

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHLI (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 08 Volume: 124

Published: 28.08.2023 <http://T-Science.org>

Issue

Article



Nodira Tursunovna Khodjaeva

Termez state university

Senior teacher of the department of English language and literature,

khodjaevanodirabegim@mail.ru

THE STUDY OF RIDDLES IN WORLD LINGUISTICS

Abstract: This article is devoted to study the riddles in world linguistics theoretically, contains some analyses and examples belonging to a certain form, rhythm, rhyme in Russian, Uzbek, and English languages and also the main directions in paremiological research.

Key words: riddles, paremiological, folklore, genre, structure.

Language: English

Citation: Khodjaeva, N. T. (2023). The study of riddles in world linguistics. *ISJ Theoretical & Applied Science*, 08 (124), 272-275.

Soi: <http://s-o-i.org/1.1/TAS-08-124-27> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.08.124.27>

Scopus ASCC: 1203.

Introduction

The history of the study of the riddle by foreign scientists made it possible to insufficiently study domestic literature, so we decided to conduct a brief review of it, and also to name the main directions in paremiological research, especially riddles, which are folklore and at the same time folk art. The riddle is a unique verbal sign that can be described in different aspects - as a folklore genre, as a text, as a unit of speech communication, and finally, as a figurative language expression of a high degree of extension. In this regard, in the definitions that are given to the riddle in various philological disciplines, one or another of its sign, structural, semantic and functional features are emphasized.

ANALYSIS OF SUBJECT MATTERS

So, in folklore, a riddle is a small genre of folklore, "a poetic intricate description of an object or phenomenon, made in order to test a person's ingenuity, as well as to instill in him a poetic view of reality" [1, c. 56]. In communicative linguistics, the definition of the riddle is given as a brief allegorical description of the subject, proposed for clues in the Explanatory Dictionary of V.I.Dal' "[2, c. 566]

At the same time, the riddle is "a text whose denotation is some object that is clearly unnamed and not fully described in this text itself" [3, c. 283]. In the science of phraseology, riddles are referred to as proverbs and are defined as "short game texts in which

a deliberately complicated description of one object is given by describing another based on the establishment of a distant similarity between them" [4, c. 7]

RESEARCH METHODOLOGY

Living language and proverbs and sayings, riddles being the "literary form" of this language, other works of oral folk art just provide such opportunities for research.[5] They captured the rich numerous features of different stages of the language. But linguistics left them out of sight. A.P. Evgenieva writes about this: "linguistics turned to oral poetry for "historical illustrations", but the language of oral works, as a living artistic language and its correlation between dialects and written literary language, she also did not study. V. Chicherin also gives a correct assessment of this source of research: "The richness of the folk language, folk figurative speech, is so beautifully expressed in proverbs, sayings, apt words, proverbs, etc..." [6] Z.K. Tarlanov once again emphasized the importance of researching works of oral folk art for the study of the syntax of the language: "It must be recognized that the language of oral folk art is a special area that can and should become an independent object of linguistic research." [7]

The study of live colloquial speech is the study of the laws of language. Linguistics seeks to reveal the lexical and grammatical features of the functional

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

styles of the national language, and for this, to identify the necessary means and ways of expression.

The syntactic phenomena of oral speech are most often formed in the sphere of certain words. Oral speech constitutes a functional-stylistic system with its own lexical and grammatical features and a special system for the use of linguistic material. [8] The theoretical study of the riddle begins only in the second half of the 19th century.

The first comparative method of analysis was applied to enigmatic material by the German philologist K. Mullengoff (Mullenhoff 1855), who compared German, English and Norwegian riddles in his article. [9] At the same time, riddles are used along with other folklore material in the works of the Russian mythological school (Buslaev 1861) [10], (Afanasiev 1865) [11], nowadays A.F. Zhuravlev [12].

Early studies of the riddle were often introductory articles to collections. Among them, it is worth noting two works that appeared at the end of the century, devoted to North German (Wossidlo 1897) [13] and Sicilian (Pitre 1897) [14] riddles, and which are practically monographs. At the same time, the first work on the structure of the riddle appeared by R. Petsch (Petsch 1899) [15]

The main theories and methods of studying the riddle are strongly influenced by the scientific currents of the corresponding era (Kaivola-Bregenhøj 2001: 29) [16]. In the first half of the 20th century, the comparative approach prevails, the riddle is used to refine the reconstruction of archaic myths. Among the researchers who were interested in the riddle at that time, it should be noted A. Aarne (Aate 1918, Aate 1919) [17], a prominent representative of the Finnish historical and geographical school, which sought to reconstruct the proto-variant of the folklore text, V.M. Peretz (Peretz 1932) [18] and the successor of A. Aarne S. Thompson, who included riddles in his index of folklore motifs (Thompson 1955-1958). [19]

The anthropological turn in science at the end of the 20th century predetermined the beginning of the cognitive-culturological path in linguistics, in which the linguistic sign is considered as an integral object - a sign of language, consciousness and culture. Such an object, of course, is a riddle. The small genre of the folklore linguistic culture of England is of considerable cognitive interest to linguists as a valuable source of information about the ideas of the Anglo-Saxon ethnos about the world and about itself through the prism of its own culture and traditions. [20]

Ancient English riddles are poetic works arranged according to complex rules. When representing the features of an object, the English riddle uses their recombination and various relationships. Such, for example, are oppositional riddles, including deprivation riddles ("deprivative riddles"), as well as riddles built on a contradiction

between an action and its result ("causal contradictory riddles") [21]. However, the second half of the 20th century became a landmark for enigmatology. It was then that not only academic collections of riddles were published, accompanied by extensive introductory articles, in which questions of poetics and the structure of riddles of the corresponding traditions were considered in detail, but fundamental theoretical works were also published. According to Tunin, [22] there are three main directions in the study of riddles in the second half of the 20th century, not directly related to the publication of academic collections, but closely related to each other. On the one hand, the development of a structural typology of the riddle is underway, begun at the turn of the century by R. Petsham 1899), continued by Taylor (Taylor 1943, 1951) and later in the works of other scientists (Georges, Dundes 1963), (Scott 1969), (Abrahams 1972), (Todorov 1978), (Green, Pepicello 1979), etc.

ANALYSIS AND RESULTS

On the other hand, approbation, often accompanied by corrections and additions, these theoretical developments are carried out in studies based on recently collected material from exotic traditions, in which the genre of traditional folklore riddles is still alive and functions in its "original", "natural" form, which allows study the riddle without taking it out of context, i.e. considering where, when, how and under what circumstances the riddle is guessed. First of all, these are African traditions (to mention only a few works: (Harries 1971), (Glazier, Glazier 1976), (Noss 2006)), Southeast Asian (Williams 1963), Melanesian (Könges-Maranda 1984) and Indian (Mould 2002).

A key event in the history of English-language enigmatology and a symbolic recognition of the importance of studying riddles was a special issue of the prestigious journal *The Journal of American Folklore* dedicated to riddles and edited by E. Könges-Maranda. [23]

These studies and publications correlated with the work of Soviet and Russian philologists on the relationship between riddle and ritual. Of the works touching on this topic, it should be noted the studies of V.Ya. Propp (Propp 1963), A.K. Baiburin (Baiburin 1988), as well as later studies (Toporov 1999), (Borodatova 2006). [22]

In the formation of the Uzbek literary language, the presence of these two sources can also be noted. On the one hand, it was nourished by written literature, created from the 9th century, on the other hand, by oral Koine, which M. Kashgarsky called "Kagan Türki" ("Hokony Turkcha"). It can be concluded that "Kutadgu bilig", "Khibat ul-khakoyik", "Mukaddimat ul-adab" are written in the kagan Turki. [25]

According to Kh. Abdurakhmonov, [26] the Uzbek people have thousands of concise and simple

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИЦ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

but deep in meaning artistic, wise expressions, proverbs, beautiful and elegant songs, and also rightly evaluated as "the key to the model of the word" riddles. Therefore, proverbs, sayings and riddles are an oral form of the literary language used in folk speech. Riddles, like proverbs and sayings, were created in ancient times, he claims that their occurrence is associated with a conditional "secret language". When ancient people, for some reason, were afraid to pronounce the real name of an animal, object, phenomenon, or were afraid to pronounce it openly because of the "taboo" ban. they used roundabout expressions like riddles (euphemism). Riddles were also created to test the mind.

According to Kh. Abdurakhmonov, the riddle has features that bring it closer to the proverb, and vice versa, they have different features, and we are agree with him.

The similarity between them is shown in the following:

1. Riddles, like proverbs, are laconic in form, compressed.

2. Most of the riddles, like proverbs, have a certain form, rhythm, rhyme.

So we give examples with riddles about zoonyms, since our study is about this, in Uzbek, Russian and English. Here are some examples in Uzbek:

Saroyda sari otim,
Sebi bilan kishnaydi.
To'qayda to'riq otim,
To'pi bilan kishnaydi. (Kaklik) (O'.X.T,
2014,78.) [27]

Zuv-zuvborar ,
Zuv-zuvkelar.
Dostono`qir ,
G`alvirto`qir. (Ari) (O'. X. T. 2014, 82)

In Russian:

1. Целый день летает,
Всем надоедает,
Ночь настаёт,
Тогда перестает. Муха.

2. Может плавать целый день
В ледяной воде... (тюлень). [28-29]

In English:

1. In the night, it flies around.

In the day, it's upside down.

With fur on its body

and big, wide wings,

It's one of the coolest Halloween things.(bat)[
30]

2. I hide my treasure in the ground,

My tail is big and fluffy.

If you spot me in a tree,

please don't call me scruffy.(A squirrel.)

CONCLUSION

So while analyzing the theoretical study of the riddles in the world, we found that the riddles were studied by many linguists and folklorists around the world. We can normally say that the riddle is not only folk art but a linguistic object that can be analyzed not only theoretically but practically as well.

References:

1. Anikin, V. P. (1957). *Russkie narodnye poslovice, pogovorki, zagadki i detskij fol'klor.* (p.239). Moscow: Gos. uch.-ped. izd-vo M-va prosveshhenija RSFSR.
2. Dal`, V. I. (1955). *Tolkovyj slovar` zhivogo velikoruskogo jazyka.* V 4 t. Moscow: Gos. izd-vo inostr. i nacion. slovaroj, 1955. T. 1. 699 p.
3. Levin, Jy. I. (1978). *Semanticheskaja struktura zagadki.* Paremiologicheskij sbornik: Poslovica, zagadka: Struktura, smysl, tekst. (pp.283-314). Moscow: Nauka.
4. Kovshova, M. L. (2019). *Slovar` sobstvennyh imen v russkix zagadkah, poslovicah, pogovorkah i idiomah.* (p.352). Moscow: LENAND.
5. Evgen`eva, A.P. (1954). *Ocherki po russkoj ustnoj poezii. XVII- XIX vv. L., 1954, p.9.*
6. Chicherin, V. (1957). *Predislovie. «Poslovice russkogo naroda» V.Dalja.* (p.8). Moscow.
7. Tarlanov, Z.K. (1972). *Poslovice kak material izuchenija i opredelenija sintaksisa... « Filologicheskie nauki».* (p.70). Petrozavodsk.
8. Amirov, R. (1972). *Osobennosti sintaksisa kazahskoj razgovornoj rechi.* (p.13). Alma-Ata.
9. Miillenhoff, K. (1855). *Nordische, englische und deutsche Ratsel.* Zeitschrift fur deutsche Mythologie und Sittenkunde, Band 2. Gottingen.
10. Buslaev, F.I. (1861). *Istoricheskie ocherki russkoj narodnoj slovesnosti i iskusstva.* T. 1. SPb..
11. Afanas`ev, A.N. (1994). *Pojeticheskie vozzrenija slavjan na prirodu.* V 3 t. M., 1865 - 1869, pereizdanie M., 1994.
12. Zhuravlev, A.F. (2005). *Jazyk i mif. Lingvisticheskij kommentarij k trudu A.N. Afanas`eva «Pojeticheskie vozzrenija slavjan na prirodu».* Moscow.

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

13. Wossidlo, R. (1897). *Mecklenburgische Volksüberlieferungen* vol. I. Wismar.
14. Pitre, G. (1897). *Indovinelli, dubbi, sciolingua del popolo Siciliano*. Torino -Palermo.
15. Petsch, R. (1899). *Neue Beiträge zur Kenntnis des Volkratsels*. Palestra IV. Berlin.
16. Kaivola-Bregenh, A., & Riddles, J. (2001). *Perspectives on the Use, Function and Change in a Folklore Genre*. Helsinki.
17. Aarne, A. (1918). *Vergleichende Ratselforschungen I. Folklore Fellows Communications* 26. Helsinki.
18. Peretc, V.M. (1932). Studij' nad zagadkami. *Etnografichnij vunik*. Kn. 10. Kiev.
19. Thompson, S'. (1955). *Motif-index of folk-literature: a classification of narrative elements in folktales, ballads, myths, fables, medieval romances, exempla, fabliaux, jest-books, and local legends. Revised and enlarged edition*. Bloomington, 1955-1958.
20. Palashevskaja, I. V., & Kondrashova, S. S. (2017). *Volgograd, Rossija Zhanry rechi*. №1(15), pp. 66-71.
21. Georges, R. A., & Jones, M. O. (1995). *Folkloristics: an introduction*. (p.336). Bloomington: Indiana University Press.
22. Tunin, A. (2012). *Novogrecheskie zagadki v sopostavlenii s balkanoslavjanskimi: semantika i struktura*. Dissertacija na soiskanie uchenoj stepeni kandidata filologicheskikh nauk, Moskv.
23. (1976). Riddles and Riddling. *The Journal of American Folklore*, Vol. 89, No. 352.
24. Callagova, I.N. (2010). *Lingvisticheskie osobennosti osetinskoj zagadki*. Dissertacija. kandidata filologicheskikh nauk. Vladikavkaz.
25. Borovkov, A.K. (1946). *Alisher Navai kak osnovopolozhnik uzbekskogo literaturnogo jazyka*, Sb. «Alisher Navai», M-L., p.96.
26. Abdurahmanov, H. (1977). *Osobennosti sintaksisa uzbekskogo ustnogo narodnogo tvorcestva*. Dissertacija. (p.6, 15-16). Tashkent.
27. Xusainova, 3. (1966). *Ÿzbek topishmoklari*. Topishmok, 1966. (QOMUS.INFO. onlayn ensiklopediya).
28. (n.d.). Retrieved from <https://ulin.ru/riddle.htm>
29. (n.d.). Retrieved from <https://www.rd.com/article/animal-riddles>
30. (2005). *Betsy Franco Riddle poem of the day 2005*, U.S.A.
31. Khodjaeva, N. T. (2022). Linguastatistic features of riddles about zoonym in english, uzbek and russian languages. *Academic research in educational sciences*, 3(11), 637-642.
32. Khodjaeva, N. (2021). *The role of riddles in teaching the language to learners*. InterConf.
33. Bakhritdinovich, R. K. (n.d.). The Approach of Paremias in Parallel Corpora. *JournalNX*, 6(05), 216-222.