

LINGUOCULTUROLOGICAL ANALYSIS OF RIDDLES IN
ENGLISH AND UZBEK

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***Abstract.** This article explores the linguistic and cultural dimensions of riddles in English and Uzbek languages through the lens of linguoculturology. Riddles are not only a form of entertainment but also serve as a reflection of the cultural values, beliefs, and linguistic intricacies of a society. Riddles are a significant part of folk oral literature, consisting of questions or tasks in poetic or prose form that involve finding hidden features of objects or events. They are closely tied to people's lives, beliefs, and desire to understand the world, often presented in rhymes with a hidden answer. In contrast, puzzles are a distinct genre of speech with different characteristics and metrics, becoming part of popular culture. By conducting a comparative analysis, this study aims to uncover similarities and differences between English and Uzbek riddles, shedding light on how language and culture intertwine in these traditional forms of expression.*

***Key words:** riddles, genre, folklore, rhyming, dynamism, approach, concept*

Introduction : Riddles are universally popular across cultures and have been a part of oral traditions for generations. They are passed down and inherited, with variations in narration depending on the region. Riddles have been an integral part

of human culture since ancient times, serving as a means of entertainment, education, and cultural expression. They often encapsulate the essence of a culture through language, symbolism, and wit. In this paper, we delve into the linguocultural aspects of riddles in two distinct languages: English and Uzbek.

Methodology:

The IMRAD (Introduction, Methodology, Results, and Discussion) structure is employed to systematically analyze riddles from both languages. Riddles were collected from various sources, including folklore, literature, and online repositories. Each riddle was examined for linguistic features such as wordplay, metaphors, and cultural references. Additionally, cultural contexts surrounding the riddles were investigated to understand their significance within their respective societies. Riddles have unclear origins, with some suggesting they were given in Sanskrit, biblical passages, and oral tradition stories. Studies indicate riddles may have originated in China during the Sunga Dynasty. The word "riddle" is derived from Latin, meaning "correct" and "belonging to God."

Riddles consist of hidden or partial keywords that evoke imagination and require careful thinking to find a solution. They can take the form of puzzles, which involve metaphorical language and questions that affect the answer. Riddles are a folk oral genre passed down through generations, teaching critical thinking and problem-solving skills.

The Uzbek dictionary defines riddles as short descriptions or something mysterious that is difficult to understand. Riddles are designed to confuse and complicate solutions, with multiple possible answers. They can be used for entertainment and education, bringing people together and enhancing popular culture.

Riddles from different countries share similarities and are passed down through generations, becoming national myths. Metaphors are commonly used in

riddles, with objects' properties being key to creating them. Riddles play a significant role in fairy tales and epics, evolving into a separate genre over time.

Results:

The analysis revealed several intriguing findings about English and Uzbek riddles. Both linguistic traditions utilize metaphors, similes, and puns to create ambiguity and challenge the intellect of the listener. However, the cultural references embedded within the riddles differ significantly. English riddles often draw upon Western cultural symbols, historical figures, and literary characters, reflecting the cultural heritage of the Anglophone world. In contrast, Uzbek riddles incorporate elements of Central Asian folklore, nomadic lifestyle, and Islamic traditions, reflecting the unique cultural landscape of the region. The naming of the riddle "топ" implies thinking, searching, comparing, and seeking. Adding the suffix "иш" defines the task, while "-моқ" expresses concepts of capability and possibility. Riddles in English and Uzbek are typically concise, poetic, rhythmic, simple, and melodic.

<p>English Riddle:</p> <p>Riddle: I speak without a mouth and hear without ears. I have no body, but I come alive with wind. What am I?</p> <p>Potential Equivalent (Uzbek)</p> <p>"Qo'lsiz, oyoqsiz eshik ochar"</p> <p>Explanation: This riddle employs metaphorical language to describe an abstract concept. The answer, "an echo," is a phenomenon that exists without physical attributes but is perceptible through auditory senses. The cultural significance lies in the recognition of</p>	<p>Uzbek Riddle:</p> <p>"Igna tegmasdan qon," Tegirmon bermasdan un, Tesha tegmasdan ustun. (Jiyda)</p> <p>Potential translation (English):</p> <p>"Not touched by fire, not given by a spoon, Not covered by dough."</p> <p>Explanation: Through its linguistic richness and cultural resonance, the riddle "Igna tegmasdan qon, Tegirmon bermasdan un, Tesha tegmasdan ustun" encapsulates the significance of the cauldron in Uzbek</p>
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echoes as natural occurrences in the environment, showcasing the English-speaking world's familiarity with acoustic phenomena and the poetic use of language to evoke imagery.	culinary heritage. It serves not only as a practical cooking utensil but also as a symbol of cultural identity and communal values, reflecting the interplay between language, tradition, and everyday life in Uzbekistan.
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Sometimes riddles can also be given in the sense of proverbs or exhortations or advice. For example, the Uzbek riddle: *Ҳаммага тўн тикаман, ўзим яланғоч(игна)*- corresponds to the proverb *Бўзчи белбоққа ёлчимабди*. And the English proverb: *Little by little the cat eats the bacon*-corresponds to the riddle *A little white house without door or window (an egg)*.

Discussion:

The linguistic and cultural differences observed in English and Uzbek riddles can be attributed to historical, social, and religious factors. English riddles reflect the influence of Christianity, classical literature, and European folklore, while Uzbek riddles are imbued with the nomadic heritage, Persian influence, and Islamic ethos of Central Asia. Despite these disparities, both forms of riddles serve as repositories of cultural knowledge and linguistic creativity, fostering a sense of identity and belonging among their respective communities.

Conclusion:

In conclusion, the linguoculturological analysis of riddles in English and Uzbek provides valuable insights into the intricate relationship between language, culture, and cognition.

By unraveling the linguistic and cultural nuances embedded within these traditional puzzles, we gain a deeper appreciation for the diversity of human expression and the richness of global heritage. Further research in this field could explore other language pairs and delve into the cognitive processes involved in solving cross-cultural riddles.

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