

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

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: 2020 Issue: 05 Volume: 85

Published: 30.05.2020 <http://T-Science.org>

QR – Issue



QR – Article



Muhammad Xujaxonovich Hakimov
FSU
professor, D.Sc.

Nodiraxon Davlatbay qizi Yakubova
FRCRUSPE
teacher

ENIGMATIC TEXTS AS AN OBJECT OF LINGUISTIC RESEARCH

Abstract: This article is devoted to the study of enigmatic texts as an object of linguistic research. These types of texts aimed at revealing enigmat are distinguished by their specific ways of usage. In the enigmatic texts, the descriptive aids and connotative structure aimed at identifying denotations, which are also the point of discussions.

Key words: text, riddle, chiston, crossword, metaphor, denotative meaning, connotative meaning.

Language: English

Citation: Hakimov, M. X., & Yakubova, N. D. (2020). Enigmatic texts as an object of linguistic research. *ISJ Theoretical & Applied Science*, 05 (85), 812-815.

Soi: <http://s-o-i.org/1.1/TAS-05-85-150> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.05.85.150>
Scopus ASCC: 1203.

Introduction

In recent years, the domain of research in all fields of science, in particular, linguistics has been expanding. While the internal structure of language, its formal and semantic aspects are the matters of discussions in linguistics, new branches of linguistics have come to existence. The numerous researches have been conducted in the sphere of the new branches of linguistics as linguopoetics, cognitive linguistics, psycholinguistics, pragmalinguistics, sociolinguistics, lingvoculturology and text linguistics.

In this regard, the formation of the field of textual science is particularly noteworthy. It should be noted that some work has been done in this direction not only in Uzbek linguistics, but also in the world linguistics. V.G.Admoni, N.G.Alefirenko, I.V.Arnold, N. S.Valgina, E.A.Goncharova, Yu.M.Lotman, Z.Ya. Turaeva, K.A.Filippov, O.I.Moskalskaya, L.M.Loseva, V.V.Odintsov, I.R.Galperin, L.A.Novikov, I.Rasulov, A.Mamajonov, M.Hakimov, M.Yuldashev, E.Kilichev, M.Abdupattoev are considered to be the researchers of text linguistics. They conducted researches on the semantic, grammatical, stylistic, and pragmatic structure of the text. In the works on textual issues, the definition of the text is discussed firstly. Therefore, the semantic and grammatical features of

how a text is structured, what text units are, and how they can be related are studied.

Text - related researches may vary in object area. It depends on how you put the issue. If the stylistic-functional aspects of the texts are taken into account, their specific features are studied. The main object of this article is the study of the peculiarities and features of enigmatic texts. We found it necessary to use the term "enigmatic text" in order to look at the issue from broader and linguistic perspectives. The reason is that that any topic can be applied to different areas as an object of investigations. In particular, it cannot be denied that the riddles and chistons are studied in the fields of literature and folklore. Issues related to crosswords, on the other hand, are almost never studied in linguistics. Under this term, it would be expedient to combine riddles that include a certain puzzle expression, riddles that are expressed in a poetic way - chistons, as well as puzzles in the form of tables and diagrams, i.e. crosswords. Riddles, chistons, and crosswords are formed as text with their various properties in the semantic structure; the presence of a puzzle in each of them is a special text-specific feature. In this sense, the term "enigmatic text" indicates the need for specific research in linguistics.

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

The most common form of enigmatic texts is riddles, which are studied as a literary genre in folklore. In the world literature and folklore S.Ya.Senderovich, E.Kyonges-Maranda, R. Petsh, A.Taylor, R.George, A.Dandes, T.Green, V. Pepichello, I.Hemnett, Ch.Scott, R.D.Abrahams etc. conducted researches on riddles.

The history of any research is important in terms of its chronology. The period of studying riddles on the basis of linguistics is mainly connected with the XIX century. Although the period in which this genre has been studied is somewhat short, we can divide it into two main stages: philological (second half of the nineteenth century and first half of the twentieth century) and ethno-linguistic or anthropological (from the second half of the twentieth century to the present) [7,40]. Philologically, the first study of riddles can also be associated with the name of Aristotle. According to him, "In practice, the essence of the riddle is to talk about what really exists, and at the same time to combine the completely impossible. If this cannot be achieved through commonly used words, it is possible through metaphors, for example: I saw the man, which shielded a person with fire," and so on [1,45]. Aristotle's mastery of word choice shows that we can create metaphors using rarely used words, that is, unique words.

According to ethnolinguistics, certain cultural situations are reflected in the riddle. Riddles and their answers are knowledge that is passed down from ancestors to generations [7,40]. The main focus is on the formation of riddles in the form of questions and answers, the metaphor in it and a brief description of the denotation to be found. The denotation is the object or thing and the event itself. The denotatum is the object or thing and the event itself. For example, "Though it has a tiny height, it has seven robes" (Onion). In the mentioned text the denotatum of "onion" is referred to. Denotatum is manifested in the human imagination through a denotative meaning. The shift in the meaning of the word is that the composition of the onion resembles a seven-fold robe. In the human imagination, a robe is a type of warm clothing. The wrapping semaphore of the robe is predominant in the riddle. Hence, the denotative meaning in the riddle is that the layered structure of the onion is represented by a connotative structure. This is how the metaphorical method stands out.

The Uzbek dictionary describes the riddle as follows: "A riddle is a short description of an event, etc., represented by symbols and analogies, a puzzle [10, 148]." Also, the riddles in the National Encyclopedia of Uzbekistan are interpreted as follows: "The oldest and most popular genre of folk oral poetic tradition. It is found in the folklore of all

the nations of the world. The life, living standards, culture and customs of the people are reflected in the riddles to a certain extent. The question that can be solved in the riddle is expressed figuratively, and its meaning is hidden. The thing or event in the puzzle is embodied by analogy, comparison with another thing or event. Riddles are sometimes in prose, often in poetic form, compact and rhythmically concise, simple, and melodic. The riddles such as, "A piece of patir¹ nourishes the world" (Moon); "The white tablecloth covered the earth" (Snow); "Snow falls from the low sky" (Sieve) are distinguished by the specificity of different expressions.

Some riddles also have a proverbial character. "I sew coats for everyone, but I'm myself naked" (Needle). Means of expression such as metaphor, simile, and repetition are widely used in riddles. For example, "He is one cubit, and his beard is forty cubits." (Needle), "Golden pile is underground" (Carrot), Like "Earthquake carpet, bell carpet, carpet heavier than bell" (Earth). Telling riddles is primarily an educational tool in increasing children's vocabulary, broadening their understanding and perception of life and its phenomena, and their ability to comprehend and reason. Riddles are widely used in epics and fairy tales. There are examples of riddles in "Oshiq Aydin", "Oshiq Alvand", "Hirmon Dali", "and Yozi bilan Zebo", "Alpomish" and in other epics, in the tale of the wise old man with the king. Issues related to the riddle are explored in folklore [11]. Indeed, riddles are a rare example of folklore. They reflect the characteristics of the people, such as their spirituality, culture and customs. Accordingly, these texts, formed with the motive of the puzzle, reflect the linguocultural feature.

Such texts exist in all nations, and in this sense, too, we must first turn our attention to collections based on riddles. In particular, such collections as A. Taylor's "English riddles in oral tradition" from English literature, published in 1951, as well as "Exeter Book"; From Russian literature D.N. Sadovnikov's "Russian folk riddles" (1876), M. A. Rybnikova's "Riddles" (1931) and V. V. Mitrofanova's "Riddles" (1968) are the first examples of sources in this direction. Most of these collections have a specific thematic structure. As we study the work of A. Taylor, we can see that it used a wonderful method of constructing riddles, such as putting the figurative components of a riddle, rather than a denotatum that should be found in the spotlight. A. Taylor's puzzles are organized on the following topics: comparisons to living creatures, comparisons to an animal, comparisons to several animals, comparisons to a person, comparisons to several persons, comparisons to plants, comparisons to things,

¹ A round flat bread, baked in Uzbek oven

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PИHИЦ (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

enumerations in terms of form or form and function, enumerations of comparisons (comparisons to several objects), enumerations in terms of color line (comparison with other objects), enumerations in terms of acts (comparison with other objects in terms of action) [9]. Dividing the riddles into thematic groups, analyzing the semantic and pragmatic aspects, determining what the basis of the riddle is are the peculiarities of these texts.

In addition, in the collection of D.N. Sadovnikov "Russian folk riddles" can be found riddles on the following topics: accommodation, temperature and lighting, household appliances, household items (household utensils), food and beverages, handicrafts (sewing, knitting), clothing and decorative items, yard and garden, pets, farming and gardening, the animal world (animals, birds, fish, etc.), man and his structure, earth and sky, natural phenomena, concepts of time, life and death, beliefs, values and rules, such as folk wisdom. D.N. Sadovnikov also notes that there are those who could not find their place in the themes of the collection. For this reason, he adds two more sections to his collection: first—questions and answers; second accounts and assignments [6]. Such a classification of riddles is very necessary, but it is important to go into the more important linguistic aspects of riddles, to find their essence on the basis of comparison of signs aimed at determining the denotatum.

The puzzle paradigm exists not only in riddles, but also in classical literature. In this sense, it is important to dwell on chiston, one of the unique lyrical genres in Eastern poetry, and to analyze its syntactic, pragmatic features. In this regard, the issues of "subtext" [3,92] in the riddles are related to the field of pragmatics and differ significantly from similar meanings in other texts. In particular, the scientific substantiation that these are a special type of text shows the relevance of the field.

This genre first appeared in the oral tradition of the people in the form of poetic questions and answers, riddles. In chiston, the characteristic signs of an object or event are figuratively described, and the reader is asked to find out what it is. For this reason, chiston is also called a riddle-poem. In chiston, the names of things are not explicitly stated, but their peculiar shape, quality, and features are noted. In that sense, they are the same with a riddle. Based on the content of the story, the reader finds what is hidden in it, whose name is hidden, with the power of his mind

and perception. In the past, poets used two methods to create chiston - abjad and simple riddles.

Chistons are written in the form of fard, byte, kit'a, rubai, and partly ghazal, ranging from two bytes to ten bytes, and even more. They have a specific enlightenment, socio-political content.

The first examples of chiston in Uzbek literature were created by Alisher Navoi (e.g. "Pencil", "Coin", "Snuffers", "Egg" and others). Shavkat Kattakurgani's "The bird Samandar", Uvaysi's "Pomegranate" and "Nut" are famous. All the characters shown in the riddles and chistons are interpretations from a folklore or literary point of view. Linguistically, riddles and chistons, that is, enigmatic texts, are a specific type of text. In such texts, the name of the thing, object, and event acquires the status of implicity. The main name is explained based on its characteristics. Such texts differ from other texts in that they have implicit expression possibilities.

As all of the enigmatic texts listed above reflect the specifics of a particular folk culture, it is a difficult task to assess their significance. This may also be the object of other new research. Enigmatic expressions should be studied as a special type of text. In conclusion, it can be said that in philology the study of enigmatic texts, in particular riddles, in various aspects is evolving. The researchers point out that the main part of it is the question part, i.e. the puzzle part, which can be divided into different types. According to many researchers, puzzles include figurative and direct components in their composition, sometimes involving only one of them. Naturally, the figurative component will include transitions such as metaphor, comparison, and metonymy. In addition, other means that complicate its answer and arouse interest are used in the riddles.

Considering the studies devoted to the investigation of riddles, it might be said that they need to be studied in the context of the national culture to which they belong. The main focus should be on the study of the semantic structure of the riddles and the pragmatic features related to the figurative components. It is also inevitable to create the necessary conditions to find the right answer. Today, the theory of modern linguistics requires the study of the riddle as a sign that contains culturally-cognitive features acquiring information specific to a particular culture. Enigmatic texts are a part of the culture of certain people, which should be analyzed in the background of this culture.

Impact Factor:	ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 0.829	PPIHII (Russia) = 0.126	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

References:

- (1990). Aristotle. *Poetics. (On the Art of Poetry)*. Gafur Gulom Publishing House of Literature and Art. Tashkent.
- Galperin, I.R. (1981). *The text as an object of linguistic research*. Moscow: Nauka.
- Hakimov, M. (2013). *Fundamentals of Uzbek pragmalinguistics*. Tashkent: "Akademnashr".
- Kurbanova, M., & Yuldashev, M. (2014). *Text linguistics. Study guide*. Tashkent: "University".
- Loseva, L.M. (1980). *How to build text*. Moscow: "Prosveshenie".
- Sadovnikov, D. N. (1876). *Zagadki russkogo naroda: sb. zagadok, voprosov, pritch i zadach*. St. Petersburg.
- Senderovich, S. Ya. (2008). *Morphology zagadki, Summer Slavic culture*. Moscow.
- Shomaksudov, A., Rasulov, I., Kungurov, R., & Rustamov, H. (1983). *"Stylistics of the Uzbek language"*. Tashkent.
- Taylor, A. (1951). *English Riddles from Oral Tradition*. Berkley; Los Angeles.
- (2008). *Annotated dictionary of the Uzbek language*. Navoi Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan. Tashkent.
- (2000). *National Encyclopedia of Uzbekistan*. T-letter. The first volume. Tashkent.