

HISTORY OF THE STUDY AND SEMANTIC CHARACTERISTICS OF RIDDLES

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ABSTRACT

This article analyzes the tendencies in the study of riddles in world linguistics, as well as the various opinions expressed in this regard. The views of Russian and English linguists on the semantics of riddles are discussed, riddles with metaphorical texts, aspects related to nationality in them are highlighted.

Key words: riddle, metaphor, lexical, semantic, ethnolinguistic, morphological, syntactic, taboo. Learning the language of folklore is of great importance. Because the colorful wealth of the language found its artistic expression in the folk poetic work. Folk poetry selects, preserves and develops the appealing things that appeared in folk speech. The language of folklore plays an important role in the historical development of this studied language from the earliest times of human society. For this reason, the speech of folk art has attracted the attention of linguists many times as an object of research.

Riddles have always been interesting for researchers in terms of their origin, history, lexical and semantic features for a long time. This issue has been widely studied in Russian linguistics. In particular, V.P. Anikin sees the origin of riddles in the secret speech of fishermen, hunters, herdsman, taboos and other conversations. Taboo is an ethnolinguistic concept formed on the basis of the beliefs of our ancient ancestors that certain things, events and words have a special magical power. The origin of taboos is closely related to the tradition of believing in the magical power of the word, to the artistic text of phrases, combinations and certain sentences used in the communication of ancient hunters, priests and shamans by means of a "hidden language" and this was the basis for the creation of the first examples of works belonging to the riddle genre. For example, on the basis of the tradition of widespread use of the taboos term "whip" related to the snake in the language of the ancient ancestors of the Turkic peoples, the following riddle text about this creature originated: "Yer tagida yog'li qamchi."

Folklore is diverse according to genre characteristics. In Russian linguistics, linguistic features of these genres, especially syntactic features, have been studied within the framework of fairy tales, proverbs, and folk songs. A number of researchers in Russian linguistics such as Yu.I. Levin, A.N. Jurinsky, V.V. Chernishev, L.V. Kaparulina, V.I. Borkovsky paid attention to the study of folklore works. A. N. Jurinsky analyzed folk riddles according to their non-metaphorical changes. Scholars have put forward different views about the ancient function and initial form of the puzzle. E.B. Taylor, T.A. Grin and D. Allen, among the English folklorists, contributed to the work of collecting English folk riddles and studying them on a scientific basis. According to the famous English scientist E.B. Taylor, a riddle is not a modern word game in the form of a traditional question and answer, which usually leads to simple humor, but it is a task in an ancient form that requires a serious answer. The riddle of the Sphinx can be a typical example of this.

Although linguistic features of riddles have been partially studied by many Eastern and Western linguists Yu.I. Levin, A.N. Jurinsky, V. Chernishev, L. Kaparulina, G. Okhundova, J. Adambaeva, T. Akromov, H. Abdurakhmonov, M. Saitboev, S. Muminov and others, this topic became the main object of monographic research in the work of M. Saparniyozova, J. Kh. Abdullaev and U. Qabulova. The presented studies are dedicated to revealing the morphological, syntactic, lexical-semantic features of riddles.

Riddles form a metaphorical text. Metaphor as a literary term is a type of transfer, which is the transfer of one object or phenomenon and characteristic feature to another. Both components are involved in the comparison. A metaphor differs from a simile by the omission of the words “kabi, singari, misli, bamisoli”

The peculiarity of the content of riddles is clearly visible in its literal and superficial meanings. Riddles are built on the basis of important signs of things and events, and their content consists of superficial meanings and connotations. Determining the meaning is based on the important differential signs that form the surface meaning.

Puzzles rely on the central symbols of objects. Of all the signs of the object, one more comes to the fore, and the rest of the signs are relegated to the second place and seem to disappear. For example: Snow does not stand on a pile, and in the word snow given in the (egg) riddle, the sign of whiteness is in the first aspect. The implicit sign here is whiteness and roundness, and based on these signs, the finder can easily find the answer to the riddle. Because such important elements distinguish what is hidden from other things and events.

Metaphor, as the most common way of creating figurative meaning, is one of the most important factors of artistic style and art of speech. Forming a figurative meaning in speech on the basis of the semes contained in the sememe is typical for almost all words that do not belong to the nature of the term.

Since ancient times, telling riddles has been connected with the life, social conditions, worldviews, customs, and mythological imaginations of various peoples. Riddle-telling is a game of intelligence, a means of entertainment, entertainment, in any nation.

Riddles are also important in English folk folklore as the most basic, popular and concise genre that reflects the life, culture, traditions, artistic and aesthetic aspects of the people.

It is obvious that riddles created in languages belonging to different families are completely different in lexical-semantic terms. For example, a unique type of Kazakh folk riddles is argumentative riddles. According to J. Adambaeva, there are many Arabic and Persian words in such riddles. Or, the vocabulary of Azerbaijani folk riddles is characterized by its closeness to the national colloquial language. One of the distinctive features of riddles created on the basis of English folk traditions is that the question is often asked in the language of its object.

For example:

I have a little house in which I live all alone.

It has no doors or windows

And if I want to go out

I must break through the wall

What am I ?

(Meningkichkinauyimbor, undayolg'izyashayman.

Uyningoynasihameshigixamyo'q.

Agar tashqariga chiqmoqchi bo'lsam, devorlarni sindirishim kerak)
(tuxum ichidagi jo'ja)

The main part of Uzbek folk riddles is riddles based on metaphors. Metaphor serves to provide imagery in the image.

Riddles of this type can be found not only among Uzbek folk riddles, but also in folklore examples of other nations. For example, among the English folk riddles, we can find riddles based on metaphors:

There was a green house,

Inside the green house

There was a white house

Inside the white house there was a red house

Inside the red house there were lots of babies.

(Ko'kuy, ko'kuynigichidaquy, oquynigichidaqiziluy, qiziluyningichidako'pginachaqaqlar)
(Tarvuz)

As a result of the examination of English folk riddles, we came to the conclusion that in these folk riddles, riddles with a descriptive text form a much broader plan than riddles with a metaphorical text. And in them, the question is often given by describing the movement or sign of the puzzled object itself.

For example:

I'm white, I'm round, but not always around. Sometimes you see me, sometimes you don't. What am I?

(Men oqman, dumaloqman, ammo doim harakatdaman. Meni ba'zida ko'rasiz, ba'zida esa yo'q. Men nimaman?) (oy)

As a conclusion, it can be said that the linguistic research of the riddles related to the oral creativity of different peoples helps to solve many issues related to semantics in linguistics, to clarify their essence.

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