

Riddles about Natural Facts and Meteorological Phenomena

Feruzaxon Tillabayeva¹, Nigoraxon Mamadjanova²

¹ UNIVERSITY OF ECONOMICS AND PEDAGOGY katta oqituvchisi, ADU doktoranti

² Andijan city 8th General secondary training school Category 1 Russian language streamer

Abstract:

This article states that in the texts of the riddles, some motifs of cosmology and meteorology are projected to varying degrees in order to express the influence of celestial bodies and natural phenomena on the weather. Among them are a number of concepts containing, in the sense of riddles, the image of snow, rain, wind, fog and various other meteoronyms to describe a number of specially noted natural features that are the main symbol of the winter season.

The article also describes the system of atomorphization in Russian and Uzbek riddles.

Keywords: meteorology, atomorphization, sign, projection, natural phenomena, mystery.

Introduction. The decree of the president of the Republic of Uzbekistan dated January 28, 2022 No. PF-60 "on the development strategy of the New Republic of Uzbekistan for 2022-2026", dated October 8, 2019 No. PD-5847 "on approval of the concept of development of the higher education system until 2030", dated May 24, 2017 No. 24 "PQ-2995 "measures to further improve the storage, research and promotion of ancient written sources, The decision of the Cabinet of Ministers of the Republic of Uzbekistan No. 59 of February 7, 2022 "on measures to organize and hold the International Folklore Festival of the Boysun spring", in the implementation of the tasks set out in other regulatory legal acts related to this activity, this study serves to a certain extent. Because the article covers the history of recording, publishing and studying Russian and Uzbek folk riddles; in the emergence of riddles in Russian and Uzbek folklore, the influence of ancient mythological imagery, traditions associated with the taboos of the word, rituals is based; evidence of the thematic closeness of Russian and Uzbek folk riddles; identified similar symbolic, emblematic and metaphorical images in Russian and Uzbek folk riddles, revealed Genesis; it has been proven that metaphor is the main poetic tool that generates figurativity in riddles.

Analysis of thematic literature (Literature review). In world folklore, there are some scientific studies on the genesis of riddles, the study of genre features and poetics. In particular, Ellie Kyonges-Maranda, a professor at the University of Vancouver (Canada), recommended a criterion for classifying emotional, individual and informative riddles based on Finnish folk riddles analysis. In Russian folklore, Yu.M.Lotman, E.M.Meletinsky, V.N.Toporov, G.L.Permyakov, A.N.Jurinski, T.M.Nikolaeva, S.Ya.Senderovich's research focuses on the issues of the Genesis, structure, semiotics, linguopoetic properties of riddles, linguistic models of riddles texts, basic forms and tools of the type of metaphorical speech, the relation of myth and riddles, the linguoculturology and typology of riddles texts. A.E.Kitikov, N.A.Lavonen, A.Sofiev, I.O.And in the research of sharakshinovs, the question of the connection of traditions with saying riddles with the principles of the way of life, worldview, Customs and artistic perception of reality of each people is covered. In the accumulation of Uzbek folk riddles and scientific research, Z.Husainova's services stand out. Olima defended his 1967 dissertation on the main features of Uzbek folk riddles, in which he outlined the genre nature, artistic features, thematic types of riddles. But until the 60s and 80s of the 20th century, the riddle genre was little studied. In collecting and publishing it, Z.Husainova and M.The services of the afzalovs became great. In 1961, Z.Husainova published a collection of Uzbek riddles with a preface. And in 1966, he published the results of his observations on the riddle genre in the form of a special book, in which he touched upon the features inherent in the nature of the riddle genre, its types, roots of origin, meaning, art, moral, educational, aesthetic significance. In the series "Uzbek Folk Art".

Research Methodology (Research Methodology) some cosmological and meteorological motifs are observed to be projected to varying degrees in the texts of riddles to understand the effects of celestial bodies and natural phenomena on the weather, in which snow, rain, wind, fog and various other meteoronyms are used to describe a number of specially recorded natural signs. Among these, a number of concepts related to the fact that snow is, first of all, the main sign of the winter season, something white and cold, include the meaning and image of riddles about it.

- **Analysis and Results (Analysis and results).** To refer to snow, it is usually likened to a white tablecloth spread over a table that covers the surface of the Earth in a White Way:

0.	O'zbek topishmog'i
Скатерть бела Весь свет одела. (Снег) ¹	Oppoqqina dasturxon, Er yuzini qoplagan. (Qor)

Interestingly, although these riddles belong to two peoples who speak different systematic languages, what is compared to snow in them is the same: it attracts attention that it is the image of a "white tablecloth". In the Russian and Uzbek riddles about "snow" / "sneg", a revival of snow is observed. While the Russian Riddle says that the snow is dressed up around the tevarak, the Uzbek riddle claims that it covers the whole being. Riddles created about snow make up the majority. Such a swing, on the other hand, increased at the expense of making the belly look like different things. For example:

Рус тилида		O'zbek tilida	
Белое покрывало На земле лежало. Лето пришло, Оно всё сошло. ² (Снег)	Жонли мавжудотга ўхшатилган.	Uchib kelar g'oz kabi, O'rin olar muz kabi. G'ijirlar saxtiyon kabi, Achchiq bo'lar, tuz	O'xshatilgan narsalar: g'oz, muz, saxtiyon,

¹ Аникин В.П. Русские народные пословицы, поговорки, загадки и детский фольклор. – М.: Учпедгиз, 1957. – 240 с.

Ёки яна: Всю зиму лежал, А весной убежал. (Снег)		kabi. (Qor, ayoz)	tuz
Во дворе – горой, А в избе – водой. (Снег)	Ташқарида (ховлида) тоғдай, Ичкари (кулба ичида) сувдай.	Oq tovuq, Katagi sovuq. (Qor) Oqqina tovuq xirmon sochar. (Qor)	Oq tovuq
		Oq sigir turib ketdi, Qora sigir yotib qoldi. (Qor, er)	Oq sigir

It is not accidental that the snow resembles white geese flying in the sky or various objects such as a white chicken or a white cow. The ground was laid by the fact that snow particles fell from the sky to the ground without a wedge in different views, but they were determined that one would not repeat the other. It is this amazing case that led to the appearance of a series of riddles about " snowflakes:

Есть один такой цветок. Не вплетёшь его в венок. На него подуй слегка: Был цветок – и нет цветка. ³ (Снежинка)	С неба – звездой, А в руке – водой. (Снежинка)
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In these riddles, it is pointed out that flowers, as well as snowflakes, as the stars are many and colorful, do not repeat one of the other. As" snow "contains a number of concepts on a mythopoetic level, it was observed that this system also has its own place-the perception of The" Snowman " - and there are several riddles about it in Russian folklore.

Including:

Ему не холодно в мороз, У него морковка-нос, А когда весна настанет, Он, растаяв, лужей станет. (Снеговик) ⁴	Жил я посреди двора, Где играет детвора, Но от солнечных лучей Превратился я в ручей. (Снеговик)
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In the first of these riddles presented, snow is aimed at describing the characteristics of a person. So, by Riddle, it is possible to find out that since he is a snowman, he does not suffer from frosts and frosts, his nose consists of carrots, when spring comes, it melts and turns into a puddle. The second riddle is directly told from the language of The Snowman himself, who told about the fact that he lived in the middle of his yard, where children play, but turned into water from the rays of the sun. Snow is one of the phenomena of nature that intertwines and connects the sky and the Earth, the "upper world" with the "lower world", the movement between them. In this sense, we also come across riddles created about "ice" in its line.

Зимнее стекло Весною потекло. (Лёд)	Ariqdan oyna oldim. (Muz)
Без рук, без топорича Выстроен мостище. (Лёд)	Miltiq otdim, Zarafshon ketdi. (Muz)

² Садовников Д. Загадки русского народа: сб. загадок, вопросов, притч издач / сост. Д. Садовников; вступ. ст. и примеч. В. Аникина. – М.: ТЕРРА, 1996. – 204 с.

³ <https://znaniya.com/task/19420155>

⁴ https://vk.com/wall-75104505_42386

Ice sumac hanging from roofs, such as an ice or rifle bullet, described as a winter window (or bottle), will, in fact, melt and flow in the spring with the warming of the haqwa. Again, people were surprised that the ice, although it did not have hands and an ax, served as a bridge to cross the waters. These truths formed the content of the above riddles. In either of the riddles about ice / lyode, the fact that ICE does not burn in the fire, does not sink in the water is noted as the main sign:

В огне не горит, В воде не тонет. (Лёд).	O'tda yonmaydi, Suvga botmaydi. (Muz). ⁵
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Rain, like snow, is one of the phenomena of nature that intertwines the sky and the Earth. There are also a lot of riddles that require knowledge about the properties of rain.

Шёл долговяз – В землю увяз. (Дождь) ⁶	Erga tushsa loy qilar, Dehqonlarni boy qilar. (Yomg'ir)
Все ждут меня, Все зовут меня, А как приду – Все бегут от меня. (Дождь)	Katta chelak teshildi, Undan ko'p suv to'kildi. (Yomg'ir)
Меня частенько просят, ждут, А только появлюсь – И прятаться начнут. (Дождь)	

In the Russian riddle, it is observed that the rain is atomorphized and is reflected in the image of a "thin man". It is noted that he is stuck on the ground, saying that he will walk. And in the second and third riddles, which are told from the language of rain, it is mentioned that everyone is waiting for him with longing, calling him if he does not come, but if he does, he will stop avoiding him at all. All this consists in reality. Indeed, people, i.e. more farmers, performed a special "rain-calling ceremony" in the event of a drought if it did not rain. In Uzbekistan, such a ceremony is referred to as a "sluggish wife". In the above-mentioned Uzbek folk riddle, it is possible to directly understand the gesture to the purpose of this ritual among the peasants in the quality of rain as "riches the peasants". In addition, when performing this ritual, a large bucket was taken, which was filled with water, and then pierced the bottom, draining the water. So, this event associated with the "rain-calling ceremony" is also motivated in riddles about rain. Usually, the sky is covered with a dark black cloud, thunder from their collision, and if lightning occurs, then heavy rain falls after it. The person who observed this created riddles in which the name "Thunder and rain" or "cloud and rain" was kept secret together. In this respect, the following riddles can be evidence of our opinion:

Momaqalldiroq va yomg'ir	Bulut va yomg'ir
Chirmandasi osmonda, Raqsni erda, har yonda.	Paqiri yo'q, suv separ, Tut qoqqanday duv separ.

The first to find Thunder "Sky lizard" (Sky Circle), and rain to the beautiful dancer who is dancing in the voice of this Chirman likened to. While the second finds the cloud splashes water without a bucket or smoke duvillatib mengzalgan to the one who knocks Mulberry. Dance movement is also applied to another natural phenomenon – wind:

Jo'shib kuyalar akasi,

Raqsga tushar ukasi. (Shamol, o'simlik)

⁵ Топишмоқлар. Ўзбек халқ ижоди. Кўп томлик. – Тошкент: Фафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1981. – Б.20.

⁶ Г.Л.Пермяков.Паремиологический сборник.Москва.Изд-во «Наука».1978 г.С-264

Often in rainy weather, Sergio, who is depicted in the sky in seven different colors a rainbow appears that this natural phenomenon is also overlooked by people not left.

Приказало солнце: “Стой, Семицветный мост крутой!”

Туча скрыла солнца свет –

Рухнул мост, а щепок нет. (Радуга)

This finding is that knowledge of the characters that point to the appearance of the rainbow is expressed in a hidden way. In particular, based on the idea that the rainbow appears upright as a bridge in seven different colors according to the order of the sun, which means that it occurs under the influence of sunlight, when the cloud hides sunlight, the collapse of this bridge means that the rainbow disappears under the influence of the cloud and becomes invisible. It is known that there are four important things for the life of all living organisms in existence, that is, human, Nabot and animal life. These are: water, air, soil and fire. Given this, a number of riddles have been created about these natural phenomena. They can be studied by three in the form of riddles about water or waters, that is, water bodies and water structures.

1. Riddles about water:

В морях и реках обитает, Но часто по небу летает. А как наскучит ей летать, На землю падает опять. (Вода)	O'yib oldim, Izi yo'q. (Suv) Qilich urdim, O'rni yo'q. (Suv) Uzun terak, Soyasi yo'q. (Suv)
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2. Riddles about water basins and structures:

Ariq	Ketaveradi, ketaveradi, Orqasiga qaramaydi. (Suv, ariq)	
Река	Течёт, течёт – не вытечет, Бежит, бежит – не выбежит В неё льётся, из неё льётся, Сама по земле плетётся. (Река)	Чуть дрожит на ветерке Лента на просторе, Узкий кончик в роднике, А широкий в море. (Река)
Море	Кругом вода, А с питьём беда. (Море)	
Озеро	Посреди леса, Посреди поля, Лежит зеркало голубое. А рама – зелёная. (Озеро)	
Quduq	Suv qaerda ustundek turadi? (Quduqda) Chirgiday erga kun tegmas. (Quduq) Osmondan osilgan, Erdan qazilgan. (Quduq)	

In these riddles, it is observed that the water has the property of flowing, but it can sometimes stop flowing, water is poured from one place to another, including going from rivers to seas, from this point of view a manifestation of the property of living movement, again knowing this from its slight oscillation in the wind, the absorption of concepts that The construction of bridges over the floodplains in the riddles has also not been overlooked. Of this, the presence of riddles, which are kept secret by the name of the river and the bridge, attracts special attention. For example:

Конь ускакал,

А седло осталось. (Река и мост)

This finding of water to the chopper, the kite to the horse, and the bridge built on it to the saddle, which makes it convenient to walk on the horse, embodies the wise resourcefulness of the people. In some of the riddles it is seen that the river's name was kept secret in conjunction with the banks and grasslands. Including:

Один бежит,

Другой лежит,

Третий кланяется. (Река, берег, трава).

In this, it is presented in the image of the grass on the banks of the river, which is running – water, the coastal plain, bowing to them. Soy is also one of the naturfacts. Like all peoples, many riddles created about the shadow in Russian and Uzbek folklore can be encountered.

У тебя есть, У меня есть, У птицы в поле, У рыбы в море. Видишь глазами, Да не возмёшь руками. (Тень)	Hamrohim bor befoyda, Qo'ymas yolg'iz er, soyda. Quvalasam, ketmaydi, Savalasam, o'tmaydi, Ko'msa, ko'milmaydi. (Soya).
На земле видишь, а с земли не поднимешь. (Тень)	Chopsa, chopilmas, Kessa, kesilmas. (Soya)

As the Russian riddle about the shadow says, the shadow is present in all material things. Even in the fish in the sea. However, the shadow cannot be held by hand, even though it is viewed by the eye. Therefore, Uzbek riddles also say that even if the shadow accompanies a person, it does not benefit, it cannot be chased away, it is impossible to question, it is not buried, chopsticks are not printed and dust is not released, cut cuts are not cut, and there is no blood of yohansa. The findings about the Echo / Echo present in Russian and Uzbek folklore also show that there is similarity, closeness:

Кто говорит на всех языках? (Эхо).	Nima hamma tilda ham gapiradi? (Aks-sado).
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- **Conclusions and suggestions (Conclusion/definitions seem to suggest that both of these riddles, avalo, are created in the form of an interrogative sentence, while second, the implication of what is hidden is that it “speaks all languages” / “Govorit na vse x yazikax” is similar. Only what is hidden in Russian is asked” what “in Uzbek, if” KTO “ / ” who ” is said. It seems that it is necessary to study riddles on the basis of Russian and Uzbek language comparison, comparative folklorism, non-linguistic and translational.**

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