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PROGRESSIVE DEVELOPMENT OF ENIGMATIC TEXTS IN LINGUISTICS

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ABSTRACT

This article is devoted to the study of enigmatic texts as a special type of text. It deals with the origin of enigmatic texts, their distribution in different forms in different countries, the first collections of "riddles" and their authors. The article reflects attempts to explore puzzles not only as an object of folklore but also as a linguistic object.

KEYWORDS: *Text, Enigmatic Text, Riddle, Puzzle, Conundrum, Linguistic Phenomenon.*

INTRODUCTION

Nowadays, linguistics is concerned with the study of phenomena related to human linguistic thinking and its communicative activity. The creative potential of language can be seen obviously in the phenomenon of human speech. This creativity is reflected in the text, which is the product of the phenomenon of verbal communication. As a result of the integration of scientific ideas around the world, new directions are emerging and forming within the boundaries of various scientific fields. In particular, the direction of textual linguistics has gone through a number of stages of its development. In this field, the text is recognized as an object of linguistic research.

The most characteristic feature of the text, emphasized by various authors, is that in it, on the basis of relevance and purposefulness, the ideas under the general theme, along with providing information, also have a semantic sequence. Not all authors dwell on this feature of the text, as the idea that the semantic completeness of the text must have certain limits is disputed.

Recently, in the process of text analysis, the communicative character has come to the fore. All the diversity that exists in our language today arises only from the manifestation of images and systems of images that are stored in our memory and can be reflected in the human mind. Images that contain additional ethical or aesthetic content have a symbolic meaning in the minds of

native speakers, i.e., speakers of that language. That is why the text is considered as a socio-communicative unit.

The development of the field of textual linguistics requires researchers to focus on less studied areas, in particular the study of different game-related types of texts. Although literature, especially folklore, was originally the subject of study, riddles and other related genres, such as chiston and crossword puzzles, were used as a type of puzzle to create a special mode of communicative collaboration in the form of dialogue. and not only allows us to understand the various forms of the vernacular from new positions, but also demonstrates the inexhaustible potential of oral creativity, the formation of an aesthetic worldview, the elucidation of original considerations and ideas.

In this sense, we have found it necessary to study enigmatic texts in world linguistics - puzzles, crossword puzzles and logical questions as a special type of text. We consider it expedient to analyze the philological stage of the process of studying enigmatic texts, in particular, the development of the field of "riddles" in two main directions: the first is the process of reciting, collecting and compiling riddles from different strata of the people's representatives orally; that is, the practical phase and the second is a theoretical process aimed at the linguistic study of these collected materials. If we look at the history of the development of riddles, the most common form of enigmatic texts in the first stage, we see that the oldest riddles contained mythical symbols, poetic texts here served partly to describe and partly to explain natural and environmental phenomena. Over time, this meaning of the puzzles disappeared, only the figurative-allegorical description remained, and people began to look at the puzzles as a simple exercise of the mind.

From ancient times the riddles had a special mysterious meaning, and in folk epics they also acquired a special divinity. That is, there were also beliefs that guessing the riddles would help the desires to be answered, to get rid of the danger. Puzzles can also be included as a plot element in fairy tales and adventure tales, which served as one of the forms of testing the protagonist[1]. Saying a riddle and finding its answer, puzzle competitions are a very common motif of this folk epic and the fiction created under its influence. This special question-and-answer tour covers all nations and eras, including the Edda, which depicts ancient Germanic and Scandinavian mythology, the Kalevala, an ancient Finnish song, and Indian poetry[2].

Ancient Russian and Slavic songs consisting of riddles usually follow a cycle of legends about the "wise girl"[3]. According to their content, when the bride and groom are compared, the idea that the bride is not so stupid is also highlighted.

However, among the ancient Greeks, riddles were associated with words and were mainly expressed in hexameters (poetic measurements). In Greek, riddles were also used for didactic purposes. Poets, on the other hand, added puzzle-shaped words to their works[2].

In later periods of Christianity, under the influence of reading the books of the Scriptures, many puzzles began to emerge in places where puzzles were considered important, with biblical themes or the origin of everything that exists. In the seventeenth century, interest in riddles was revived: in France Fenelon, Bualo, Jean-Jacques Rousseau were known as puzzle writers, while in Germany Schiller spoke with his poetic riddles. In Russian literature, V.A.Zhukovsky created wonderful examples of poetic riddles.

Such texts exist in all nations, and in this sense, we must first turn our attention to collections based on riddles. In particular, the first collection of German riddles in Western Europe was published in Strasbourg in 1505 (later published in 1875), and in France by Abbot Koton in 1646, the collection "Recueil des énigmes de ce temps"[2]. From English literature, Archer Taylor's "English Riddles from the Oral Tradition" (published in 1951), Exeter Book (published in 1961)[4], and F.J.Childe's "English and Scottish ballads" are unique sources, including the oldest Anglo-Saxon riddles.

We can see that the collection and study of Russian folk riddles on a scientific basis began in the 60s of the XIX century. According to I.M. Kolesnitskaya, the scientific collection of Russian folk riddles was originally compiled by I.A. Khudyakov and published in 1861 with a brief introduction[5]. Also from Russian literature D.N.Sadovnikov's "Russian folk riddles" ("Zagadki russkogo naroda") (1876), M.A.Rybnikova's "Puzzles" ("Zagadki") (1931) and V.V.Mitrofanova's collections such as "Zagadki" (1968) are the first examples of such sources. Most of these collections have a unique thematic structure.

Ўзбек халқ топишмоқларини тўплаш ва қисман бўлса ҳам текшириш ишлари ҳам XIX асрнинг 2-ярмидан бошланган[6]. It is not known whether there were any collections of Uzbek riddles until the nineteenth century, with the exception of a few Turkic riddles in "Codex comanicus"[7] a few muammos found in some manuscripts, question-and-answer riddles, and chistons[6]. However, over time, the first collections of Uzbek riddles, although translated into Russian, were published. The collection published in 1895 "Proverbs and riddles of Sartov" by N.Ostroumov [8] and A.Vasilev's article "Sartovskie zagadki"[9] was prepared for publication in 1909. Thus, the number of people interested in collecting these samples of Uzbek folklore has increased. However, not all of them were analyzed because they did not meet scientific requirements.

Riddles, which have been the masterpieces of folk wisdom for many years, are not only a joyful 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. They are invaluable documents of historical culture. In this regard, A.N.Tolstoy wrote: "It is a mistake to think that oral literature is only the fruit of popular entertainment. He filled the stable spiritual image and historical memory of the people, the activities, nature and customs of their ancestors, and the whole life flowing in accordance with them with deep meaning[10].

CONCLUSION

The culture of the ancient and talented people has flourished on Uzbek soil. All sections of the population were involved in the collection of folklore works. Scientists such as B.Karimov, M.Afzalov, Z.Khusainova made a significant contribution to the study of Uzbek riddles. The archive fund of the Institute of Literature of the Academy of Sciences of Uzbekistan has accumulated a huge amount of material on Uzbek riddles [11]. It is among these materials that one can find a number of riddles in the oral poetry of the Uzbek people, created on the basis of the laws of national poetics. In Uzbek folklore, as in other nations, the main manifestations of artistic speech, such as comparison, allegory, animation, adjective, are subject to one goal - poetic perception, poetic description of reality. Uzbek riddles reflect the Uzbek reality, the Uzbek nature. That is why folk riddles are small examples of folk art.

Therefore, one of the important tasks of modern Uzbek theoretical linguistics is to talk about such poetic works based on concealment, that is, the language, structure, semantic and pragmatic features of enigmatic texts.

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