

INTERPRETATION OF QUANTIZATION IN RIDDLES

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ANNOTATION

The application of units representing quantities in riddles and linguoculturally in it, the issues of analysis are covered.

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As you know, no language can be learned correctly and completely, separating it from the "owner of the language". After all, in each act of speech, the imprint of the person who speaks is noticeable. In the speech process, the knowledge of communicants about the language helps them to understand each other correctly and clearly. Great German scientist V.Humboldt's Antinomy of "understanding and not understanding" was also applied to represent the same process. Under the knowledge of the language of speakers is understood not only the skill of their correct use of language codes, but also the ability to associate language codes with being. The second skill is inextricably linked with the concept that in recent times is called the "linguistic picture of the universe" (LPTU).

LPTU is considered a component of gnoseology and manifests the reflection of members of the universe in the human brain. In other words, the members of the universe are reflected in the human mind in a mutually conditioned and connected way and these reflected members are expressed through the codes of a particular language.

The formation of an anthropocentric paradigm in World linguistics is closely connected with the research of sign users, that is, the factor of the speaking personality. "In the interpretation of the process of creating speech, one of the controversial issues is that language and thinking are exactly or separate phenomena. According to the latest views, language and thinking are mutually inseparable and closely related phenomena. But the two of them are not the same thing. Language also plays an important role in the formation of human consciousness as a form of expression and a form of survival of thinking"

Any nominative unit names what is in existence-phenomena, action-States. Generalized images of these things and phenomena, actions and situations are reflected in our consciousness. The image reflected in this consciousness is expressed through the acoustic signals of this or that language. These three stages are the necessary components of the general nomination process. The first two components in the nomination process, namely denoted and significant (concept), are common to the nomination process of all languages, and at the third stage a distinction is made between languages.

The second stage is manifested in the conceptualization of the universe in the human mind. With the private signs of what is in existence excluded, serving in the conceptualization of common signs can be a distinction between languages, although common to all languages, but with what signs of what is being conceptualized being based on generalization. In the naming

of most things and phenomena, the people's imagination, vision of the universe in their own way, the originality of the people in creating images are manifested.

In particular, the culture, traditions, religious beliefs of a particular nation are manifested in one form or another in the language of this people. Especially this process is clearly visible through paremiological units. Folk Proverbs, phrases, riddles, aphorisms are important as the exponents of this people. In particular, even in the text of riddles, certain aspects of folk traditions, culture can be expressed.

Specific aspects of Uzbek riddles have been studied in the research of a number of philologists-scientists. Riddles are based on differential signs of lexemes that are hidden in themselves and must be found. "In riddles, a hidden semantic component is involved in the expression for the transformation of unknown reality into a certain reality as a result of the activity of thoughts". In the text of riddles, the vocabulary units that represent a number-quantity are of great importance. Because human members, something related to the environment-the most important differential signs of subjects-are seen through words related to the number Category.

Qora uyda ming chiroq,

Uyni yoritmas (osmon, yulduzlar).

It is found that the word black refers to the quantity expressed through the word thousand, which represents quantification, although the word heaven, the word unlit, expresses coronation, the answer to the puzzle. Hence, the differential sign is seen with lexemes that mean number-quantity.

See the following riddle that points to the amount of teeth, hand fingers, eyes:

O'ttiz bo'ri bir joyga makon qo'ydi,

O'nta xizmatkor, ikkita qorovul qo'ydi.

(Tish, barmoqlar, ko'z).

Thirty Wolves-teeth, ten servants – hand fingers, two guards – eyes.

In riddles that mean time, the role of words expressing quantity is more clearly visible:

Twelve hammocks in one chamber (year, twelve months).

The existence of twelve months in a year belonging to the year and month connected to each other is illuminated by words that mean quantity.

On one leaf, thirty brides comb their hair (month, thirty days).

While this finding is given an expression of thirty days in the composition of a month.

Bir tol o'sdi to ko'kka qadar,

Bu tolning o'n ikki shoxi bor,

Har shoxida to'rttadan uya bor,

Har uyada ettidan tuxum bor,

Har tuxumning yarmi qoradir ko'rsang,

Yarmi oppoqdir, topgan bo'lsang.

(Yil, o'n ikki oy, hafta, kunlar, kecha va kunduz).

Here Willow-year, Horn – months, nest – week, egg – days of the week, White – day and black – night. But in determining the specificity of each subject, words that express exactly the amount serve. That is:

Bir tol – yil

O'n ikki shox – oylar

To'rt uya – hafta

Ettita tuxum – hafta kunlari.

To'qqiz jondorni uch Jondor egan.

(To'qqiz oy ishlash, uch oy – qish eyish).

At this point, the seasons of the year are given by the word Jondor, but the words Nine and three refer to the nine months of Spring, Summer, Autumn, the three months of winter.

Linguistic units representing the quantity used in folk riddles are of particular importance in the coverage of the ethnocultural identity of this people, different from other peoples. Such figures as Three, Seven, Eleven, forty occupy an important place in the oral creativity of the peoples of Central Asia, folklore materials. For example: in the following finding related to the needle its small size is given by the anti-climbing, while the number of seven serves for the expression of the quantity of the plural.

"Yalt-yalt etdi, yetti tog'dan o'tdi".

It is also observed that the quantitative expression is given by the numbers One, Eleven, forty below:

"O'zi bir qarich, soqoli qirq qarich",

"O'zi bir qarich, quyrug'i o'n bir qarich" (igna va ip).

The cited finding cited forty as well as Eleven quantifiable representing units. In the first and second of these examples, the thread with the needle is given in the measure of the inch. But it has been shown that there are differences in length between the first (needle) and the second subject (thread), that is, the amount varies. Both the beard and the tail (a horsetail is envisaged in this place) were compared to a thin fiber - a thread. In each of them, a variant was formed as a result of putting one in the place of the other. At the moment, a short quantity, a long quantity of forty, as well as one and eleven units are placed opposite each other. It seems that in this place a certain aspect of the culture of the Uzbek people is manifested through quantization.

In riddles, the concepts associated with the religious beliefs of the people are also reflected in a certain sense. For example:

Bir palak,

Bir palakda

O'n ikki Handalak,

Bu handalakning o'n birini eb,

Bittasini eya olmadik.

(Yil, o'n ikki oy, bir oy ro'za).

In this place there is a finding given in accordance with the traditions, religious beliefs of the Uzbek people. According to Islamic beliefs, a month of fasting for a year is implied: palak – year – one; Handalak – month - twelve; fasting month – one. It seems that the finding of the folk ethnocultural character as a differential sema was the basis for the answer of the riddle, exactly the words Eleven and one denoting the quantity were the means in determining the month of Ramadan.

In folk riddles, the emergence of differential SEMA through words denoting quantization is manifested in many cases, relying on the ethnic characteristics of the people, their own worldview, religious beliefs. From the above, it can be seen that lexical means representing the

number and quantity in the composition of paremiological units are inextricably linked with the culture of the people.

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