

**МЕЖДУНАРОДНЫЙ ЦЕНТР НАУЧНОГО СОТРУДНИЧЕСТВА
«НАУКА И ПРОСВЕЩЕНИЕ»**



НАУКА и ПРОСВЕЩЕНИЕ
МЕЖДУНАРОДНЫЙ ЦЕНТР НАУЧНОГО СОТРУДНИЧЕСТВА

EUROPEAN SCIENTIFIC CONFERENCE

**СБОРНИК СТАТЕЙ XXI МЕЖДУНАРОДНОЙ НАУЧНО-ПРАКТИЧЕСКОЙ КОНФЕРЕНЦИИ,
СОСТОЯВШЕЙСЯ 7 ИЮЛЯ 2020 Г. В Г. ПЕНЗА**

**ПЕНЗА
МЦНС «НАУКА И ПРОСВЕЩЕНИЕ»
2020**

УДК 001.1
ББК 60
Е244

Ответственный редактор:
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Е244

European Scientific Conference: сборник статей XXI Международной научно-практической конференции. – Пенза: МЦНС «Наука и Просвещение». – 2020. – 318 с.

ISBN 978-5-00159-494-9

Настоящий сборник составлен по материалам XXI Международной научно-практической конференции «**European Scientific Conference**», состоявшейся 7 июля 2020 г. в г. Пенза. В сборнике научных трудов рассматриваются современные проблемы науки и практики применения результатов научных исследований.

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УДК 001.1
ББК 60

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ISBN 978-5-00159-494-9

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УДК 8

ЛИТЕРАТУРНАЯ ЗАГАДКА ИЗ НАРОДНОЙ ЗАГАДКИ

РАДЖАБОВА РА'НО ЗАРИПОВНАнезависимый исследователь
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Аннотация: В статье доказано, что жанр загадки, являющийся одним из древнейших, массовых, традиционных паремных жанров узбекского фольклора, в дальнейшем в письменной литературе в литературных загадках, созданных известными авторами на основе законов поэзии в письменной форме, отражены характерные для народных загадок жанровые признаки.

Ключевые слова: Загадка, фольклор, загадка-поговорка, загадка-игра, загадка-быстрое рассказывание, загадка-песня, загадка-сказка, «возьми город».

A LITERARY RIDDLE FROM A FOLK RIDDLE

Rajabova Ra'no Zaripovna

Abstract. This article proves that the genre of riddles, which is one of the oldest, mass, traditional parem genres of Uzbek folklore, later in the written literature, the literary riddles created by famous authors on the basis of the laws of poetry in writing, reflect the genre features characteristic of folk riddles.

Key words: Riddle, folklore, riddle-proverb, riddle-game, riddle-quick story, riddle-song, riddle-tale, "take the city".

Riddle, which is a unique form of artistic perception of life, is one of the most popular genres of Uzbek folklore. Man and the world around him are reflected in riddles in a unique poetic form through movements, analogies, comparisons, comparisons, questions. In this respect, it is an extraordinary event in the development of human artistic thought, in which the figuratively manifested piece of life is realized through the answers to the riddle. Such a common feature, peculiar to the poetic nature of the genre, applies to the riddles of all peoples. So it is an international genre. At the same time, the riddle of each nation is unique, original, attractive and unique as an expression of the way of life of that nation.

A puzzle or task given in a poetic or prose structure is a puzzle made up of two objects, things, and events that are similar in form, function, action, and situation, and intended to find it on the basis of similar features specific to the other. Take, for example, the riddle "Bir parcha patir, Olamga tatir." In this case, the full moon and the patir were compared and it was found that they were similar in form. Thus the answer to the riddle - a very beautiful and appropriate movement of the moon - was found. Considering that the patriarch is an extremely nutritious food for man, and that the moon illuminates the dark night, both of which are aimed at humanity, it is also clear that there is a great spiritual closeness between them. The term "Riddle" was formed by adding the suffix "top" to the command verb "top", and the genre term was formed by adding the form "moq" to it.

Riddles are also represented by different words in different districts of the republic, such as riddles, *jumboq, jummoq, jumoq, topcha, topar cho'pchak, top-top, top-top cho'pchak, matal, masala, ushuk*. However, "riddle" has now been fully mastered as a single scientific and literary term, and the rest has been used in narrow circles and in the speech of some older people [2].

Uzbek folk riddles are very rich and colorful in terms of themes. There is no sphere of social life of our

people, the nature, geography, ecology, flora and fauna, man and the universe, about which there are no beautiful, very concise and concise riddles. Earth and sky, rivers and lakes, mountains and rocks, trees and forests, orchards and vast fields, household appliances and tools of labor, thunder and lightning, floods and storms, darkness and light, moon and seasons, animals and plants many riddles about the world, teaching aids and musical instruments, modern technology and technical means, man and the environment around him have been woven and passed down from generation to generation to the present day.

The riddles arose on the basis of a conditionally secret speech, the ground of which is connected with the ancient beliefs and imaginations of the people, their level of knowledge and understanding of the world. Indeed, Z. Husainova writes: "In the past, nature and natural phenomena themselves were a mystery that people did not know and could not solve, their mysteries seemed like a miracle ... When a person begins to recognize the external objective world around him, began to understand how events are created by comparing, comparing, and sometimes contrasting things and events in the desire to know. They did not fully comprehend the nature of the movement of the sun, moon, stars, lightning, thunder, clouds, wind, snow and rain, and based on animistic notions, imagined that they all had a soul. Some manifestations of such concepts are also found in riddles. In the riddle "*Bir otasi, bir onasi, necha yuz ming bolas*" ("One father, one mother, hundreds of thousands of children") the comparison of the sun, moon, and stars to man and their animation is related to primitive concepts. Because man has not yet fully understood nature and its mysteries, and at a time when totemistic concepts prevailed, he imagined the sun and the moon as the beginning of fatherhood and motherhood - father and mother "[2].

Like folk riddles, literary riddles are very rich and varied in subject matter. These include natural phenomena, the moon and seasons, earth and celestial bodies, water bodies, mountains, flora and fauna, human organs, fruits and vegetables, melons, household items and equipment, tools, musical instruments, and modern technology. , teaching aids, types of food. Literary riddles, like folk riddles, have entered our lives as a result of the development of science, technology, and culture, both in the past and in the present. Literary puzzles are mainly based on the creation in poetic form, poetic analogy, comparison, contrast, and conditional migration. Although a literary riddle is created in the structure and style of a folk riddle, it is considered a literary riddle because it is created creatively by a particular poet. They are distinguished by their rhythmic consistency, artistic melody, abundance and variety of rhymes.

While folk riddles have a prose or poetic form in terms of structure, literary riddles constitute riddles in poetic structure. It is observed that they are fully applied to the form, verse, weight, stanza, rhyme, and sometimes even radif, which are characteristic of the form of poetry.

Just as it is possible to come across folk riddles in several variants about an object, it is possible to come across a riddle created by a creator in several variants about something. For example, 26 and 97 of the 99 poetic riddles created by Nabijon Ermat are about the "ear-ring" jewelry that women wear.

Buvim, onam, singlimning
Kulog'ida bor "gap"i.
Jilolanib titranar,
Shu-da doimiy odati (*Ear-ring*) [3].

Mitti gul chiroyini,
O'z aksi deb biladi.
Qo'log'ingga osilib
Jilolanib turadi. (*Ear-ring*) [3].

It is noteworthy that in both riddles, an object is pointed at the ear.

Literary riddles have a special place among children's poetry, as they are based on poetic analogy and comparison, contrast, conditional movement, very compact in structure, internal and external rhyme, manifested as a wide-ranging poem of life.

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НАУЧНОЕ ИЗДАНИЕ

EUROPEAN SCIENTIFIC CONFERENCE

Сборник статей
Международной научно-практической конференции
г. Пенза, 7 июля 2020 г.
Под общей редакцией
кандидата экономических наук Г.Ю. Гуляева
Подписано в печать 8.07.2020.
Формат 60×84 1/16. Усл. печ. л. 17,7

МЦНС «Наука и Просвещение»
440062, г. Пенза, Проспект Строителей д. 88, оф. 10
www.naukaip.ru