

# Folklore text as an object of linguistic research in philology

Temirbaeva Madina  
KSU, Assistant of the Department of Journalism, Uzbekistan

**Received:** 26 October 2024; **Accepted:** 28 December 2024; **Published:** 18 January 2025

**Abstract:** The study of the language of folklore works complements the theoretical questions of linguofolkloristics. This article discusses the importance of studying folklore texts in the linguistic direction. Works dedicated to the study of the language of folklore works in Russian and Turkic languages have been analyzed. The question of the relationship between language and culture is considered.

**Keywords:** Turkology, folklore text, linguoculturology, concept, cognitive activity.

**Introduction:** The need for scientific study of language in interaction with culture has become a necessary condition for the emergence of a number of new sciences that are developing at the intersection of various branches of the humanities - linguistics, mythology, folklore, sociology, philosophy, and ethnography. Therefore, at present, folklore text is the object of presentation not only of folklore studies and textual studies, but also of related sciences - ethno-linguistics, linguofolkloristics, linguoculturology.

Currently, in scientific literature, alongside the term "folklore," which represents all types of oral folk art, beliefs, and customs, the terms "oral folk art," "folk literature," "folk prose," "folk poetics," "ritual-traditional complex," and "folk culture" are widely used and actively used in research. Determining the nature of their application is one of the pressing issues in language education.

In the fundamental works of most linguists and folklorists A.N. Afanasyev, F.I. Buslaev, A.N. Veselovsky, E.M. Meletinsky, S.Yu. Neklyudov, and V.Ya. Propp, typology reveals the features of the development of plots, questions of characters, and action, as well as the nature of various folklore conditionality. Some scholars seek the origin of the world of folklore in mythology, which predates oral folk art. Mythology is a closed symbolic system, combined with the nature of its work and the method of modeling the surrounding world [12].

Mythological traditions are reflected in all folklore

genres, therefore, cognitive, cultural, social, and spiritual characteristics are primarily related to consciousness and mythological thinking, and in particular, they are a unique form of expression of mythological thinking, feelings, time, and history. Of course, the ethnic mentality of each nation is reflected in the culture of the traditional people.

B.N. Putilov considers folklore as a collection of genres and tests, notes its "completeness" and "Folklore is at the same time active in affirmation or refutation. It should be noted that in our analysis, we consider the entire set of genres of folk art as a single text, unlike fiction, where each literary work acts as a separate semantic whole. The unbroken nature of folklore texts reveals the similarity between folklore and language: every reproduction of a text is a variant of certain social, moral principles and norms, and it is quite indifferent to their various manifestations – he says [18].

Folklore text differs from literary text in its content and form. According to T.M. Nikolaeva, «oral text differs significantly from written text. Simply put, his space is time. It is long and linear, the sound substance is not held by meter and rhythm. Therefore, denotative relations come to the forefront» [17].

Linguistic research of folklore texts is actively conducted in Turkology. In the main direction of linguocognitology, R.R. Zamaletdinov's doctoral dissertation "National-Linguistic Picture of the Tatar World" was written in the field of Tatar linguistics [9].

In it, the linguistic reflection of the concept of revealing the unique material and spiritual world of the Tatar people occupies a special place. The scientist's attention includes not only literary materials, but also folk paremiology.

In the articles and monograph of R.R. Zamaletdinov, who laid the foundation for research in the field of linguoculturology in Tatar linguistics, the foundations, theoretical and practical aspects of Tatar linguoculturology were developed, and multicultural linguistic knowledge was analyzed and comprehensively studied [10, 11]. Under the scientific guidance of R.R. Zamaletdinov, a number of dissertations dedicated to the analysis of the lexicon of the Tatar language as a source of ethnocultural information were defended.

G.R. Galiullina made a significant contribution to the study of the anthroponymic system of the Tatar language from a linguocultural perspective. In the scholar's works, Tatar lexicology is studied as a manifestation of ethnic culture and a projection of national mentality, using the example of personal names.[6]

Thus, in modern Tatar linguistics, new scientific schools have emerged that conduct research in interdisciplinary fields. In particular, research is being actively conducted in ethnolinguistics (M.Z. Zakiyev, G.F. Sattarov, A.Sh. Yusupova, G.K. Khadiyeva, and others), linguoculturology, functional-communicative and cognitive linguistics (R.R. Zamaletdinov, G.R. Galiullina, R.S. Nurmukhametova, M.R. Sattarova, and others), and areal linguogeography (F.Yu. Yusupov, and others).

Significant work has been done in Turkic linguistics on the scientific description and analysis of various genres of folklore. A number of dissertations are devoted to the analysis of lexical-semantic and stylistic features of folk epic. The works of E.K. Zhubanov,[8] G. Kusimova,[9] Sh.N. Abdinazimov,[10] L.S. Etezova,[11] L.L. Gabysheva,[12] and others have been written in this direction.

The linguistic structure of folk songs was studied in A.R. Biktimova's dissertation "Linguistic and Onomastic Poetics of Tatar Folk Songs,"[2] while M.A. Kukumakhov and Z.Yu. Kukumakhova's work ""The Language of Adyghe Folklore." Nart Epic" [13] is dedicated to the study of the language of literary folklore.

In Turkology, special attention is paid to the description of folklore texts. In this regard, significant work has been done in Bashkir (F.G. Hisamitdinova, G.Kh. Bukharova, L.Kh. Samsitova, etc.), Kazakh (A.T. Kaydarov, R.N. Shoybekov, E.N. Janpeisov, etc.),

Karashay-balkar (A.K. Appoev, etc.) linguistics.

A distinctive feature of modern Turkic science, in our opinion, is the use of various approaches to the study of the text. As noted above, in the works of most scholars, text is considered a unit of culture. In general, the word folklore is revealed in recent studies taking into account the cultural meanings accumulated in special lexemes and their collection as explicants of ethnic mentality.

N.S. Bolotnova fairly points out that the text, in a sense, is embedded in the cultural space of the era, in the cultural thesaurus of the recipient, reflects the unique characteristics of the author, his knowledge, vocabulary, worldview, specific goals and motives, and thus, with a certain stage of the history of society, traditions, mentality, seals the foundations of the culture of a people. N.S. Bolotnova identifies anthropocentrism, dialogic character, activity skills, symbolism, functional commonality, normativity, ideology, and integrity as key features, which are equally inherent in culture and text, allowing the text to be viewed as a unit of culture or culture.[3] In this regard, the ethnolinguistic presentation of texts is updated, focusing on lexical units that embody the cultural code of a particular people. A number of Turkic languages have been studied in this direction.

The dissertation of Kazakh scholar A.Zh. Mukhatayeva is dedicated to the analysis of the vocabulary of material culture in the Kazakh language. Ethnocultural vocabulary of the Kazakh language was studied based on the works of M. Avezov in the work of E.N. Janpeisov [7], while in the candidate dissertation of A.N. Sidikova [16] a comparative analysis of the vocabulary of the Russian and Kyrgyz languages was conducted. Z.K. Magomedova's candidate dissertation [15] represents the cultural concepts of the lexicon and phraseology of the Dargin language in the material of proverbs, liars, wishes, prayers, curses, etc.

Linguists of the 21st century face a number of complex tasks that require the integration of a comprehensive set of disciplines that study text. G.Kh. Bukharova, a researcher of the Bashkir language, provides the following explanation: «currently, linguists are interested in the general problems of the theory and methodology of cognitive research, issues of interaction and mutual influence of language and culture, language as an ethnocultural phenomenon and cultural concepts, linguistic consciousness, linguistic self-awareness and mentality, cognitive aspects of vocabulary, phraseology and other levels, problems of categorization and conceptualization of the world in language, cognitive modeling and others. In modern linguistic science, language is presented not only as a

means of communication and cognition, but also as a nation's cultural code» [4].

All of the above relates to the study of folklore texts, which require specific conceptual and cognitive-discursive analysis. In current research, text is considered the highest unit that reflects human cognitive activity: «In the cognitive paradigm of language description, text is considered as a unit of discourse, that is, as a component of the communicative act, and discourse is perceived as another level following the level of the text, as a communicative event that creates the text. In this approach, the text is analyzed not only in the linguistic aspect, but also in an inseparable connection with the extralinguistic, sociocultural, historical, psychological, pragmatic context» [4].

Folklore text is the result of linguistic (speech) activity, reflecting the cognitive abilities of the collective language speaker. Cognitive ability, from the perspective of cognitive linguistic knowledge, is considered to be the formation and transformation of meanings. Therefore, the most important object of research in it is the concept.

The concept serves as a unit of knowledge expression in the conceptualization and categorization of the world in folklore texts. In folk art texts, the concept is usually summarized in a word and studied not only with the help of verbal code, but also with the help of various cultural codes.

## CONCLUSION

In conclusion, an analysis of the linguopoetics of folklore texts by genre was conducted in both Slavic and Turkic languages. The desire of modern scholars to reveal the phenomenon of the word folklore, taking into account the cultural meanings accumulated in individual lexemes and their collection as explicants of ethnic mentality, can be positively assessed.

## REFERENCES

Абдиназимов Ш.Н. Лексический состав эпоса «Кырк кыз» («Сорок девушек»): автореф. дисс. канд. филол. наук. – Нукус, 1992. – 25 с.

Биктимирова А.Р. Лингвистическая и ономастическая поэтика татарских народных песен: дисс. канд. филол. наук. – Казань, 2003. – 195 с.

Болотнова Н.С. Филологический анализ текста. – М.: Флинта; Наука, 2007. – С.115–120.

Бухарова Г.Х. Концепт КОНЬ в башкирской лингвокультуре (на материале башкирского мифологического эпоса) / Г.Х. Бухарова // Вопросы когнитивной лингвистики. 2012. № 2. – С.51 .

Габышева Л.Л. Семантические особенности слова в фольклорном тексте. На материале якутского эпоса Олонхо: дисс. канд. филол. наук: – Якутск, 1986. – 207 с.

Галиуллина Г.Р. Личные имена татар в XX веке. – Казань: «Матбугат йорты», 2000. – 114 с.

Жанпеисов, Е.Н. Этнокультурная лексика казахского языка (на материалах произведений М. Ауэзова). – Алма-Ата: Наука КазССР, 1989.

Жубанов Е.К. Литературно-лингвистические особенности эпоса «Козы Корпеш-Баян сулу»: дис. канд. филол. наук. – Алма-Ата, 1967.

Замалетдинов Р.Р. Национально-языковая картина татарского мира: дисс. докт. филол. наук. – Казань, 2004.

Замалетдинов Р.Р. Теоретические и прикладные аспекты татарской лингвокультурологии. – Казань: Магариф, 2009. – 351 с.

Замалетдинов Р.Р. Внутренний и внешний мир носителей татарской культуры через призму языка. – Казань: Изд-во Казан.ун-та, 2003. – 207 с.

Кошарная С.А. Миф и язык: Опыт лингвокультурологической реконструкции русской мифологической картины мира.– Белгород: Изд-во Белгородского гос. ун-та, 2003.

Кумахов М.А., Кумахов З.Ю. Язык адыгского фольклора. Нартский эпос. – М.: Наука, 1985. – 223 с.

Кусимова Г. Фразеологизмы в казахском эпосе: дисс. канд. филол. наук. – Алма-Ата, 1991. – 201 с.

Магомедова З.К. Культурные концепты в даргинской языковой картине мира: дисс. канд. филол. наук. – Махачкала, 2012.

Мухатаева А.Ж. Этнолингвистическое изучение лексики казахского народа: сфера материальной культуры: дисс. канд. филол. наук. – Алма-Ата, 1989.

Николаева Т.М. Единицы языка и теории текста. Исследования по структуре текста. – М.: Наука, 1987. – С.31

Путилов Б.Н. Фольклор и народная культура. – СПб.: Наука, 1994. – С.57.

Роббек Л.В. Функционально-семантические особенности языка олонхо: автореф. дисс. канд. филол. наук. – М., 2009. – 26 с.

Татарская лингвокультурология: концепты материального мира человека / Под ред. Р.Р. Замалетдинова. – Казань, 2012. – 194 с.

Этезова Л.С. Особенности языка и стиля карачаево-балкарского нартского эпоса: автореф. дисс. канд. филол. наук. – Нальчик, 2008. – 23 с.