know and use Mediterranean words because Spain is one of the neighbouring countries and from travellers Frenchmen may hear stories or with enough money they were also able to experience this kind of climate.

So the natural environment shapes a language and the selection of important words.

Summarized, one can say that the building of a language was dependent on background factors like religion, education, history, and natural environment. The languages of one language family developed in one region of the world. One could imagine that from Latin area founding language and the influence of the Roma Empire French, Italian and Spanish

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[4] Korean Thanksgiving.

developed because the human race grew and needed more and more place. Settling farther and farther from one another, the languages developed individually on the shared roots. With new environments and contexts, languages began to change and develop and so also different cultures developed; and the other way around, the developing cultures influenced the languages. Imagine a settler of Latin origin living in third generation at the coast of Spain. His job is fishing in the Mediterranean Sea. Another settler lives again in the third generation in central France planting wheat. With the natural environment, their ways of life develop completely different, valuing differing behaviour and thoughts; different cultures arise; although the families may stem originally from the same region. Because of these differences, also the language became different. On the other hand, each language develops more; and more and with the isolated development from each other, distinguished language influence was also able to influence the culture and then development in a certain region.

One can assume that with the separation of the languages, the development began and, thus, also the development of the cultures. One can, therefore, only find general similarities between the languages in a language families but no real related cultural behaviour within the languages of one language family. A French is a French, and a Spaniard is a Spaniard with a very distinct culture. One can also see in the illustration of the language families that those families can often be found in very different parts of the world. So one could say the more the environment, education, history, and personal ways of life differ, the more the languages developed in differing directions.

Another example that shows this differing development is the English language that can be found all around the world. In the United Kingdom there are 56 million speakers, in Ireland 3.5 million, in the USA 232 million, in Canada 24 million, and in Australia and New Zealand 17 million English speakers. Additionally, English is the second language or official language in more than two dozen other countries like, Fiji, Uganda, Nigeria, Ghana, Cameroon, South Africa, or Dominica, Barbados, and Jamaica. English is often used as a lingua franca for governmental and educational reasons. And also the sciences use English as the main language of communication. There are also universities all around the globe that teach only in English today. (Finegan, E. (1987). 'English', in Comrie, B*., The World's Major Languages*, p. 77-78.) The question is, are those countries all culturally similar because of the usage of the same language. There are, first, a lot of pidgins, creoles, and creole-based varieties existing. Second, it is widely accepted that the standard varieties can be divided roughly into two types,

British and (North) American English. (Finegan, E., p. 101.) But also within one group, one can find differences like the southern accent in the USA. But what is about the culture? British English and the English spoken by black Americans is obviously part of the same language family. Imagine the American living in the Bronx in New York and the British in a well situated area of London. These languages will differ dependent on the social class and the particular environment. So the American will use very different words in everyday life because of a different environment and a different culture. The different races influence their particular English and although speaking English as their native language, the American and the British will only have little in common.

8. Conclusion

Finally, one can say that cultures influence languages and also the other way around languages influence cultures. One could claim that languages of the same ancestor had some similar culture in the past, but with ongoing isolation from one another, development apart from one another and different influences on the languages of one language family result in different cultures over time. The American and the English will believe in different values, celebrating different occasions; and also a Frenchman and a Spanish person will be different in values, attitudes, beliefs, and behaviour; although the countries are situated close to one another, and their languages have the same ancestor.

One can distinguish here the countries with the help of Geert Hofstede's dimensions. So although French and Spanish are related to each other, the cultures differ as the following table shows. (www.geert-hofstede.com)

Table 3: Hofstede's Dimensions France vs. Spain (without Long-term Orientation)[5]

	PDI (Power Distance Index)	IDV (Individualism)	MAS (Masculinity)	UAI (Uncertainty Avoidance Index)
France	68	71	43	86
Spain	57	51	42	86

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[5] Source: www.geert-hofstede.com

One can see that in the scale of avoiding uncertainty and in masculinity those two countries are very much on the same level if not identical. Individualism, on the other hand, is quite differently developed. The French value masculine characteristic like achievement, and success much more than the Spanish, who value more feminine characteristics. Also in the orientation towards power distance, the two countries differ. One can, therefore, say that although the French and the Spanish have the same ancestor, which is still visible in the languages, the cultures developed in differing ways.

Another example is the UK and the USA. In both countries English is spoken but the dimensions of Hofstede differ. (www.geert-hofstede.com)

Table 4: Hofstede's Dimensions USA vs. UK[6]

	PDI (Power Distance Index)	IDV (Individualism)	MAS (Masculinity)	UAI (Uncertainty Avoidance Index)	LTO (Long-Term Orientation)
UK	35	89	66	35	25
USA	40	91	62	46	29

Here the differences are only small, but there are differences although the same language is spoken. One can, therefore, see that languages as well as cultures are dependent on the environment and develop over time. So a language of the same language family does not induce the same cultural markedness; also not the same language, spoken in different parts of the world.

Language and culture are always dependent on the environment, just as a chameleon that changes its colour dependent on the surrounding.

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[6] Source: www.geert-hofstede.com

Appendix

Table 5: Languages of the World (Selection)[7]

African Languages (spoken in Africa)
    1) Hamito-Semitic languages
    2) Khoisan-Languages
    3) Congo-Cordovan (Nigerian) languages
    4) Nile - Saharan languages
Altaic Languages (spoken in Asia, Europe)
    1) Japanese
    2) Korean
    3) Mongolian languages
    4) Tungusian languages
    5) Turkish languages
Australian Languages (spoken in Australia)
Austral Languages: (spoken in Asia, Madagascar, Oceania)
    1) Austro-Asiatic languages
    2) Austronesic languages
        a) Malay-Polynesia languages
        b) Oceanic languages
Dravidic languages (spoken in Asia)
Eskimo languages (spoken in North America, Greenland)
Indian languages
North America: Dakota, Navajo, Cherokee…
Middle America: Maya, Otomí, Náhuatl…
South America: Aymará, Quechua, Tupí…
Indo-Germanic languages (spoken in all parts of the world)
    1) Albanian
    2) Armenian
    3) Baltic languages: Latvian, Lithuanian
    4) Germanic languages: German, English, Danish, Icelandic, Norwegian, Swedish…
    5) Greek
    6) Indoaric languages: Bengali, Hindi, Nepali, Marathi, Singhalese…
    7) Iranian languages
    8) Celtic languages
    9) Romanic languages: French, Spanish, Italian, Portuguese, Romanic
    10) Slavic languages: Russian, Polish, Czechs, Bulgarian…
Caucasus languages (spoken in Asia, Europe)
Palaeo Sibirian languages
Papua languages (spoken in Asia, New Guinea, Melanesia)
Semitic languages (spoken in Asia, Africa)
Sino-Tibetan languages (spoken in East-, South-East Asia)
Uralic languages (spoken in Europe, Asia)
    1) Finno-Hungarian languages: Finnish, Hungarian…
    2) Samoyedic

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[7] Source: Brockhaus Encyclopaedia, 19th Edition (1993). Mannheim: Brockhaus, Volume 20, p. 697.

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