



Journal Website:  
<https://theusajournals.com/index.php/ajps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

## COMPARATIVE-TYPOLOGICAL ANALYSIS OF LINGUOCULTURAL TERMS IN UZBEK AND ENGLISH RIDDLES

Submission Date: May 21, 2023, Accepted Date: May 26, 2023,

Published Date: May 31, 2023

Crossref doi: <https://doi.org/10.37547/ajps/Volume03Issue05-17>

**Choriyeva Zebiniso Bakhtiyar Kizi**

Karshi State University, Faculty Of English Philology Teacher Of The Department Of Linguistics, Uzbekistan

### ABSTRACT

According to Dahl, a riddle is "an allegory or allusion, a roundabout speech, a bluff, a brief allegorical description of a subject, proposed for a solution." The most accurate definition of a riddle is V.P. Anikin: "A riddle is a poetic complex image of a thing or event, made to test the ingenuity of a person, as well as to instill a poetic view of reality." A riddle is a brief description of a silent object or phenomenon according to similar or suggestive signs of another object or phenomenon. A riddle develops a poetic view of reality in a person, creates an unlimited field for fantasy. So, it can be seen that a riddle is a poetically complex image of a thing or event, made in order to test a person's ingenuity and at the same time instill a poetic view of reality.

### KEYWORDS

Children's folklore, riddles, stories of folk oral creativity, linguistics, song, fairy tales, linguoculturalism, comparative-typological analysis;

### INTRODUCTION

The origin of riddles goes back to the secret speech of primitive society, taboo speech (that is, words forbidden to be spoken aloud by some members of a tribe or clan due to age, gender or social status in this

society). Riddles are common among all nations. In addition, the origin of riddles is related to a person's desire to scare and deceive an evil spirit, which, as previously believed, can negatively affect the life and

fate of a person, child, cattle, etc. In order to ensure the well-being of himself and his family, he had to be cunning, so that the object or person was not called in such a way that his name or name was not actually mentioned. The riddle also played an important role in initiation ceremonies (the ceremony of turning a boy into a man), which was widespread among all ancient peoples. The initiated boy was tested using riddles: guessing them, he successfully passed this test and went to the next stage of the initiation - without knowing the secret speech, the young man could not become a man. Riddles are found in the mythology of ancient peoples (for example, in ancient Greek myths).

Linguo-cognitive and linguocultural approaches to the concept are usually divided according to the orientation of the research vector: if linguo-cognitology goes from the concept in the individual consciousness to its representation in the collective consciousness (culture), then the linguistic culture moves from collective ideas about the concept to individual ones; linguoculturology is oriented rather towards the study of the specific in the composition of mental units and is aimed at describing the 2994| S D Shavkatovna Linguocultural features of the symbols distinctive semantic features of specific concepts. From the standpoint of cognitive linguistics, we move from person to culture, from the standpoint of cultural linguistics from culture to person. The features of the linguo concept include ethnocultural distinction,

heterogeneity (heterogeneity, diversity, heterogeneity), multi-character, internal fragmentation and, in contrast to the logical concept, “experiencing”, semiotic (“nominative”) density - representation in terms of expressing a number of linguistic synonyms, thematic series and fields, proverbs, sayings, folklore and other plots and synonymized symbols (works of art, rituals, behavioral stereotypes, objects of material culture), focus on the expression plan (inclusion of a name concept into associative paradigmatic and syntagmatic connections that have developed in the lexical system of the language)

In ancient times, riddles had mystical, religious, and ritual applications, and guessing and predicting riddles was considered a sign of special wisdom. Riddles could only be guessed at a certain time - it was impossible to guess in the summer and during the day. At the end of the field work, it was allowed to speculate in autumn and winter. During the celebration of Christmas time (from December 25 to January 6), special importance was attached to the prediction. By origin, Russian riddles are also associated with conditional speech - the coded language of hunters, rituals and magical actions aimed at ensuring harvest and success in livestock and agriculture. Riddles perform and fulfill the following functions: Cognitive (contributes to the activation of knowledge about the world around, especially in a child), Developmental (development of

observation, logical thinking) Interesting, because in their free time from work and household allows children to be entertained and occupied Artistic (contributed to the formation of figurative thinking in a person, the ability to see the world in images). According to the researchers, the famous Russian traveler of the 18th century. S.P. Krasheninnikov noted the remains of an ancient secret speech among Russian sable hunters. Artel elected a "brigadier", who appointed his assistants and punished them, among other things, "so that, according to the custom of their ancestors, the crow, the snake and the cat are not directly named, maybe b. ride, thin and baked / shade". Krasheninnikov also wrote: "Industry people say that in previous years, many things were called by strange names, for example: the church - a woman with a pointy, bark or white the head girl is an ordinary person, a horse is a long tail, a cow is a roar, a sheep is a thin-legged pig, a low-eyed rooster is barefoot, etc...." Krasheninnikov all these words are crows a, he noted that the snake and the cat were left out of exchange, that is, they did not begin to use them. Russians preserved echoes of ancient riddles in epics, fairy tales and songs. For example, many espionage songs are in the form of riddles ladi: they do not describe the fate of a person, but replace it with a description of something or an action. In the fairy tale "Smart Girl" or "Seven Years", the king asks the girl several riddles, solving them, she will marry the king - so here is the fairy tale the hero's sharpness,

intelligence serves as a test method for t. The most interesting puzzle in this tale is when the cunning king orders the girl to come to him instead of on foot. Not on a horse, not undressed, not dressed, not with a gift, but not without a gift, the girl comes to him in a fishing kit, riding a hare, which immediately runs away, with a quail in her hand. trembles from his hands. Over time, the ancient function of riddles gradually disappeared, but their poetic form remained. They began to look at the riddle as a test of intelligence, and began to create new riddles about objects and events. A genre of folklore developed with no other purpose than artistic and entertainment.

The fairy tale became a genre of children's folklore. D.N. In the preface to the collection of riddles, Sadovnikov pointed out the main difference between a proverb and a riddle. "The first," he writes, "reflected people's views on nature and the environment, and the second reflected the worldly wisdom and moral personality of ordinary people." opened for the creative imagination of the people, in the proverb - for their common sense and criticism".

Riddle is one of the oldest genres of folklore. Even Aristotle, speaking of poetic art, when speaking of riddles, called this genre a well-constructed metaphor. There are many writings and statements about riddles. For example, some scholars of literature gave the following definition to a riddle: "A riddle is a description of something, usually given in the form of

a question." The main way of describing the find is metaphor (in simile). Talk about riddles N.S. Gilevich, who has written a lot about riddles and has the most interesting and deep study of the poetics of riddles, gave the following definition of a riddle: "A riddle is given in the form of witty, short, short, wordy, unusual words complex question. as a rule, a rhythmic description of an object or event. This definition can be easily added to. A.I. Gursky comprehensively defines the main genre features of the riddle. He writes: "The riddle contains various phenomena and objects of reality "based on the analogy, a small form of work based on artistic comparison can be described as humorous poetic fiction; it is used to test a person's mind, intelligence and ability to see the world poetically. Riddle tasks The most important tasks of riddles are: people test and teach their intelligence, develop their logical and poetic thinking, the ability to recognize the surrounding reality in allegorical images. outdoor, educational, educational, entertainment, gaming functions, etc. are important. Thus, the riddle as a genre is multifunctional. Classification of Riddles Classification and thematic systematization of riddles was perfectly developed by A.I. Gursky and identified five types of riddles: "Nature and man", "Economy and material life", "Community and family life", "Culture", "Riddles-jokes, riddles - tasks ". The section "Nature and man" begins with riddles about the sky, heavenly bodies. "The blue veil covered the whole world", the sky is very clearly indicated in the riddle. A large group

of riddles is devoted to land and water. In them, in other folklore works as it was, but in a unique way, according to the specific characteristics of the genre, the respectful attitude of the people to the earth was shown ("What fills us, but does not ask us to eat?") . elements and natural phenomena are likened to animals: in many riddles, for example, thunder is like the beating of an ox ("On a hundred mountains, on a thousand lakes an ox bellowed"), and sometimes a stallion "like" ("The gray stallion sneered at the whole kingdom"); the movement of the wind is uniquely described in its actions: "It flies without wings, it runs without legs", "With no arms, without legs, but it opens the gate", "It has no hands, but it tears the leaves of the trees".

Who is he?". The plant world is richly represented in riddles. In many riddles, trees and grains appear as living beings: "He dresses in summer, undresses in winter", "He flew without wings, sat without branches, the cook cooked without fire , ate without teeth" (rye) . Smart, often with humor, serves them: "Seven hundred whistles, four dances, two listening and two smelling, two looking" (horse). "Economy and material life" bo "lime is widely represented in agriculture, crafts, food, housing, home interior, clothes and shoes, etc. It is not so easy to guess such riddles: "Horn, not a bull, enough, but full" it is not empty, it is given to people, it goes to rest" (sickle), "It is not an animal, it has four legs" (bed), " I walked, I walked, I found two

paths and I went to both of them" (pants). Riddles reflecting social and family relationships are much less common. This section contains particularly interesting riddles about kinship: "Two brothers, one of them is an uncle. Who is second? (father), "The child sits in the garden and says: "I have a father and mother, but I am not their son" (daughter). The development of culture and education was reflected in the riddles that appeared later. Their content includes a book, paper, pencil, tools, etc. ("Not a bush, but with leaves, not a man, but says" (book). Thematic diversity of riddles, their features, breadth of metaphors from the given examples and an allegorical reflection of reality can be seen. Therefore, we will limit ourselves to what is said about riddles as various topics in works of this genre. Riddles are similar to proverbs in many ways: first of all, they are artistic imagery, conciseness, rhythm. Traditional folklore in riddles artistic styles and figurative tools are used: metaphor, simile, epithet, personification, allegory, hyperbole, grotesque, irony, etc. The structure of a riddle, the structure of a riddle is a type of conversation in which one commands and the other assumes. Many riddles are based on a direct question, many of which contain a complex description of an object or several objects that are guessed by the actions required to create certain objects: "They they beat me, beat me, beat me, tore me to pieces, tore me, dragged me across the field, locked me with a key, served me to the table "(linen, tablecloth). A series of riddles is in the form of a monologue, a dialogue;

Sometimes three people participate in the conversation: "I have four legs, but not an animal, I have fluff and feathers, but not a bird, I have a soul and a body, but not a person" (bed); Traditional riddles are well preserved in our time, they are still used, they often continue to perform traditional functions, often cognitive, educational, game, test (intelligence). Riddles are interesting not only to children, but also to adults with their wisdom and perfection of artistic form, which is the reason for their popularity among the people. Children's folklore is a component of the oral creativity of our people.

## REFERENCES

1. Nizomova M. B. Polysemantic features of pedagogical terms in English and Uzbek translation. // Current research journal of philological sciences 2(12): 21-25, December 2021 .DOI: <https://doi.org/10.37547/Philological-crijps-02-12-05> ISSN 2767-3758, – 2021. Master Journals. 21-25 pages.
2. Sharipova D., Ibatova N. THE TRANSLATION OF PHRASEOLOGICAL UNITS INTO UZBEK //Theoretical & Applied Science. – 2019. – №. 10. – C. 649-651.
3. Sharipova D. et al. Bilingualism As A Main Communication Factor For Integration Among Nations In Transoxiana. Modern Uzbekistan //International Journal on Integrated Education. – 2019. – T. 2. –№. 2. – C. 15-23

4. Vinogradov G.S. Narodnaya pedagogika. Izd. Vostochno-Sibirskogo Otdela Russkogo Geograficheskogo Obshestva, 1927. – S.27-31.
5. Galiyev Sh. O‘zbek bolalar o‘yin folklori. – T.: Fan, 1998. – 96 b.
6. Jahongirov G‘. O‘zbek bolalar folklori. – T.: O‘qituvchi, 1975. – 102 b.
7. Jo‘rayeva M. O‘zbek folklorida topishmoq. – T.: Fan, 2011. – 112 b.
8. Mirzayev T., va b. O‘zbek xalq og‘zaki poetik ijodi. Darslik. – T.: O‘qituvchi, 1990, – 304 b.
9. Nizomova, M. B. (2022). Problems of systematization of pedagogical terms and concepts in the scientific and pedagogical theory of comparable languages. American journal of philological sciences, 2(03), 1-6.
10. Koshg‘ariy M. Devonu lug‘otit turk. 3-jild. – T.: Fan, 1963. – 462 b.
11. Safarov O. O‘zbek bolalar poetik folklori. – T.: O‘qituvchi, 1985.–250 b
12. Низомова, М. Б. (2022). Педагогикага оид терминларнинг этимологик компоненти асосида илмий матнларни таржима қилишни ўргатиш моделини амалга ошириш. Международный журнал искусство слова, 5(2).

OSCAR  
PUBLISHING SERVICES