

LINGUOCULTUROLOGICAL FEATURES OF FOLKLORE TEXT (ON THE EXAMPLE OF ENGLISH TALES)

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Abstract

The linguoculturological aspects of folklore texts are examined in this abstract, with an emphasis on English tales as main examples. This study attempts to identify the distinctive linguistic and cultural traits that define the folklore genre by examining the language and cultural components found in these stories. This research provides important insights into the ways in which language and culture interact to shape folklore narratives by illuminating the intersections between language and culture within the framework of folklore through a combination of linguistic analysis and cultural interpretation. The results of this study emphasise the value of linguoculturological analysis in the study of traditional storytelling and advance our understanding of the complex interrelationships between language, culture, and folklore.

Keywords: Linguoculturology, linguoculturological features, folklore texts, language and culture, traditions, linguistic units.

INTRODUCTION

Folklore texts, particularly tales, serve as a captivating window into the soul of a culture. Passed down through generations, these narratives transcend mere entertainment, embodying the values, beliefs, and social structures of a community. This research delves into the fascinating realm of linguoculturology, exploring how language intertwines with cultural elements within the captivating world of English tales.

By investigating the linguistic features of these tales, we aim to illuminate the deeper cultural significance embedded within them. This analysis will not only enhance our understanding of the English language's evolution and variation but also unveil the rich tapestry of traditions, customs, and worldviews woven into the very fabric of these stories.

It will focus on specific examples of English tales, meticulously analyzing the linguocultural features that bring them to life. By examining elements like vocabulary, sentence structures, recurring motifs, and figurative language, we will uncover the cultural values and beliefs encompassed within the narratives.

This exploration holds significant value. It fosters a deeper appreciation for the multifaceted nature of language and culture, demonstrating how they are intricately intertwined. Furthermore, it allows us to gain a richer understanding of English folklore, a cornerstone of English cultural heritage.

The research holds the potential to bridge the gap between language and culture, offering valuable insights for linguists, folklorists, and anyone interested in the captivating world of English tales.





Literature Review

Linguoculturology is a relatively new field of study that focuses on how different cultures are expressed and preserved through language. It emerged in the 1970s as a distinct area within linguistics, building on the interplay between language, culture and human identity proposed by Emil Benveniste. The goal of Linguoculturology is to explore the connections between language and culture in a given country using philological methods developed by prominent scholars such as V.V. Vorobev, V.A. Maslova, V.N. Telia, and A.T. Khrolenko, each of whom offered their unique insights into this interdisciplinary field.

The study of linguistics and culture as interrelated systems looks at how language and culture interact. It is a discipline that explores the combined effects of individual and cultural influences, according to Telia (2022). Similarly, Slisshkin (2022) places culture at the center of this anthropological paradigm, emphasising linguoculturology's concentration on the cultural aspect of human behaviour. While there is general agreement in the field of linguoculturology, there are differing perspectives on its focus. To exemplify, Telia argues that linguoculturology primarily explores the synchronic relationship between language and culture (2022), while Maslova contends that it should encompass both synchronous and diachronic aspects. (2022). Telia (2022) asserts that the object of study in linguoculturology is universal, whereas Maslova (2022) emphasizes the importance of studying the linguocultural characteristics of specific language communities. A notable challenge in this field is the development of instructional materials, with Maslova's textbook being particularly renowned. The study of different topics such as the linguistic and speech genres, such as myth and folklore genre, is an example of linguistic - cultural research. It also involves analyzing how linguocultural concepts are expressed in works written in particular styles, especially in the language of fiction. Additionally, comparative studies compare linguistic and cultural units, primarily in Russian, with those in English, German, and French. Furthermore, there are aspects of linguoculturology that intersect with pedagogical science. (Malika, 2022).

And folklore serves as a primary focus for linguistic and cultural research within the field of linguoculturology. So according to Melahat Babayeva, Folklore encompasses the traditions, stories, songs, and other cultural expressions of a society, passed down through generations to shape the community's specification and history. Language plays a crucial role in folklore as it is the medium through which these traditions are shared. Each community has its own unique language or dialect, distinct from the official language of the region, containing words and phrases specific to their folklore that help preserve and transmit their customs and traditions. (Babayeva, 2023)

The term folklore was coined in 1846 by William Thomas, a nineteenth-century explorer. It is derived from the words 'folk,' meaning people, and 'lore,' meaning wisdom, signifying 'people's wisdom.' (Kholmiraeva Gulnoza).

Folklore encompasses various forms of folk art and has been studied within different disciplines such as ethnography, literary studies, musicology, anthropology, and sociology. Over time, it has evolved into an independent field focusing on folk art, music folklore, dance, theater, and circus. Folklore is closely intertwined with philology and art history and has roots in ancient aesthetic thought. The exploration of stories, legends, traditions, ceremonies, and cultural expressions by





historians, writers, composers, and tourists has been crucial in shaping the understanding of folklore. (Kholmiraeva Gulnoza).

This article by Kondi Bledar explores the concept of folklore and the challenges faced by the field of folklore studies. The article argues that folklore has two meanings: the content (stories, songs, beliefs) and the academic discipline that studies it. Folklore studies emerged in the 19th century and was initially tied to nationalism and the idea of a pure, rural folk culture. In the article different theoretical approaches to folklore, including the nationalistic, comparative, Finnish historical-geographical, and anthropological approaches are discussed. It also critiques the limitations of these approaches, such as the tendency to exoticize or archaize folk cultures. It highlights the challenges faced by folklore studies in the contemporary world. These challenges include the decline of rural folk cultures, the influence of mass media, and the complexities of globalization. Despite these challenges, the article concludes that folklore studies remains an important discipline for understanding cultural production. (Kondi Bledar, 2019).

On the other hand, According to Ben-Amos et al. (2020), folklore emerged in Europe in the mid-19th century, encompassing traditions, myths, legends, folktales, songs, dances, and other cultural expressions. Initially, folklore was associated with beliefs in supernatural beings like ghosts, demons, fairies, and goblins, reflecting traditionalism and irrationality. Urban intellectuals who coined the concept of folklore believed that these characteristics were unique to rural or primitive societies. They also linked folklore to rural areas and nature, suggesting that it was a natural expression of humanity before the influences of cities, commerce, civilization, and culture altered human life. Folklore was viewed as originating from man's close connection with nature in villages and hunting bands. (Ben-Amos, 2020).

Mansimova says that in contemporary terms, folklore is a scholarly field that focuses on the traditional literature, material culture, and customs that are passed down orally or through imitation within societies that are well-educated and innovative. This body of knowledge, also known as folklore, encompasses the traditions of subcultures. It's important to note that the study of similar practices in societies that are primarily nonliterate falls under the disciplines of ethnology and anthropology. (Mansimova, 2022)

This means that folklore, which represents traditional knowledge, is a crucial source of information for researchers to analyze and draw conclusions about how traditions evolve over time. (Honko, 2013)

According to McDowell (2018), there is a strong connection between language and folklore, as language serves as the primary means of conveying and safeguarding folklore within a society. Furthermore, language has a significant effect on the origination and progression of folklore, as the linguistic elements present in folklore can mirror the societal beliefs and principles, aiding in the establishment of cultural identity. (McDowell, 2018) Maniruzzaman (2022), says that the content and context of folklore are closely intertwined with the societal institutions in which they exist. This connection is influenced by the functions and circumstances specific to social groups within a culture, as well as the social gatherings and activities where folklore is shared. Additionally, the organization of folklore activities, beyond their immediate groups and settings, plays a broader role in society, serving as a means to transmit social ideals and ideas across generations. While there may be adaptations and advancements over time, there remains a



fundamental continuity in the artistic form and perspective of folklore. Therefore, sociolinguistics can examine the language used in conveying folklore to understand its relationship with a particular society. (Maniruzzaman, 2022) Folklore scholars have long observed the presence of stories with a specific structure characterized by the repetition of key plot elements. In 1915, I. Bolte and G. Polivka introduced the term "accumulative story" to describe a type of narrative where characters and actions are linked together in a chain-like fashion. These tales rely heavily on repeated phrases, sentences, and entire episodes to create a sense of accumulation and progression. (Melahet Babayeva, 2023).

Fairy tales are a type of folklore that typically begin and end with special phrases like "Once upon a time" and "They lived happily ever after." They often take place in enchanted settings such as castles, kingdoms, and enchanted forests. Fairy tales feature characters like princes, princesses, heroes, and villains, and the main character usually aims to improve their life or situation. Good and bad characters are clearly defined, and magic elements play a significant role in the stories. (Ashliman, 2004; Hallett & Karasek, 2009; Kready, 1916; Chinen, 1989).

The plot of fairy tales revolves around a problem or conflict that needs to be resolved, and they often include a moral or lesson to be learned. (VanGundy, 2005).

According to Haase (2008) Fairy tales are literary narratives constructed on motifs, with a supernatural or fantastic setting and formulaic language.

Fairy tales are narratives that incorporate folkloric elements like fairies, goblins, princes, and princesses, making them a subset of folk tales. These stories have been passed down through generations orally before being recorded in written form. Upon closer examination, it was discovered that there exist numerous variations of popular tales like Cinderella, with some sources identifying over 10 different versions. Each rendition of these stories showcases distinct cultural and narrative characteristics influenced by the time and place of their origin. Presently, contemporary authors continue to create and document new adaptations of traditional fairy tales (Hallett & Karasek, 2009; Tiberghien, 2007; Kready, 1916).

Various definitions of fairy tales emphasize their focus on magical elements, quests, and transformations. The Oxford Dictionary of English Folklore defines fairy tales as oral narratives centered around magical tests and adventures (Simpson and Roud: 117). The Illustrated Oxford Dictionary offers two interpretations: one as children's stories about fairies and the other as incredible fabrications (Kindersley, 1998: 284). According to a random online dictionary, fairy tales are stories involving fantastic beings like fairies, wizards, and goblins, often culminating in a happy ending (Merriam-Webster online dictionary). The term "fairy tale" originated in France in 1697 with Madame d'Aulony's publication of *Les contes des fees* (Tales of Fairies) (Ashliman, 2004), making French fairy tales among the first to be recorded. Cuddon (1998) defines a fairy tale as a prose narrative detailing the adventures and eventual happiness of a hero or heroine, typically involving supernatural elements like magic, charms, disguise, and spells. Despite the varied definitions, all agree on the presence of magical creatures and elements in fairy tales.

Fairy tales were originally part of an oral tradition, with stories being passed down verbally rather than written down, often ending on a sad note (Kready, 1916; Karven, 2008). The nineteenth century marked a significant period for folklore, as collectors worldwide began recording ancient tales from oral sources (Kerven, 2008; Hallett & Karasek, 2009). Joseph Jacobs was a prominent





collector during this time, known for his popular works such as "English Fairy Tales" (1890) and "More English Fairy Tales" (1894). Over time, fairy tales evolved to focus more on princes, princesses, battles, and adventures, with fairies taking on secondary roles. Moral lessons and happy endings became common themes in these tales.

Conclusion

Analyzing the linguistic and cultural elements of English tales helps preserve and promote traditional folklore, ensuring that cultural heritage is passed down to future generations. And by examining how language and culture are intertwined in folklore texts, researchers can gain insights into the complex relationship between language use, cultural norms, values, beliefs, and traditions. Accordingly, promoting Intercultural Dialogue, Studying the linguoculturological features of English tales facilitates intercultural dialogue by fostering a deeper understanding of different cultural perspectives, practices, and worldviews embedded in storytelling traditions. Moreover, exploring the language features of English tales can be a valuable resource for language learners and educators, offering authentic texts that showcase vocabulary, grammar, syntax, and stylistic devices in context. In order to uncover Symbolism and Meaning analyzing the linguoculturological features of English tales helps to reveal hidden meanings, symbolism, and cultural messages encoded in the narrative structure, characters, settings, and themes of the stories. By comparing the linguoculturological features of English tales with tales from other cultures researchers enable to identify commonalities and differences in language use, narrative techniques, and cultural representations across different storytelling traditions. Besides that, an interdisciplinary approach to studying the linguoculturological features of English tales allows researchers to draw on insights from linguistics, cultural studies, folklore studies, anthropology, and literary theory, enriching their analysis and interpretation of folklore texts. By highlighting the linguistic and cultural diversity embedded in English tales, researchers contribute to promoting cultural diversity and raising awareness of the richness and complexity of different cultural traditions.

While studying the linguoculturological features of folklore texts, specifically English tales, offers numerous benefits, there are also limitations to consider:

Analyzing the linguoculturological features of folklore texts involves interpretation, which can be subjective and influenced by the researcher's own cultural background, biases, and perspectives. This subjectivity may impact the accuracy and objectivity of the analysis. Finding authentic and original versions of English tales can be challenging, as many folklore texts have been adapted, modified, or reinterpreted over time. This may limit the depth and authenticity of the linguistic and cultural analysis.

In addition, there are linguistic challenges that older English tales may contain archaic language, dialects, or regional variations that pose challenges for modern readers and researchers in terms of comprehension and interpretation. Translating these linguistic nuances accurately can be difficult. Furthermore, analyzing folklore texts from a linguoculturological perspective raises ethical considerations regarding cultural appropriation, misrepresentation, or exploitation of indigenous or marginalized cultures. Researchers must approach the topic with sensitivity and respect for cultural ownership. In terms of historical context, understanding the historical context in which English tales were created and transmitted is crucial for interpreting their



linguoculturological features accurately. Without adequate historical knowledge, researchers may misinterpret or overlook important cultural nuances. Also folklore texts often reflect gender roles, power dynamics, and social hierarchies prevalent in their respective cultures. Analyzing these aspects from a linguoculturological perspective requires sensitivity to issues of gender equality, representation, and diversity.

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