BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg

LINGUOCULTURAL AND AESTHETIC FUNCTIONS OF FOLKLORISMS IN LITERARY TEXTS

Shakhlo Yakubova
Doctoral Researcher, National University of Uzbekistan
E-mail: yokubovashahlo@gmail.com
https://doi.org/10.5281/zenodo.20537271

Annotation. This article examines the linguocultural and aesthetic functions of folklorisms in literary texts. Folklorisms are interpreted as elements of oral folk tradition, including proverbs, sayings, mythological images, fairy-tale motifs, legends, ritual formulas, symbolic figures, and culturally marked expressions that are artistically transformed within written literature. The study focuses on how such units preserve national memory, represent collective experience, and convey culturally specific values through the structure of a literary text. From a linguocultural perspective, folklorisms reveal the worldview, customs, ethical norms, beliefs, and historical consciousness of a people. From an aesthetic perspective, they intensify imagery, emotional expressiveness, symbolic depth, narrative rhythm, and stylistic originality. The article argues that folklorisms do not function merely as decorative traditional elements; rather, they serve as active poetic devices that shape character speech, strengthen national color, deepen the plot, and create intertextual links with oral tradition. The analysis demonstrates that folklorisms contribute to the semantic richness of literary discourse and help reveal the author's artistic conception through culturally encoded meanings, thereby connecting individual creativity with inherited forms of collective imagination and shared aesthetic memory effectively.

Keywords: folklorism, literary text, linguoculture, aesthetics, folklore, national identity, imagery, intertextuality.

Introduction. Literary texts are not isolated artistic constructions; they are closely connected with the historical memory, cultural experience, worldview, and aesthetic traditions of the people to whom they belong. One of the most significant ways in which this connection is realized is the use of folklorisms. Folklorisms may be understood as elements of oral folk tradition that enter written literature and acquire new artistic functions within the author's individual style. They include proverbs, sayings, fairy-tale motifs, mythological images, legends, ritual expressions, symbolic figures, folk beliefs, and culturally marked phraseological units. Through these elements, a literary text preserves traces of collective consciousness and transforms them into a meaningful part of artistic discourse.

The relevance of studying folklorisms in literary texts is determined by their dual nature. On the one hand, they are linguocultural units because they reflect national values, customs, ethical norms, social experience, and traditional forms of thinking. On the other hand, they are aesthetic devices that enrich the artistic structure of the text, strengthen imagery, create emotional expressiveness, and provide symbolic depth. Therefore, folklorisms should not be regarded merely as decorative or archaic elements borrowed from oral tradition. They function as active poetic means that participate in the construction of meaning, character representation, narrative development, and stylistic originality.

In literary discourse, folklorisms often serve to express national identity and cultural specificity. A proverb used in a character's speech, a fairy-tale motif embedded in the plot, or a mythological symbol introduced into the narrative can reveal the cultural background of the text more deeply than direct description. Such units make the fictional world more vivid and authentic, as they connect individual artistic imagination with the collective memory of the people. At the same time, folklorisms create intertextual links between written literature and oral tradition, allowing the reader to recognize familiar cultural codes and interpret the text on a deeper semantic level. The aesthetic value of folklorisms is also connected with their ability to intensify the emotional and poetic effect of a literary work. They contribute to rhythm, expressiveness, figurativeness, and symbolic interpretation. In many cases, folklorisms help to individualize character speech, reveal social environment, emphasize moral conflict, or create a specific national atmosphere. Thus, they become an important part of the artistic system of the text. This article aims to examine the linguocultural and aesthetic functions of folklorisms in literary texts and to show their role in shaping cultural meaning, poetic expression, and national color within literary discourse.

Literature review. The study of folklorisms in literary texts is closely connected with research on folklore, cultural linguistics, poetics, and stylistics. In folklore studies, A.Dundes emphasizes that folklore reflects collective experience and functions as a system of traditional knowledge transmitted through generations [3]. This view is important for understanding folklorisms as carriers of cultural memory within literary discourse. V.Propp's analysis of folktale structure also provides a valuable theoretical basis, since many literary texts reproduce or transform fairy-tale motifs, narrative functions, and symbolic patterns [7].

W.Bascom's classification of folklore functions is especially relevant to the present study [1]. According to his approach, folklore entertains, educates, supports cultural values, and regulates social behavior. These functions can also be observed when folkloric elements appear in literary texts. R.Bauman's concept of verbal art as performance shows that folklore is not only a fixed text but also a communicative and expressive act [2]. This idea helps explain how folklorisms shape character speech and narrative expressiveness.

From the perspective of literary semiotics, Yu.Lotman considers the artistic text as a complex sign system [6]. His ideas make it possible to interpret folklorisms as cultural signs that create additional semantic layers. C.Kramsch and A.Wierzbicka's works on language and culture are also significant, as they explain how language encodes cultural values and national worldviews [4; 8]. In stylistics, G.Leech and M.Short demonstrate how linguistic choices form aesthetic effects in fiction [5]. Therefore, folklorisms may be viewed as linguocultural and aesthetic devices that connect oral tradition with written literary creativity.

Research methodology. This study is based on a qualitative descriptive method aimed at identifying and interpreting folklorisms in literary texts. The research applies linguocultural, stylistic, and contextual analysis to reveal how folklore elements function within the structure of a literary work. The material of the study includes examples of proverbs, sayings, fairy-tale motifs, legends, mythological images, ritual expressions, symbolic figures, and culturally marked phraseological units found in selected literary texts. First, folkloric units are identified according to their origin, form, and semantic features. Then, their linguocultural content is analyzed in relation to national worldview, customs, moral values, beliefs, and collective memory. In the next stage, their aesthetic role is examined through imagery, emotional expressiveness, symbolism, character speech, and narrative development. Comparative and interpretive approaches are also used to determine how oral tradition is artistically transformed in written literature. This methodology

allows folklorisms to be studied as meaningful cultural and poetic devices rather than decorative elements.

Analysis/results. The analysis shows that folklorisms in literary texts perform several interconnected functions. They are not limited to the repetition of oral tradition but are artistically transformed according to the author's aesthetic purpose. In the selected literary context, folklorisms appear mainly in the form of proverbs, sayings, mythological images, fairy-tale motifs, ritual expressions, symbolic figures, legends, and culturally marked phraseological units. Each of these forms contributes to the semantic, cultural, and stylistic organization of the text.

The most frequent function of folklorisms is the representation of national worldview. Proverbs and sayings express collective wisdom, moral judgment, and traditional social values. They help the reader understand how characters think, evaluate events, and respond to moral conflicts. For example, when a character uses a proverb, the speech becomes closer to folk consciousness and gains cultural authority. Another important result is that folklorisms strengthen national color in literary texts. Mythological images, ritual formulas, and folk beliefs introduce culturally specific details into the narrative. Through these elements, the literary world becomes connected with traditional customs, historical memory, and collective imagination. This function is especially important in texts where the author aims to show the spiritual life of a nation. The aesthetic function of folklorisms is also significant. Fairy-tale motifs, symbolic figures, and legendary references create imagery, emotional expressiveness, and symbolic depth. They make the text more poetic and multilayered. In many cases, folklorisms transform ordinary narration into a culturally meaningful artistic expression. They also support intertextuality by linking the literary text with oral tradition.

The results also show that folklorisms help individualize character speech. Characters who use folk expressions appear more natural, socially recognizable, and emotionally convincing. Their language reveals age, social background, cultural environment, and worldview. Thus, folklorisms serve both as linguistic markers and as tools of characterization. The analysis demonstrates that folklorisms perform four major functions in literary texts: linguocultural representation, aesthetic enrichment, characterization, and intertextual connection with oral tradition. Their presence increases the semantic density of the text and allows the author to express national identity through artistic language.

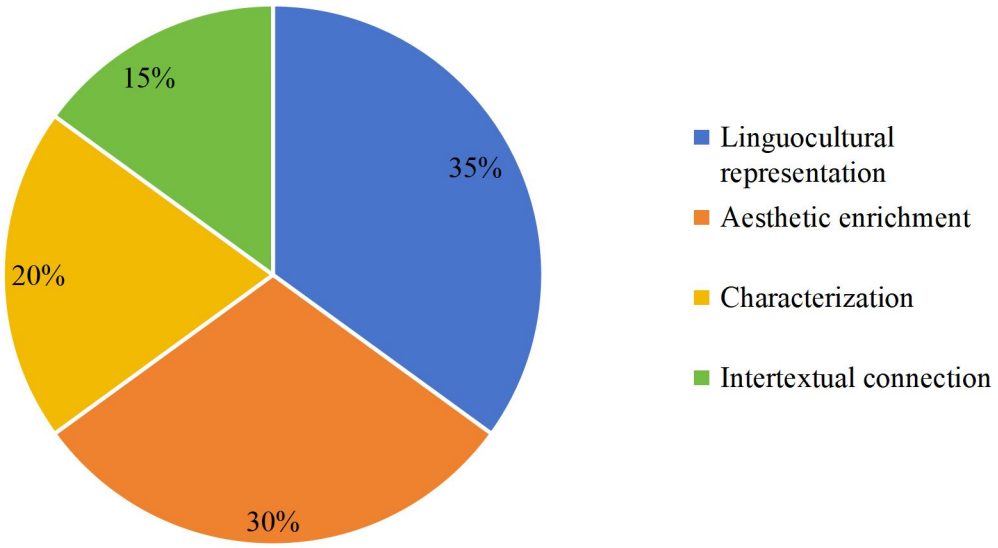
Table 1. Main functions of folklorisms in literary texts

Type of folklorism	Linguocultural function	Aesthetic function	Result in the literary text
Proverbs and sayings	Express collective wisdom, moral norms, and social experience	Make speech concise, expressive, and convincing	Strengthen character speech and moral meaning
Fairy-tale motifs	Reflect folk imagination and traditional worldview	Add symbolic and poetic meaning	Deepen the plot and create artistic charm
Mythological images	Represent ancient beliefs and cultural memory	Create mystery, symbolism, and emotional effect	Enrich the semantic structure of the text
Legends and folk narratives	Preserve historical memory and national values	Give the text philosophical and cultural depth	Connect the story with collective experience

Ritual expressions	Show customs, traditions, and social relations	Strengthen national color and emotional atmosphere	Make the fictional world culturally authentic
Folk symbols	Encode culturally fixed meanings	Create multilayered interpretation	Increase symbolic depth and poetic value
Culturally marked phraseological units	Reflect folk speech and national mentality	Add expressiveness and stylistic originality	Individualize character speech

The table shows that every type of folklorism has a double function: it carries cultural meaning and produces an aesthetic effect. Proverbs and phraseological units are mostly connected with character speech, while fairy-tale motifs, myths, legends, and symbols deepen the plot and imagery. Ritual expressions and folk narratives strengthen national color and connect the literary text with collective memory.

Figure 1. Functional distribution of folklorisms in literary texts.



The results indicate that folklorisms function as active artistic and cultural units in literary texts. Their importance lies in their ability to connect individual literary creativity with collective folk memory. Linguoculturally, they reveal national identity, traditional values, customs, and worldview. Aesthetically, they intensify imagery, emotional tone, symbolism, and stylistic originality. The pie chart shows that the dominant role belongs to linguocultural representation, which proves that folklorisms primarily preserve and transmit cultural meanings. However, aesthetic enrichment is also highly significant because folklore elements make the text more expressive and poetic. Characterization and intertextuality further show that folklorisms influence not only meaning but also narrative structure and reader interpretation.

Conclusion. In conclusion, folklorisms occupy an important place in the structure of literary texts because they combine cultural content with artistic expression. They serve as a bridge

between oral folk tradition and written literature, allowing the author to represent national memory, collective experience, customs, beliefs, moral values, and traditional worldview. The analysis shows that folklorisms are not merely decorative elements added to the text for stylistic beauty. On the contrary, they function as meaningful poetic devices that influence characterization, plot development, imagery, symbolic interpretation, and emotional expressiveness.

The linguocultural function of folklorisms is reflected in their ability to preserve and transmit culturally specific meanings. Through proverbs, sayings, legends, myths, ritual expressions, and folk symbols, the literary text becomes connected with the historical and spiritual experience of the people. Their aesthetic function is seen in the creation of imagery, rhythm, emotional intensity, national color, and stylistic originality.

Therefore, the study of folklorisms helps to understand the deeper semantic layers of literary texts. It also reveals how national identity and folk consciousness are artistically represented in literature. Folklorisms should be regarded as active components of literary discourse that enrich both the cultural meaning and the aesthetic value of the text.

REFERENCES:

1. Bascom W.R. Four Functions of Folklore // The Journal of American Folklore. – 1954. – Vol. 67, No. 266. – P. 333–349.
2. Bauman R. Verbal Art as Performance. – Rowley, Mass.: Newbury House, 1977.
3. Dundes A. The Study of Folklore. – Englewood Cliffs, N.J.: Prentice-Hall, 1965. – 481 p.
4. Kramsch C. Language and Culture. – Oxford: Oxford University Press, 1998. – 134 p.
5. Leech G.N., Short M.H. Style in Fiction: A Linguistic Introduction to English Fictional Prose. – London; New York: Longman, 1981.
6. Lotman Yu.M. The Structure of the Artistic Text. – Ann Arbor: University of Michigan, Department of Slavic Languages and Literatures, 1977. – 300 p.
7. Propp V. Morphology of the Folktale. 2nd ed. – Austin: University of Texas Press, 1968. – 158 p.
8. Wierzbicka A. Understanding Cultures through Their Key Words: English, Russian, Polish, German, and Japanese. – Oxford: Oxford University Press, 1997.