The Conceptual Status Of The Folk Riddle

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ARTICLE INFO	ABSTRACT
	This article explores the significance of riddles in folklore and oral literature. Riddles are inquiries and activities that typically have a poetic or prose style. They focus on comparing one thing or event to another in order to uncover a purposefully concealed feature, form, behavior, state, or function. Riddles are frequently made in relation to people's lives and are founded on prehistoric notions and beliefs, as well as peoples' thirst for knowledge and understanding of the universe. Typically, rhymes are used to quote the words, and the approach of any riddle implies a secret solution. On the other hand, puzzles are a type of speech that differs in terms of the metrics that make up poetry and the ways in which it enters popular culture. **Key words:** riddle, poetry, rhyme, paremiology, semantic level, proverb, linguacultural features.

Introduction

Riddles have long been a staple of oral conversation among the people and the nation, and they are generally popular in the culture of all peoples, generally, among the representatives of all nations. Riddles exist among individuals and are inherited because of this; it is not an exaggeration to claim that they are passed on from generation to generation. Additionally, the narration of the riddles changes from one place to another.

Materials and Methods

At the early stage of human development, not only forms of thinking were symbolic, but also ways of their representation, that is, certain sets of linguistic means that we have the opportunity to observe and analyze thanks to the preserved national paremiological funds: "we are talking about a person - not just a passive referent of linguistic expressions , but an active interpreter of them, not just a carrier, but first and most importantly - a carrier of certain conceptual systems, on the basis of which he understands the language, experiences the world and communicates with other native speakers" [Karaulov 1987, p. 259].

As we can see, small folklore genres of paremia are of interest not only in terms of the cumulation of centuries-old experience, but also in terms of comprehending deep emblematic structures that make it possible to trace the formation of the thinking of an archaic person: proverbs are a short figurative stable statement (often used in a figurative meaning), syntactically designed as a simple or complex sentence (sometimes can consist of several sentences), reflecting a generalized formal fixed situation raised into a formula setting out an important truth, instruction, rules or principles of behavior, moral laws formulated on the basis of life experience.

What is relevant today is not just the comprehension of the linguistic tools of the paremiological fund, but its study at the logical-cognitive level, the comprehension of a certain modus-pragmatic component of the proverb, which allows us to recreate the prototypical construction of the proverb. Thus, in the works of N.N. Fattakhova, the category of convention is explored as one of the basic elements in the operational base of archaic man, since it allows us to consolidate the cause-and-effect relationships between natural phenomena identified through long-term observation, that is, to establish the antecedent and consequent of the phenomena under consideration. Moreover, a deep analysis carried out by representatives of the Kazan paremiological school in a synchronic and diachronic section allows us to assert that other categories of thinking are consolidated in

paremias, which were formed as a result of the development of the surrounding world and its subsequent systematization due to its subordination to the large-scale task of describing the model of the world: "archetypal model of the world" focused on extreme cosmologization and thereby the description of the cosmologized modus vivendi and the basic parameters of the universe - spatio-temporal, causal, ethical, quantitative, semantic character. The process of mastering the world is not just a verbal recording of centuries-old human life experience in numerous differently structured syntactic constructions, but a combination of different semiotic embodiments, none of which is independent: they are all coordinated with each other and form a single universal system, to which they obey.

In order to identify elements of the world model, the method of binary oppositions is often used, which makes it possible to discover the most important categories in the national-mental plan. Discovered by linguistic analysis, binary features constitute universal sign complexes (emblematic clusters), through which knowledge of the world is carried out. However, comprehension of these complexes requires awareness of their belonging to different code systems and, accordingly, as well as functioning within a given range. To date, some well-known codes have been identified: anthropomorphic, zoomorphic, astral, vegetative, gastronomic, color, musical, etc. The presence of already differentiated codes with spheres of action assigned to them implies an appeal to the framing hierarchical structure, which gives grounds to objectively assess the status of this or that symbolic code. However, in this case, all identified emblematic clusters are integrated according to the principle of unity at the semantic level, since, firstly, they serve to describe one object - the world and its structure, and secondly, they reflect perceptual processes carried out by the same subject - a person. The unity of paremiological units at the semantic level allows for a full transition from one code to another through simple logical-conceptual operations. For example, the depiction of boys and girls in folklore texts is often carried out using a vegetative code (boys - oak trees, girls - birch trees, willows), which appeals to the anthropomorphic code embedded in it. In the works of T.G. Bochina actively analyzes the ways of representing contrast in proverbs, where serious attention is paid not only to the belonging of lexemes to one or another lexical-semantic field, but also to the degree of involvement of other types of auxiliary linguistic means in the process of expressing contrast: Observations on proverbs show that often contrasting relationships are expressed words of different lexical-semantic fields, quite far apart from each other in the thesaurus, and that the contrast is verbalized not only by lexical units, but also by units of other levels of language. In general, the model of folk signs is binominative and focused on the development of conditional-temporal relations between actualized propositions as a way of systematizing knowledge about the surrounding world: the temporal attribution of folk signs is directly related to the explication of the meaning of constancy, namely its differentiated variety as extended time, which is extremely definitely not localized. Two spontaneous or planned situations that enter into a conditional-temporal connection with each other may have a potential concrete-temporal attachment, although in this case the generalized is absolutely always maximally manifested in the concrete; this means that all similar situations are meant that have already been committed previously, and, as a rule, these situations are of an intermittent nature.

At a deep level, the conspiracy model will look like this: "I do A to get B." In this model we find verbs, which is not observed in the model of a folk sign, since in a folk sign both actions and the fixation of some static situation can be correlated. In a conspiracy, it is the action that is important, since it specifically stimulates the formation of the desired event. At the level of syntactic semantics, the goal relationships are quite obvious, that is, the very content of the conspiracy is distinguished by a forward-looking view, filled with the expectation of a positive action (healing).

The next stage in the development of conspiracy semantics is an appeal to a prototypical situation, within which an event occurring in the sacred world is described. We can say that this phase of development ends simultaneously with syntactic prediction, which is the lexical-semantic characterization of the utterance as it moves from right to right. Consecutive elements are assigned all the parameters they need for complete linguistic characteristics:

a) place in the observed general syntactic scheme of the created utterance;

b) "grammatical obligations", that is, a specifically specified morphological implementation of a position in the general scheme along with syntactic irrelevant grammatical features;

c) an exhaustive set of semantic features necessary to interpret the statement;

d) a set of acoustic-articulatory parameters (graphic features)

In comparing these examples, we see that both Uzbek and English riddles utilize metaphor, imagery, wordplay, and cultural references to challenge the solver's wit and creativity. While there are linguistic and cultural differences between the two sets of riddles, they share common themes and serve similar functions as vehicles for entertainment, intellectual engagement, and cultural expression.

English Riddle 1: Q: I speak without a mouth and hear without ears. I have no body, but I come alive with the wind. What am I? A: An echo

This English riddle employs metaphorical language and sensory descriptions to lead the solver to the answer "echo."

English Riddle 2: Q: What has keys but can't open locks? A: A piano

This riddle plays with the dual meanings of "keys," referring to both musical keys on a piano and keys for opening locks.

English Riddle 3: Q: The more you take, the more you leave behind. What am I? A: Footsteps

This riddle utilizes wordplay and abstract concepts to describe the phenomenon of leaving behind more as one progresses.

English Riddle 4: Q: What has a head, a tail, is brown, and has no legs? A: A penny

This riddle relies on literal descriptions of the physical attributes of a penny to lead the solver to the answer.

English Riddle 5: Q: What can travel around the world while staying in a corner? A: A stamp

This riddle employs imagery and spatial concepts to describe the function of a stamp, which can be used to send mail globally from the corner of an envelope.

Results and Discussions

The linguacultural features of riddles provide a fascinating lens through which to explore the intersection of language, culture, and cognitive processes. Across diverse linguistic and cultural landscapes, riddles serve as intricate vehicles for conveying cultural values, beliefs, and norms while simultaneously showcasing linguistic creativity and ingenuity. Through the manipulation of language, including wordplay, metaphor, ambiguity, and cultural references, riddles challenge both the solver's linguistic acumen and cultural knowledge. They often reflect the unique linguistic characteristics and semantic nuances of a given language, showcasing the richness and complexity of human communication. Moreover, riddles offer insights into the cultural psyche, revealing societal preoccupations, humor, and folklore. They serve as repositories of cultural heritage, passed down through generations, and evolve over time to reflect changing social contexts. In essence, the linguacultural features of riddles illuminate the intricate interplay between language and culture, offering a window into the collective imagination and linguistic prowess of human societies across the globe.

✓ Language Variation: Riddles often exploit the rich diversity of language, including dialects, regionalisms, and idiomatic expressions. This variation reflects the linguistic diversity within a culture and may serve to reinforce cultural identity.

✓ Cultural References: Riddles frequently incorporate references to culturally significant figures, events, myths, or customs. These references may be implicit or explicit, relying on the solver's cultural knowledge to decipher the puzzle.

✓ Wordplay and Ambiguity: Central to many riddles is wordplay, where multiple meanings or interpretations of words and phrases are exploited to create ambiguity. This linguistic ambiguity challenges the solver to think creatively and consider multiple possibilities.

✓ Social Functions: Riddles serve various social functions within a culture, including entertainment, education, and social bonding. They are often shared in social gatherings, passed down through oral tradition, and used as teaching tools to impart wisdom or convey moral lessons.

✓ Cognitive Development: Solving riddles engages cognitive processes such as critical thinking, problem-solving, and lateral thinking. They encourage individuals to think beyond literal meanings and consider abstract concepts, thus fostering cognitive development.

✓ Humor and Playfulness: Many riddles incorporate elements of humor and playfulness, adding an element of enjoyment to the puzzle-solving process. This humor often reflects cultural attitudes towards wit, cleverness, and the absurd.

✓ Evolution and Adaptation: Riddles evolve over time as they are shared, adapted, and transformed within a cultural context. New riddles emerge, old ones are modified, and cultural shifts influence the themes and content of riddles.

✓ Cross-Cultural Exchange: Riddles have historically served as vehicles for cross-cultural exchange, as they are shared and adapted across different linguistic and cultural boundaries. This exchange fosters cultural understanding and appreciation while highlighting universal aspects of human cognition and communication.

Conclusion. The severity of the issue, though, is that we are unable to discern which way to think using the definition provided in some riddles. As a conclusion, we can state that riddles play a crucial part in modern society since they help the younger generation's minds develop. Overall, the linguacultural features of riddles illustrate the dynamic interplay between language, culture, and cognition. They provide valuable insights into the ways in which language reflects and shapes cultural identity, while also serving as tools for intellectual engagement, social interaction, and cultural transmission.

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