

Stylistic Differences of Karakalpak Folk Riddles

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Abstract: *In this article, we have analyzed the riddles encountered in the oral tradition of the Karakalpak people. This analysis is mainly devoted to the styles of application of riddles in the form of compound sentences.*

Keywords— Karakalpak riddles, folklore, worldview, logical thinks, lingvofolkloristic.

1. INTRODUCTION

The development of the language of each nation depends on the socio-economic, political and cultural life of the society in which it operates, and the level of development. In every unit of language, the life, customs, and traditions of the left people have their own Saulelenio. The Karakalpak are one of the richest peoples in terms of oral traditions. Folklore works provide rich material on the history of the people, the history of their language.

It can be seen that the measurements of the use of words from the literary language on the basis of the vocabulary of the left language began to take shape with the verbal rules of the people. Karakalpak folk riddles are also rich in beauty and are one of the folklore traditions that illuminate the life of the people. Riddles are one of the most important folklore in the development of children's worldview. From the moment of birth, man has been striving to know the mysteries of nature, what the environment is like.

By reading the riddles of the Karakalpak people, we understand the living conditions of the people of the left era, their view of the world about nature and the world. Both living and non-living nature in the environment begins to realize the importance of human life, its place in society.

One of the new issues in Karakalpak linguistics is the study of folklore and the language of riddles. Karakalpak riddles are often told, especially among young children, and play an important role in the development of their thinking and logical thinking skills. From time immemorial, we see the attention of our people to the upbringing of children, the richness of our language, the content of riddles, proverbs, language structure. Stable constructions are used by the people in everyday life, in which the population is engaged in cutting, the living conditions have found their own radiance. Riddles have their own syntax. The role of riddles in folklore, which is a collection of folk philosophy, a knot of ninety spoken words, has taken its own place. Finally, learning the language of multi-faceted, deep-rooted riddles, which give me a lot to say, is one of the most important issues in linguistics.

2. MATERIALS AND METHODS

A new trend is emerging in the identification of linguistic differences of a large number of Karakalpak peoples. Prof. Sh. Abdinazimov commented on this: "Lingvofolkloristics is

a new chapter in Karakalpak linguistics. At the present time, the study of the language of folklore is being carried out in three directions. The aim of the scholars of the first direction is to study the relationship between the oral poetic form of the literary language and the spoken language. Scientists in the second garden study both the structure and the individual elements of the language of folklore. Scientists of the third direction prefer to study the oral poetic language from the functional and stylistic point of view. In this work, one of the most important issues of Karakalpak lingvofolkloristics - the syntactic structure of riddles is studied in a monograph.

In the work of folklore organizations there are many works devoted to the study of language differences of riddles. In Russian linguistics, V.V. Chernihiv's dissertation is devoted to the syntactic structure of Russian riddles, in which he first provides information about the history of the study of riddles in Russian, the structure of riddles in the text, the question in the riddles and the question given in the riddle. The examples of the riddles are given in the form of a question, in the form of a question, in the form of a question, in the form of a question, in the form of a question, in the form of a question, in the form of a question, in the form of a question, in the form of a question, in the form of a question. "Incomplete speech is used in riddles to ensure beauty, but it also helps to shorten the riddle and keep the rhythm," he said. He also illustrated the dependence of adverbs in Russian riddles on both the dialectal form, the means of connecting them, and the examples of divisions with and without grains.

In Russian linguistics, E.A. Kazantseva's PhD dissertation was one of the most important in the study of riddle construction. In this study, he selected the materials of Belarusian, Russian and Polish folk riddles by dividing them into thematic groups. He called the hidden shishim in the riddles a denotation, and believed that its transmission in various ways was provided by metaphors, antitheses, and substitute-occasionalisms.

L.B. Byashimova's article discusses the role of English riddles in the construction of riddles and their role in the construction of riddles.

Ph.D. N. Tsallagova lexical-stylistic, structural-grammatical differences are discussed in the dissertation on the linguistics of Ossetia folk riddles.

R.D. Shamileva's work focuses on the structural and semantic interpretation of popular oral traditions, in which the lexicon and syntax of paremiology are studied.

The study of language variations of riddles in Turkology began in the 1960s and 1970s. One of the first analyzed J. Adambaeva had a study. Speaking about the stylistic differences of the riddles and the structure of the language, he focused on the differences between the newly formed riddles and folk riddles. He studied the morphological, lexical and syntactic aspects of riddles in sections. The riddles show the words and archaisms that are used in the riddles, the riddles are mostly in the form of simple sentences, the message explains the content of the question and the question, and the undo words are not found in the riddles. Gospel considers riddles to be the only riddles that have appeared in recent times. With the development of the human mind, the development of science and technology, and the construction of riddles, ideas began to be given in the form of adverbs.

GI Akhundova's dissertation studies the lexical and syntactic structure of Azerbaijani folk riddles. The study of lexical differences reveals the connection of riddles with the vernacular, in which archaisms and idioms are used effectively. Examining the syntactic structure, he points out that the riddles have a special place in the syntactic parallels in ensuring that they come both in the form of adverbs and their conciseness and brevity. Elliptical constructions are also used in the exact statement, he said.

Linguistic differences of riddles in the Uzbek language have been the subject of a number of studies. Among them is the doctoral dissertation of H. Abdurahmanov. In this study, he aims to study the syntactic structure of proverbs and riddles in the work of folklore. Proverbs and riddles are widely used in the form of adverbs, one-syllable and two-syllable words, repetitive words to ensure their beauty, and syntactic parallels. Atao utterance of verbs in folklore, its difference from Atao verbs in literary language, elliptical constructions, their semantic and grammatical differences. The repetition and arrangement of words in the form of certain functional-stylistic and structural-grammatical differences in folk tales (proverbs, riddles) showed a special place.

In Uzbek linguistics J. Abdullayev's research was also one of the works devoted to the study of language differences in riddles. In his dissertation he studied the lexical and semantic differences of riddles. The lexical layers of folk riddles, their connection with the living vernacular, focus on semantic and stylistic differences. He noted the widespread use of antonyms, homonyms, synonyms and paronyms in riddles. This study is one of the most important in the study of the lexical layer of Uzbek riddles.

M.N. In Saitbaeva's dissertation, the descriptive descriptions of the riddles are also scientifically interpreted. The ellipsis of the pronouns is defined as their kelio, their appearance is expressed by the words shaqaby, the words

"yes" and "no". In riddles, if the descriptive expressions of the participles are numerical, they are equivalent to a certain thing, if they are not comparable, they mean the number, as well as from the point of view of the fact that they can be expressed in any way without exchanging descriptions.

In the scientific work of M. Saparniyazova the syntactic and semantic properties of Uzbek folk riddles are studied in detail. In the research work, the predicative connection in the riddles, the possibilities of the use of the parts of speech, the types of speech according to the content of the sentences, the inexhaustible hypothalamic and parasitic structure of the riddles in the adverbial riddles.

3. RESULTS AND DISCUSSIONS

In Karakalpak linguistics on the language of folklore poems Sh.N. Abdinazimov, A.T. We can mention Abdiev's analogy works. In the article of AI Alniyazov, the proverbs of Mahmud Kashgari "Devanu lug'atit turk" are compared with the equivalent of the modern Karakalpak language. Linguistic differences of riddles in the Karakalpak language were not the subject of special research. Today, riddles are studied only from the point of view of literature in the works of A. Alymov, in which the patterns of riddles in the form of a literary genre, thematic division, artistic differences are identified.

The verbal formations of the people may have contained the vocabulary of the left language. Depending on the structure, we can see the origin of Karakalpak folk riddles in the form of adverbs. Stylistically, it is distinguished by the skillful use of words.

Parallelisms play a special role in the connection of the components of speech in Karakalpak folk riddles. Commenting on its importance in Uzbek linguistics, A. Mamajonov said: "Folk proverbs, which have been preserved for centuries, show that the reason for the effectiveness of wise sayings is that they were formed on the basis of structural parallelism." [A. Mamajonov, 1991, -c.55].

With the help of structural parallels in the riddles, similar events and hadiths are described in terms of their content.

His mother had fifty patches, The child is forty patches. (cow's udder)	Ánesi yelli jamaw, Balası qırıq jamaw (Siyirdiñ alası).
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In each riddle, the position and function of the parts of speech are the same in each component of the compound sentence, and in the second component, the same function is repeated and parallel to each other. The two words came together in a state of symmetry, making it easy to say.

Syntactic parallels in riddles also occur as a result of the repetition of the following words:

1. The words at the end of a sentence are repeated through epiphoral repetition.

The father loads the child,	Atasi balasin jykleydi,
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The child loads the father, You don't have blood, There are no chickens (Melon)	Balasi atasin jykleydi, Soysañ qáne joq, Shejesiniñ sani joq. (Qao'in)
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In this case, the speech components of the first two trains and the last two trains are repeated, creating a parallelism with each other.

2. In the info repetition, the words in the middle of the sentence in the riddle are repeated.

It flies without wings, He runs without legs. (Wind)	Qanatı joq ushadı, Ayağı joq shabadı. (Shamal).
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3. In the anaphoraal repetition, the initial word in the adverbial component is repeated in each line:

Out of the water, Afraid of water. (Salt)	Suwdan shıgadı, Suwdan qorqadı. (Duz)
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4. Epanaphora - the word at the end of the first line is repeated at the beginning of the second line, and it is called birigio', baylanysyo. Anaphora seems to be joined by an epiphora. For the left reason, this gift is called epanaphora. Such a phenomenon is reflected in the language of Karakalpak folk riddles. For example:

Long bow, long bow, Black bow under the long bow, Blinking under the black belt, Cheese under the glitter, Knock under the cheese (Hair, eyes, eyebrows, nose, tongue).	Uzun qayır, uzun qayır, Uzun qayır astında qara qayır, Qara qayır astında jilpıldawıq, Jilpıldawıq astında pııldawıq, Pııldawıq astında taqıldawıq (Shash, kóz, qas, murın, til)
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In this riddle itself, we can see the repetition of the word "under" in the middle of both the anaphor and the infographic.

Syntactic parallels can occur not only with the help of repetitive words, but also with the coherence of the components of speech, the uniformity of the order of place.

The syntactic parallels in the adverbs in the riddles are important in conveying the idea that sheshio'shi can be quickly conveyed to a person, as well as in increasing its effectiveness.

Syntactic parallels participate in the etio of rhythm, providing rhythm in trains. This, in turn, attracted the attention of the riddle sheshioshi, who listened to it and quickly memorized it. If the gift is successive, the jaws and the substance can be contrasted and contrasted with each other.

Parallelisms help to convey the idea expressed in an effective, credible, figurative way, to listen to it quickly and easily.

Through syntactic parallelisms, the same concepts of content come together, and the structural inconsistencies in the structure of the adverb serve as a link between them. Syntactic communication ensures the internal connection of compound speech structures as a tool.

In the Karakalpak riddles, the ellipse is also visible. This ensures the beauty of the word and preserves its beauty.

4. CONCLUSION

In general, the syntactic parallels in the Karakalpak folk riddles and other stylistic figures in the connection of the words in the composition of the adverb, its beauty in the century, and its influence in the world are growing. Riddles differ from other folk customs in their structure, intonation, and etiology of demand

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