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THE THEORETICAL FOUNDATIONS OF LINGUOPHOLICAL RESEARCH

Submission Date: December 14, 2024, **Accepted Date:** December 19, 2024,

Published Date: December 30, 2024

Crossref doi: <https://doi.org/10.37547/ijll/Volume04Issue12-07>

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ABSTRACT

This article shows that the comprehensive study of linguofolkloristics is linked to integration trends in the field of humanistic knowledge. It has been said that it helps to study the cognitive, cultural, and spiritual characteristics of speakers of different ethnic groups. Folklore has proven that the peculiarity of the national language is linked to the socio-historical experience of the ethnic group.

KEYWORDS

Folklore, the language of folklore works, linguoculturology, ethnolinguistics, linguofolkloristics.

INTRODUCTION

Folklore, as oral folk art and folk culture, has always sparked scholarly interest among researchers. The texts of oral and poetic works reflect the wisdom of the people, their general experience, and vividly reflect the national mentality of the ethnic group. Such features of folklore, characterized as an expression of public consciousness, are vividly reflected in its oral structure, and their study helps to know many phenomena characteristic of a specific folk language. Moreover, folklore works, along with reflecting the life and spiritual image of the people in a unique form,

reflect the moral code and ideals of the environment inherent in the people. Therefore, the study of the language of folklore works is one of the pressing issues in modern linguistics.

The increased interest of the humanities in folklore, in our opinion, is explained by the fact that it reflects a unique view of the world that has been formed in the minds of the people for millennia and has not lost its significance even today. The genre characteristics of oral folk art are reflected in expressive means, rhythm,

emotional coloring, methods of plot formation, and composition.

V.Ya. Propp, a renowned Russian folklorist of the 20th century, writes about the importance of studying the oral structure of folklore works: «Exact methods of studying fiction are possible and productive where there is repetition on a large scale. We have it in the language, we have it in the folklore. Genetically, folklore does not come close to literature, but to language - from this it arises and changes perfectly regularly, regardless of people's will, wherever appropriate conditions have been created for this in the historical development of peoples.» [17:10].

In our view, the main feature of the worldview reflected in language is that a person is not separated from society due to the traditional way of life. The folk culture reflected in folklore texts enters the "cultural space," which is understood as the form of culture existing in the human mind, the culture reflected through consciousness, and the presence of culture in the minds of its owners. Researchers have confirmed: «The national-cultural space is an information-emotional field, a virtual and at the same time real space in which a person exists and functions and becomes aware of the phenomena of another culture. This includes all clear and potential representations (both nationwide and individual-personal) of cultural phenomena in members of this cultural-national community» [15:58].

The rapid development of the ethnolinguistic approach to the study of folklore texts in the second half of the 20th century is linked to the increased attention to the role of language in shaping and preserving the ethnic spiritual culture of language acquisition, the place and significance of language, as well as the speech

characteristics of mental (mental) categories within the framework of complex semiotic actions, along with oral (linguistic) and other components. In our view, ethnolinguistics, as a field of comprehensive research, is a science with great potential for studying the characteristics of ethnic mentality, located at the intersection of linguistics, ethnology, mythology, and cultural studies.

Scholar G.Kh. Bukharova expresses the opinion that: «reconstructing the culture of an individual ethnic group based on folklore texts, studying the correlation between culture and language in a diachronic aspect and in connection with the representation of the world picture by the folklore of a particular region are among the tasks of ethnolinguistics» [6:10].

The subject, object, and methods of ethnolinguistics as a new field of science in Russian linguistics were compiled by N.I. Tolstoy, the founder of the Moscow School of Ethnolinguistics. He conducted extensive research on the traditional culture of the Slavs based on language, folklore, beliefs, and rituals. His research differs from ethnolinguistic traditions in Romance-language countries (France, Italy, Romania) and from American ethnolinguistics, which is associated with the primitive (simple) culture and tradition of studying the languages of American Indians.

In the works of N.I. Tolstoy and his students, the entire culture of the people, all its types, genres and forms - verbal (verbal) (lexicon and phraseology, paremiology, folklore texts), actional (rituals), mental (rituals) are objects of ethnolinguistics. As a result of the research of representatives of the Moscow School of Ethnolinguistics, monographs, articles, as well as the ethnolinguistic dictionary «Славянские древности» (Moscow, 1995-2012) were created.

Comprehensive analysis of linguistic facts in interaction with culture has actively continued in the main direction of linguofolkloristics and linguoculturology since the second half of the 20th century. The main goal of linguoculturology was to determine the mechanisms of interaction between language and cultural facts on the example of different languages and cultures. The linguocultural concept is clearly manifested in G.O. Vinokur's thesis: "Language is a condition and a product of human culture." [7:216].

Language is considered not only as a means of communication within the ethnic borders of its speakers, but also as a memory and history, culture and experience of cognitive activity, worldview and psychology of the people.

V.V. Vorobyov proposed the method of semantic field to describe the connection and interaction of language and culture. According to him: "it allows to implement the principles of a systematic approach; this is achieved by studying linguocultural objects in the unity of semantics, syntagmatics and pragmatics, mutually conveying one to another, which gives an opportunity to get a holistic representation of them as units, in which the dialectical connection is own linguistic and non-linguistic content." [9].

The field of linguoculturology is defined by a set of units that reflect the corresponding part of culture and are united by a common content. The study of language is carried out using the method of the field of concept or concept in connection with culture, under which a specific thematic set of lexical and phraseological units, their lexical background, the most important features of the people are considered. In linguocultural research, it relies on

conceptualization as a method for identifying culturally significant units.

The conceptual field is a system consisting of lexical and semantic variants of the meanings of words interconnected by a general semantic component. According to V.A. Maslova: "the subject of research of this science is the units of language, which have acquired symbolic, reference, figurative-metaphorical significance in culture and which generalize the results of human consciousness - archetypal and prototypical, fixed in myths, legends, rituals, traditions, folklore and religious discourses, etc." [13].

V.N. Telia considers linguoculturology to be a scientific science in the study of Russian phraseology and expresses the opinion that "the study of material culture and mentality, manifested in linguistic processes in their effective precedence with the language and culture of the ethnic group." [21].

The Kursk researcher A.T. Xrolenko emphasized the importance of the approach to studying oral and poetic speech, defining its place and function in the construction of folklore works, and using linguistic and folklore research methods. His attention was drawn to the structure and content of the folklore language. According to the author, within the framework of linguofolkloristic research, there may be original approaches to solving such fundamental issues as ethnic mentality and cultural archetypes. In addition, «...linguistic folklore studies can offer a system of effective linguistic and cultural methods suitable not only for the productive analysis of folklore texts, but also for the study of non-folklore discourse» [22:15]. In our opinion, the promising ideas of the Kursk scholars will find their answers among the linguists of the 21st century.

The language of folklore texts became the subject of scientific research by P.G. Bogatyrev, A.P. Evgenieva and I.A. Ossowiecki. I.A. Ossowiecki paid attention to the comparative disclosure of the nature of the folklore language with other forms of the folk language, as well as the genetic aspects of poetics, the nature of the relationship between language and poetics at the level of folklore, the content of folklore stylistics.

According to most researchers, the structure of the world's folklore landscape is a sufficiently stable system, consisting of defining consonant elements and relationships between them in its material image. According to A.T. Khrolenko, «this is a kind of semantic "network" whose nodes are full-fledged keywords with all their semantic information» [23].

Semantic studies of folklore revealed the main features of the connection of folklore concepts to linguistic means of representation. The following opinion is expressed about this in scientific sources: «These are relations devoid of unambiguous correspondence, relations of sufficient free correlation, when one meaning is expressed in several linguistic units, and one linguistic fact represents different meanings» [4].

On the semantics of linguistic elements of folklore texts, G.I. Malcev said that: «motivated at the level of tradition rather than at the level of the text itself» [12:28]. As a realization of specific cultural meanings, folklore connotation is determined by the entire system of the folklore world and its language. In our opinion, this aspect of the word "folklore" should become an object of in-depth linguistic analysis.

A thesaurus of the language of oral folk art, based on the genre of spiritual poetry, is proposed in the work

of S.E. Nikitina "Oral folk culture and linguistic consciousness" [14]. Some fragments of the world folklore model have also been successfully analyzed. In particular, the moral world of man has been studied.[1]

The spatial and temporal aspects of the folklore-linguistic worldview are described in E.B. Artemenko's monograph [2]. S.P. Pravednikov analyzed the lexicological and lexicographic features of numeral names in folklore texts [16].

The stylistic ritual of Russian fairy tales was studied in the works of I.A. Razumova [18], while ethnonymic vocabulary in oral folk poetics was studied in the works of E.S. Berezkina [5]. The linguistic foundations of oral folk art were studied by O.V. Voloshenko from the perspective of phenomena of traditional folk culture based on the material of Russian folk tales [8], while anthroponyms in Russian folk lyrics were studied by R.V. Golovina [10]. The psycholinguistic modeling of the concepts of the heroes of folk tales was studied by A.K. Elina [11], the linguistic picture of the world in Russian folk riddles was studied by V.G. Sibirtsyeva [19], and the lexicon of Russian folk lyrical songs in other ethnic environments was scientifically studied by S.V. Supryaya [20].

Many linguists consider the language of folklore to be a higher artistic form of language that manifests in folklore texts, surpassing dialects. They discuss the phonetics, morphology, syntax, and vocabulary of this language. Western and Russian folklorists sometimes understand the language of folklore as poetic formulas and the rules for combining them, which are referred to as poetic grammar or elements of the poetics of folklore works. According to some researchers, because folklore is closely linked to traditional culture, stereotypes of folk consciousness are at the center of

attention, and "the folklore worldview is perceived as one of the premises and essences of the worldview of traditional folk culture" [3:11]. Its function includes not only preserving cultural information but also actively reproducing it for the purposes of social regulation [25:110].

The world of folklore strives for stability. The collective experience of the population is reinforced and stabilized by stereotypes that go back to the culture of the traditional people - "typical solutions to the typical situation" [25:113]. This is reflected in terms of the oral realization of the folklore worldview: the stereotypical conceptual content expresses the stereotypical formula: «It is precisely the traditional meaning that is formal and canonized, and the permanence of the form is the result of this » [12:19].

Regarding the conditionality and significant generalization of quantitative meanings in oral literature texts, many scholars unanimously explain it with the peculiarities of the semantics of the word folklore. As V.A. Chervaneva and E.B. Artemenko pointed out: «in the language of folklore, there is something that is completely unacceptable to modern consciousness - both theoretically and empirically - the possibility of replacing different quantitative nominations within one context» [24:26].

Therefore, a number of studies are being conducted today to study the linguistic structure of folklore works. 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. However,

intercultural linguistics and folklore are not sufficiently developed in Turkology. Not all genres of oral folk art have become the subject of scientific analysis by linguists. All of this testifies to the relevance and prospects for the development of linguofolkloristics as a scientific doctrine in Turkic languages.

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