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THE FOLK'S DISCOVERIES AND GENERATIVE LEXEMES

Abstract: This article describes the use of generonyms in the Uzbek language in folklore, the analysis of their peculiarities.

Key words: genre, folk riddles, the root meaning, generonym, language, "creation" semaphore, continuity.

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Introduction

In recent years, hundreds of studies have been published on various aspects of Uzbek linguistics. But there are problems in all areas that need to be studied in more depth. In particular, the study of the linguistic features of folklore materials, sources of different genres is one of such problems.

When studying the linguistic features of the sources of genres related to the Uzbek folklore and analyzing the sources of this genre from a linguistic point of view, their diversity is absolutely obvious. With this in mind, the study of the language of riddles is important in determining the specific features of the Uzbek language [2].

The main part

The wisdom and ingenuity of the people are reflected in the riddles, which are one of the cultural and enlightenment heritages of a particular nation. "Riddles are not only an entertaining game of the mind, a means of spiritual relaxation, which develops human perception, observation, poetic imagination, but also a key role in understanding the spiritual world and historical past of our ancestors" [4; 3].

Riddles are among the means of expressing the thinking, ingenuity, perception of a particular nation, as well as its responsiveness. Based on this notion, riddles serve as a means of enriching our speech through the expression of people's life, worldview, imagination. In Uzbek linguistics, some research has been done on riddles. In particular, in the researches

of J. Abdullaev, M. Saparniyazova, U. Kabulova the riddles are analyzed to a certain extent on a linguistic basis. In extended sense, the scientific works of J. Abdullaev and U. Kabulova are directly related to the lexical-semantic features of riddles, while in the dissertation of M. Saparniyazova the semantic-syntactic features of riddles are studied on a monographic basis [1; 3; 4; 5].

"Riddles are based on distinguishing important features of what needs to be found and events. While the names of things and events that need to be found are hidden, its essential features are reflected in the formal structure of the riddle" [5].

When generative lexemes in the Uzbek language were analyzed directly from this point of view, two different cases were observed. Firstly, to identify the units that represent the semantic object, action, process of "creation" through the riddle. Secondly, the aim is to uncover the function of generative units as a means of determining basic content.

For example, in the first case:

If it is cooked, it will be a meal,

If it is not cooked, it will become a bird (Egg) [4]

In the given riddle, two different situations specific to the egg lexeme are understood, one is the process of turning an egg into food by boiling and frying, and the other is the process of turning a chicken into an egg by opening the egg. Here, the focus is on the food when the process of cooking turns into a meal, and if the end is taken into account, not cooking,

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it means the beginning of life that is, breaking the egg into a bird by pressing.

We have discussed above the anti-semitic relationship between generative units. Such an attitude is also reflected in the text of the riddles. The following puzzles aimed at finding the name of a fish used generative units related to birth and death:

Born in water, died on earth (Fish).

This discovery gives a special case to the lifestyle of fish, which assumes that the process of reproduction (birth) is associated with water, and can not live on land. It should be noted that in this case the generative units retained their denotative meaning.

A similar situation is observed in the riddle of the butterfly insect:

There are wings, there is no blood,

There is no number of eggs laid (Butterfly).

The most important semantics in the meanings of the butterfly lexeme, namely "winged", "anemic", "egg-laying", "butterfly" semantics, used to determine the answer to the riddle. Here, too, the combination of "laying eggs", which is a generative unit, save its own meaning.

Lexemes, which represent a concept that should also be found in riddles about plants, can retain their specific semantic properties. For example:

It grows out of the ground,

Gold flows from its heart (Cotton).

This riddle indicates that the cotton is growing and the harvest is unique and valuable. The semantics of "creation" and "growth", which are characteristic of the lexical unit, have a generative character. At the same time, in this find, the expression of golden flow is given, and the descriptive expression of the cotton plant takes into account the sign corresponding to the combination of white gold.

It is well known that folk riddles usually have a "two-line semantic structure. The first line is the surface content derived from the meaning of the formal structural units, and the second line is the subtext that is expressed under the structural structural units and understood on the basis of the listener's language skills. The presence of original content in riddles makes it a metaphorical text. This shows that what is found in the semantic structure of the metaphorical text and the differential features of the event occupy a main role" [5].

It can be seen that generative units play an important role in determining basic content. In puzzles related to generative lexemes, such a situation is often overlooked. For example, let's analyze a riddle specific to the cotton plant:

Fluffy mother,

Greasy child (Cotton, seeds).

By means of this riddle, the "softness" characteristic of the cotton lexeme and the "greasy" semantic characteristic of the seed lexeme are understood. Through the lexemes of mother and child

associated with generative units, it is felt that the seed (child) appears in the cotton (mother).

There are also words related to generative units such as a mother and a child in the riddle about pepper:

Like blood, no blood,

But with thousand children (Pepper).

Here the meaning of the riddle is determined by the semantics of "redness" and "plurality" of the seed. The location of the seed connects the small sign with the "child" lexeme.

A similar process is observed in the riddle about the word watermelon:

I wonder something,

He is standing on a stake,

The mother is in the womb of her child (Watermelon).

The riddle given here is the opposite of the content, that is, the seed of a watermelon is the mother, and the watermelon is the child. Usually, the appearance of the child in the mother's womb, in contrast to the watermelon, is said to be in the mother's womb, indicating an important characteristic of watermelon. In fact, such inverse puzzles can be applied to all seeded, leguminous plants. The metaphorical content of the riddles reflects the ingenuity of the people. It is also clear from this riddle that the mother, i.e. the seed, the child is the watermelon, referring to the seed inside the watermelon through the expression in the womb of the child. This process can be conditionally expressed as follows:

MOTHER (SEED) - CHILD (WATERMELON) - MOTHER (SEED).

Here, along with the semantics of "creation" and the semantics of "continuity", the role of generative units in the expression of the subtext is obvious.

In the book "Uzbek riddles", among the riddles about housing and its equipment, the following riddle related to housing construction attracted our attention:

In the mother's womb the child lies crosswise (Tosin, vassa).

In this riddle, the beam is likened to the mother, the vassa is likened to the child, and the general basis is "size," the size of the beam is given by the mother's lexeme, and the fact that the beam is smaller than it is given by the child.

Among the riddles about home furnishings, the following riddles related to beds were directly involved in generative lexemes:

Throat at night,

Nocturnal (Bed).

Apparently, the fact that the bed is used at night, that is, when a person lays it, is logically connected with the semantics of the pregnant lexical unit "there is a child in the womb."

In the following puzzles, which are aimed at determining the duration of life, the sequence specific to the period of life, some semantics of the childhood

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lexeme, which are associated with the above, are manifested with certain features:

*He walks on all fours in the morning,
He walks on two legs in the afternoon,
He walks on three legs in the evening.*

Or:

*A seed at four,
Bears at thirty,
Like a chicken at nineties.*

(Man - childhood, youth, old age).

In these puzzles, the semantic "beginning" characteristic of the lexical unit of childhood is given in the morning, and the semantic "smallness" is given in the form of the seed, and the semantic "continuity" characteristic of the lexeme of life is given at noon (middle age), evening (old age); The semantic "growth" is reflected in the following lines.

Five sons from one father.

Or:

*Two mothers for five children,
Each has a name (Hand, fingers).*

The given puzzles involve father, mother, child lexemes, and these units are also associatively associated with generative lexemes. In the riddles, the father and mother lexemes are connected by the semantics of "creation" and "intimacy" with the child lexeme.

"In riddles, the hidden semantic component is involved in the expression of the unknown reality into the known reality as a result of thinking activity, that is, the information in the riddle consists of appearances of hidden content without explicit description of the speaker" [3]

In particular, Uzbek folk riddles are sometimes given in verse and sometimes in prose. The riddles given in the prose are also called fairy tales. For example, in one of these fairy tales, a proud king goes hunting, meets a boy when he is not hunting, and the conversation between them is given as follows:

"The king asks:

What are you slaughtering for us as guests?

Then the boy:

If we find one, we will kill two.

The king was astonished at the boy's answer.

Then to the ministers:

*There is a something tricky in this boy's words,
let's try it, 'he said.*

The king went with the servants to the boy's house. The boy made the king's people a good guest. From the king asked from the boy:

Boy, how many sheep have you slaughtered? He asked. Then the boy:

We didn't find one, so we killed two, 'he replied.

The king was surprised again:

If you can't find one, where can you find two? He said.

We had a ewe lamb, but we could not find another ewe, so we slaughtered that ewe. After committing suicide, the child also died. That's what it means to kill two, 'said the boy. (Uzbek riddles, Child's answer).

Apparently, in this fairy-tale find, the gender of the sheep is indicated by lexemes such as one or two. In particular, the two words were used appropriately to describe throat soreness. Here, through the semantics of "having a child in the womb" and "something tricky", which are characteristic of the sign of pregnancy, it is hidden under the subtext that the sheep is not a ram (one) but a pregnant sheep (two).

Conclusion

In short, the puzzles distinguish important features of things and events that need to be found, and when generonyms are analyzed directly from this point of view, the problem of identifying the semantic object, action, process units and creating the function of generonyms as a means of illuminating the subtext.

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