


RIDDLES ARE KEY TO UNDERSTANDING NATIONAL CULTURE		Linguistics Keywords: riddles, metaphorical image, simile, linguocultural code, anthropomorphic linguocultural code, zoomorphic linguocultural code and object linguocultural code.
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<p style="text-align: center;">Abstract</p> <p>In this article, the definitions given to riddles are given, in which the linguocultural codes that perform the basic function are discussed, and it is explained that riddles are an important stable unit that reflects the national thinking and national culture of the respective people. The stable units that serve to reveal the thinking of the nation and its uniqueness and, at the same time, embody national values are defined, and the unity of language and culture is revealed in the main linguistic and cultural codes that play a basic role in the structure of the stable units of the Uzbek language. In addition, the features of linguistic and cultural codes such as biomorphs and objects in riddles in the Uzbek language are illuminated.</p>		

Introduction

Riddles are "priceless documents of historical culture" [10]. They are the spiritual wealth of the people to whom they belong; a product of collective creativity; a tool for testing intelligence; intelligence; the sharpness of thought; a fun game of the mind that develops perception; a key to understanding the spiritual world of our ancestors; and the historical past in the history of our literature, which is of great importance in the emergence and development of lyrical genres such as *chiston*, *muammo*, *muvashshax*, and *ta'rix*.

It is known that riddle is a purely Uzbek genre. From the moment the word "find" is pronounced, the meanings of think, search, compare, and search are leading. When the suffix "ish" is added to it, the task is determined: after the suffix *-moq*, the words "if you can", "if you can", and "if you can do it" are expressed [12].

A riddle has its own definition and value. J. Abdullaev defined a riddle as follows: "A riddle is a specific, compact, figurative metaphorical expression of some well-known things-events, signs-characteristics in poetic or prose form. The question and name of the thing phenomenon that should be found by the listener is a phrase spoken in the form of a dialog consisting of an answer. This definition reflects the features of a riddle to a certain extent, but as M. Saparniyazova correctly noted, there are some controversial points in this definition. "In particular, the combination "well known to the people" given at the beginning of the definition is overused. After all, a riddle can be woven about any object or event. Among the riddles, there are objects that have been forgotten, and in new riddles, there are objects that have not yet become popular. In the above definition, a riddle is called a phrase. In our opinion, a riddle is a text, not a phrase. The above definition is given in the following form: "A riddle is a text consisting of a question and an answer part that must be found by the listener" is appropriate" [7, 2005:12].

Riddles are usually questions and tasks in a poetic or prose structure based on finding the deliberately hidden sign, form, behavior, state and function of things or events by comparing them to other things or events, and they are among the people *topishmoq and jumboq*; the *top-top* is handled by the top terms. Usually, riddles are created in close connection with people's lives, and they are based on people's ancient beliefs and imaginations and their desire to know or understand the world. Usually, the words rhyme, and each riddle contains a hidden answer in its approach [1].

Riddles are studied as stable units in linguistics. Studying their language and linguistic and cultural features is also very important in highlighting and defining the unique aspects of the Uzbek language.

The Definition and Nature of Riddles

The first definition of riddles, approached from the linguocultural point of view, is recorded in the dictionary of D.Khudayberganova: "The thing or event that is required to be found is transformed into another thing or event, which is formed by the means of linguocultural codes, which shows the national-image way of thinking and axiological attitude of the language owners. a genre in poetic or prose form embodied by simile, comparison, comparison; a small part of the linguistic landscape of the world" [8, 2024: 83].

"We believe that the creation of riddles and their images are often connected with mythology and the ancient way of life. Polished with wonderful metaphors, vivid similes, figurative expressions, Uzbek riddles describe not only the charm and uniqueness of the ancient sunny Uzbek land but also the series of folklore works, as a treasure of the development of the spiritual world of the people, as a treasure of the development of the whole cultural world of our society remains an important branch of life" [10].

In world linguistics, the syntactic features of riddles, particularly their text structure, have been specifically studied [11]. At the end of the 1960s and the beginning of the 1970s, in Turkology, research was carried out on the linguistic features of the riddles of some Turkic peoples. In particular, the linguist scientist J. Adambayeva studied the language characteristics of Kazakh folk riddles, and G. Okhundova studied the language characteristics of Azerbaijani folk riddles [3].

The collection and publication of Uzbek folk riddles began in the second half of the 19th century. Since then, articles about the riddle genre have been published in the periodical press [6, 2013:93-98]. Folklorists such as G.O. Yunusov, A. Nosirov, H. Zarif, I. Orifiy, B. Karimov, and Z. Husainova have made significant contributions to the study of Uzbek riddles. Z. Husainova's services in studying and publishing Uzbek folk riddles were especially great. He is the author of dozens of articles on folk riddles and the monograph "Uzbek Riddles" (1966). The perfect edition of the riddles, published in 1981, is also the collection of riddles, which contains 2664 riddles. In

our work, we analyzed the linguistic and cultural codes in the riddles of this collection from the point of view of linguistic and cultural studies.

Classification of Riddles in Uzbek Linguistics

As a rule, riddles are also notable for occupying all spheres of people's lives. Relationships in household life and the social environment are expressed in riddles. Z. Husainova, while classifying the texts in the book "Riddles", divides them into two large groups: "traditional riddles" and "new riddles". In the first group, sky, earth, and water; natural phenomena; season; and a person's organs and characteristics—a total of 21 topics—are collected. The new riddles include electrical engineering, radio engineering, school and educational tools—a total of 9 topics. There is no topic that is not reflected in riddles.

In Uzbek linguistics, Uzbek folk riddles have been specifically studied from a lexical-syntactic point of view [4]. Notably, the linguist scientist H. Abdurakhmanov started the initial thoughts on some linguistic features of riddles, although together with proverbs [2].

It is difficult to understand the meaning and uniqueness of riddles without studying the linguistic features of riddles, particularly their syntactic features. In this context, M. Saparniazova defended her candidate's thesis in Uzbek linguistics as "Syntactic-semantic features of Uzbek folk riddles" [7, 2005: 126]. The syntactic-semantic features of Uzbek folk riddles are covered in detail in this study. The next task is to research the linguistic and cultural nature of cultural codes in Uzbek folk riddles. "The ways of perceiving the real reality manifested in riddles are closely related to the Uzbek linguistic landscape of the world. This shows that researching these units in a linguistic and cultural approach is one of the important tasks" [9, 2020:7-8].

It is known that in riddles, the object of the image or the thought to be expressed is given in a hidden way. To find the answer to a riddle, it is necessary to understand its linguistic features and figurative metaphorical expression and to "open" the linguistic and cultural code that performs the main task. "Because the riddle, unlike other genres of folk art, strives to describe the object of the image or the thought to be expressed clearly, not in a clear, understandable way, but as abstract as possible, hides, blurs, and describes it in a completely different way than usual [7, 2005: 15]."

Uzbek folk riddles express Uzbek reality and Uzbek nature. Riddles created by Uzbek people cover all aspects of their social life and life. Most of them are related to farming, policing, and housework and vividly reflect the flora and fauna, many things related to the household, people's life, lifestyle, and customs.

According to Z. Husainova, "In the past, nature and natural phenomena were a riddle that people did not know and could not solve its secrets, and those secrets appeared to be a miracle to them. When a person begins to recognize the external objective world that surrounds him, he tries

to understand how things and events are created in it; in the desire to know, he studies things and events by comparison and sometimes contrasts them. They did not fully understand the nature of the movement of the sun, the moon, the stars, the lightning, the blue blossoms, the coming of clouds, the blowing of the wind, the falling of snow, and, on the basis of animistic concepts, imagined that they all had souls. Some manifestations of such concepts are also found in riddles. In the riddle *bir otasi, bir onasi, necha yuz ming bolasi*, the sun, moon, and stars are compared to a person and brought to life, related to primitive concepts. Because man has not yet been able to properly understand nature and its secrets, at the time when totemistic concepts prevailed, he imagined the sun and the moon as the beginning of fatherhood and motherhood—the father and mother" [5, 1988:176]. The land of riddles is related to the ancient beliefs and imaginations of people and the level of knowledge and perception of the universe.

The Role of Symbolism in Riddles

We know that riddles are based on similarities between something and a hidden thing—these things are replaced by figurative expressions that can be replaced by riddles. Thus, a riddle is a stable unity based on the conscious concealment of the concept of a concrete thing or reality. The fact that riddles force people to think seriously and be resourceful highlights their educational value. In fact, the educational and didactic possibilities of riddles are very diverse. In addition to instilling love for folk creativity and figurative language, riddles provide aesthetic pleasure and help individuals see the world scene more brightly, imagine and enjoy the joys of the world.

Notably, Uzbek folk riddles are distinguished from other stable units in ways that create a linguistic picture of the world. Among them, anthropomorphism, the diversity of linguocultural codes, comparison and metaphoricity (*metaforichnost*) apply at a high level. For example, *Bir qozondan qirq tuya suv ichadi (Chuchvara)*, *Qorong'u uyda O'ttiz sadaf (Og'iz, tish)*, *Oq sandiq, og'zi yo'q sandiq (Tuxum)*, *Katta xotin uy poylaydi, kichkina xotin yo'qlovga ketadi (Qulf, kalit)*, *Zar gilam, zar-zar gilam, Ko'taray desam og'ir gilam (Yer)*, a special image is expressed in these riddles.

Specific Riddles and Their Linguocultural Codes

When the meanings of Uzbek folk riddles are compared, traces of the new era can be seen in some of them. They are noteworthy examples of the influence of historical stages. For example, these riddles include the following:

O'zi qator joylangan, bir-biriga boylangan.
Bir-birini kuzatar, Behisob nur uzatar (Elektr simyog'ochi, tok);
Katta quti, ko'zi bor,
Ko'p tomosha, so'zi bor (Televizor);
Tili po'lat shovvoz, So'zlay olmas beqog'oz (Ruchka).
Zar gilam, zar-zar gilam, Ko'taray desam og'ir gilam (Yer).

The repetition of the code of the *gilam* (carpet) object indicated that the answer to the riddle was spread out like a carpet, whereas the repetition of the code of the *zar* represented the superiority of the earth over gold and the pricelessness of the gift to humanity.

Hovuzcha,
Hovuzcha ustida buloqcha,
Buloqcha ustida chiroqcha,
Chiroqcha ustida qalamcha,
Qalamcha ustida ayvoncha,

Ayvoncha ustida chakalakzor (*Og'iz, burun, ko'z, qosh, peshona, soch*) can be observed in this riddle, which is considered to be a multisubject, unique form of the linguistic landscape of the world. In addition, the repetition of the linguocultural code of the space was a tool to facilitate the finding of the answer.

There are riddles that are answered immediately upon being told. However, there are also some riddles, the answers of which are quite difficult to find, even for people with many life experiences. The reason for this is that the finder of the answer to the riddle has information about the linguocultural code that replaces the thing event hidden in the riddles. To the extent that he has an idea of the linguistic and cultural code of the riddle, he will be able to find the answer to the riddle.

The use of linguocultural codes in riddles is highly applicable. "In particular, one of the important features of riddles is to reflect the existence and its objects by means of anthropomorphic linguistic code, zoomorphic linguistic code and object-linguistic code.

Reflecting a positive or negative attitude toward the elements of reality is also a characteristic of riddles. In one of the Uzbek folk riddles, a person's name is compared to a whip. This whip is not an ordinary whip but a dice whip. It will not decay even for centuries: *Otam bergan zar qamchi Ming yilda ham chirimas* (Name). It seems that this riddle reflects the people's transfer of names from generation to generation as a legacy, honoring them as a national value" [9, 2020:7-8].

Notably, in riddles, a metaphorical image or simile representing the puzzled object comes with its own adjective. This will further help you find the answer to the riddle. *Olabosh qo'yim osmonga qarab suv ichar* (*Oq jo'xori*); *Katta xotin uy poylaydi, Kichkina xotin yo'qlovga ketadi* (*Qulf, kalit*); *Oq sigir turib ketdi, Qora sigir yotib qoldi* (*Qor, yer*).

Conclusion

Riddles have an important place in the lives of not only children but also adults. They are tools for sharpening the mind, testing the sharpness of thought, and at the same time, they are the keys to understanding the national thinking and national culture of our ancestors.

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