

Linguo-Cultural Study of Riddles on "Fish", "Reed", "Rooster" In Uzbek, Chinese and English

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Abstract: *This article is about the role and development of puzzles in Uzbek, Chinese and English, which are one of the major sections of folklore. Linguo-cultural research was also conducted on three topics.*

Key words: Uzbek, Uyghur, English, riddle, fish, reed, rooster, research.

Introduction

Folklore plays an important role in illuminating the peculiarities of the vernacular. When we talk about folklore, we mean genres such as fairy tales, folk songs, proverbs and sayings. At the same time, such a genre of folklore as the riddle cannot be ignored. Among the works of folklore, puzzles are characterized by simplicity of structure, depth of logic, complexity of semantic capacity. The puzzle genre is important for its uniqueness, form, as well as its vast socio-cultural and conceptual potential, which may be of interest to scholars in various fields, such as anthropologists, historians, geographers, culturologists and, of course, linguists.

The genre of riddles, which is part of the folklore of each nation, is based on the history, culture, language and many other areas of the nation. And many of them are not found in other languages. Today we are thinking about the role and development of this genre of riddles in the lives of three peoples.

The idea that the riddle is closely connected with the life of the people and the mentality of the nation is reflected in the works of VV Mitrofanova. He noted that the emergence of this genre in folk art dates back to ancient times. This is because people have chosen to allegorically name household items, world events, and so on, in order to protect themselves from the evil eye and to deceive evil spirits. VVMitrofanova writes: "As a result of studying the puzzles, we learned how and by what means the farmer worked, what animals and birds surrounded him at home, and what wild animals he often met, what grew in the field and garden we can have an idea about. We will also learn about the village, how the hut was built, how it was equipped, what household appliances, labor and daily necessities surrounded the farmer." In addition to the above-mentioned scholar's opinion, in most of the riddles the child's imagination plays an important role. The uniqueness of the puzzles lies in the fact that they are created with the help of children's language, imagination and eyes. In linguistics, the study of riddles dates back to the 19th century. To study this genre in a relatively short period of time, it can be divided into two main periods:

1. Philological (second half of the XIX century - the first half of the XX century);
2. Ethnolinguistic or anthropological (second half of the XX century - to the present).

Aristotle's description of the beginning of the study of riddles can also be considered. According to Aristotle, "The essence of the riddle is to connect the impossible with the truth. It's not possible to combine simple words, but it's possible through metaphors." More precisely, in the words of George Lakoff, a metaphor is "the understanding and experience of one kind of being from the point of view of another kind of being."

The genre of this riddle is one of the most valuable examples of folklore, reflecting the invaluable wealth of our people, the centuries-old way of life passed down from ancestors to generations. Of the people at its bottom dreams, events, attitudes to reality, the world of imagination, and most importantly, observation and reflection on the analysis of reality. Riddles are, of course, a spiritual heritage that reflects the historical culture and spirituality of a nation. In folklore, various puzzles and riddles are created with figurative expressions, the names of which are kept secret. Finding and finding the answer to riddles encourages a person to think more broadly, to work mentally. On the basis of various sources and information, a person expands his knowledge, thinking and enriches his intellectual potential. Intellectual potential develops in the form of a complex of acquired knowledge.

According to experts, the term "riddle" was formed by adding the name of the action verb "top" to the base verb - action verb, and the genre term was formed by adding the form "- moq", "- mastar".

Uzbek folk riddles are one of the oldest genres of Uzbek folklore, and it was only in the 19th century that they were collected and included in the collection.

In the middle of the 19th century, a wide range of riddles, songs, fairy tales, proverbs and sayings from the works of the Uzbek people began to appear and be published, as well as collections of oral information. Scientific writing, publication, study of Uzbek folk riddles Gazi Olim Yunusov, Abdulla Nosirov, Hodi Zarif, Ismail Orifiy, B. Karimov, M. Afzalov, Zubayda Husayinova, M. Abdurahimov, R. Sirojiddinov such as by researchers.

When it comes to Chinese riddles, it's a long time ago. Chinese riddles are closely related to the shape, pronunciation, or meaning of Chinese characters. The question of the origin of riddles and their place in the social and cultural life of the people is still of

interest to many scholars. All researchers call deep antiquity the time of the origin of the puzzle. They are first mentioned in works dating back to the 5th century. Liu Xie (386-581), in his work *Literary Consciousness and Dragon Engraving* by literary critic Vincent Diaolong, says, "Riddles create a puzzle by mixing words."

The ceremony of rewarding the one who finds the answer to the riddle belongs to Emperor Gaozu of the Northern Wei Dynasty (386-534). One day he raised his cup and said, "Three, three against, three, three up. The winner will receive a gold cup." The award was presented to the minister, who was able to correctly guess the Chinese character described by the emperor.

After the reign of the Sun Dynasty (960-1279), solving puzzles became very popular and began to take various forms. For example, finding hieroglyphic puzzles written on traditional Chinese lanterns is one of the unique traditions of the Yuanxiāojie Lamp Festival, which concludes the celebration of the Chinese New Year. Solving hieroglyphic puzzles is a fun and exciting activity for all ages. Today, this practice is practiced in many places throughout China. The one who finds the puzzle will get a small prize. So, one of the Chinese pastimes during the Lantern Festival is to hang puzzles written on paper around the house so that visitors can find the answers to them. If the guest finds the correct answer, he / she will receive a small gift from the host, as mentioned above.

Also, the riddles of the Chinese people are different from those of other peoples. As you know, Chinese is not made up of the usual letters we know, but of hieroglyphs. They also use puzzles as puzzles to find these hieroglyphs.

As for English folklore, this genre has a long history. The puzzle is a culturally and historically shaped method of linguistic communication that has existed for years in the linguistic consciousness of the English ethnos as a method of collective orientation. The vitality of this genre, which embraces the dominants of the national style of oral speech, is ensured by the continuity of linguocultural traditions. This small genre of English folklore linguistic culture has aroused great interest among linguists as a valuable source of information on Anglo-Saxon ideas.

The origin of this genre dates back to the ancient times of English culture (V-XI centuries). Ancient English riddles are fully described in the Exeter Book, *Codex Exoniensis*, a collection of manuscripts of ancient English poetry (tenth century) that has survived to our day. Interest in the Exeter Code, an anthology of Anglo-Saxon poetry, has not waned. Among other genres, there are about 90 riddles in poetic form. Some of them have two sides, that is, general uncertainty. It is this feature that forces many researchers today to work on solving some of the puzzles in the popular Exeter Code, but they are still puzzles.

Many of the puzzles we encounter today are very old, and based on them, mythical imagery is also evident. Take, for example, the riddle "Flowers without arms and legs" (frost), which is a natural phenomenon that occurs in severe winters. Based on the above riddle, we can say that winter comes cold in our country. Of course, in terms of the content of the puzzle, it was created after the invention of the window. However, traces of the animistic worldview are also preserved in the findings. Now that we have a brief overview of the riddles, let's move on to a comparative analysis of the three peoples.

We all know that the life of the Uzbek people has long been associated with agriculture, animal husbandry and hunting. That's why most of the puzzles revolve around that topic. For example: No hair on the head,

No eyebrows.

The focus is on the head and hair, eyes and eyebrows. The main image of the fish is reflected in the minds of the people, especially in the imagination of a young child. When it comes to fish, some of the things a child has are missing. The child has hair, but in fish the hair on the head is not observed. We have eyebrows. When the child observes it, the fish does not meet the eyebrows. That is, the puzzle is created by the child comparing his or her perception of the fish.

In Chinese, however, we come across puzzles about several different fish.

For example, 在河海 – Let's take a puzzle like - (in rivers and lakes). This puzzle is taken from a collection about wildlife and what the aquatic creature has to say. That is, in general, the answer of the fish (鱼) is expected.

When we mentioned the riddles of the Chinese people above, we mentioned that the riddles can also be represented by hieroglyphs. Different pronunciations of the same word in Chinese mean different things. For example, when the word "tiao" is pronounced, it also means "long". It is these "long" scientific sources that refer to the word fish.

When it comes to riddles about fish in English, the Exeter Code is a key element. For example:

Nis min sele swige ne ic sylfa hlud
ymb. . . ункции driht барð
cutxov ætsomne Ic MHB swistre Тона он
þragum strengra он þreohtigra ·
hwilum Ic мне Reste он sceal yrnan FoRd
Ic ego в wunige þenden Ic lifge

GIF остроумие ункции gedælað меня BID DEAD witod

The answer to this riddle is water and fish. It is clear from its content that fish cannot live without water. The close connection between the fish and the water in the puzzle makes it a little easier for the reader to find the answer.

The next thing that comes to mind is the reed. The riddle about reeds in Uzbek folklore is as follows:

Long comb,

Ne molchit moy zal, i ya sam gromkiy nam dvoim Gospod
naznachil nashi puti vmeste.

Ya bystree ego i vremenami silnee; on bolee vynosliv.

Frequent otdyxayu; he dolzhen bejat.

S nim ya vsyu jizn dom.

Esli my dvoe razoydemsya, moya smert sujdena.

We all know that there are many types of poplars. In our country, there are also species such as Mirzaterak, Kokterak, Akterak. Popularly, the term poplar is used to refer to tall people and objects. The same thing applies with riddles. At the same time, emphasis is placed on the flatness of the poplar. But during the brief riddle, there is also a gap. Matching puzzles makes it easier for a child to find the answer.

小时青，大时黄，光结穗子不打粮

It is green when it is small, yellow when it is ripe, and the grain does not gather

The above discovery emphasizes a completely different feature of the cane. That is, it refers to the period in which it is colored.

Dulcis amica ripae, semper uicina profundis,

Suaue cano Musis; nigro perfusa colore,

Nuntia sum linguae digitis signata magistris.¹

Sweet favorite of the shores, always close to the depths, I sing sweetly for the muses; when soaked in black, I am the messenger of the tongue, guiding the pressed finger

This riddle is one of the oldest Anglo-Saxon riddles. In it, the object is connected to the pool, the shore, to help the student find the answer. From this it is clear that the puzzle we are looking for is water. In the second place, it is connected with the music industry. More specifically, we are talking about a musical instrument that can be played with the mouth and fingers. If we think about the information that a little riddle gives us, we will surely find the answer.

Another riddle we are referring to is related to the animal kingdom. The following puzzle is one of the most common among the Uzbek people:

Head comb,

The tail is sickle.

The bird, whose head is described as a comb, is a bit peculiar. The word "comb" means something special in the head. That is, we know that a comb is a set of sticks that are open but have a bottom. What's so significant about a goat's head? "To make it clearer, its tail is like a sickle. The use of the image of the sickle in the puzzle was chosen based on the way of life of our people. So what could be an animal with a comb-like head and a crescent-shaped tail bent downwards?

头戴红色笔架,身穿五彩衣裳,高唱一声,日出东方

In a red stand for pens, in bright clothes,

gromko poy, vosxod solntsa na vostokey.

In Chinese folklore, however, the features of the puzzle are represented by colors like the puzzle above. It's like she's wearing a brightly colored dress. The word clothing is derived from comparison. The next part focuses on the volume. When it comes to sound, naturally, living things are embodied in our thinking. It is also said that the sun rises at the end of the puzzle to the east. Another important feature of the puzzle is that the location of the puzzle is determined by guiding the owner of the puzzle to the east. All in all, what is a bright, loud, vibrant living thing that the sun is important to?

1. I live in a house called a coop. I have two legs,
two wings and a tail. I eat worms and bugs and grain.

2. I have got a pet. It is not big. It can't swim. It likes to sing.

It is black and red. It likes corn and cabbage.

Now, we come to the part where we talk about the middle ground. The riddles we have given as examples are very simple to understand and easy to answer. There are many such riddles. However, the purpose of studying them is to get a lot of information about the culture, imagination, lifestyle, history of the people, depending on the words used in the puzzle. It is this folklore that can serve as a gateway to much of our untapped knowledge.

Thus, the puzzle reflects many aspects of people's daily lives, and therefore substantiates the idea that the study of puzzles is valuable not only for linguistics, but also for cultural studies, anthropology, history, and other sciences. In connection with the previous statement about the connection between the puzzle and the way of life and the structure of human life, we can add about such a brilliant feature of the puzzle as its ability to reflect the national view of the world. In analyzing puzzles, you can get detailed information about the worldview and worldview of a particular ethnic group, understand what mental operations underlie the content of a particular language and the shape of the puzzle, and create a special artistic image of it.

In conclusion, given the work of local and foreign researchers on the puzzle, we emphasize that it should be considered in the context of the traditional culture to which it belongs. Of particular importance is the study of the figurative semantic structure of the riddle, its figurative component. It is also important to describe the estimation conditions. In the most promising modern linguistics, the development of the cultural and cognitive aspects of puzzle learning is presented as a sign that preserves cultural information.

¹ EgFH Whitman, 'The Enigma 60 and Its Source', *Philological Quarterly*, 50 (1971), 108-15. Dieter Bitterley, "Say My Name: The Old English Mysteries of Exeter and the Anglo-Latin Tradition of Mysteries" (Toronto: University of Toronto Press, 2009), p. 137.

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