



Article

Linguistic-Cognitive Analysis of One-Subject Riddles on the Family

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Abstract: This abstract analyses the intricate familial values inherent in Uzbek single-subject riddles. The study employs a linguistic-cognitive analytic paradigm to examine how traditional phrases illuminate cultural beliefs and mental models on family structures and roles. The abstract analyses the language components and metaphorical frameworks utilized in these riddles, emphasizing their encapsulation of essential notions such as the significance of names, the father as a provider, and the family as a support system. The study seeks to elucidate how cultural ideas of family are formed and communicated through language by examining the cognitive processes involved in comprehending and resolving these mysteries. This article tells about the place, types of riddles in a person's life, from which exactly those close to the concept of "family" are sorted out and analyzed in a linguistic-cognitive way. Since folk riddles are an example of folklore, reflecting the long-standing views of our people, the article pays special attention to exactly these issues.

Keywords: Riddles, One-subject Riddles, Several-subject Riddles, Concept, Name, Backgammon, Tree.

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1. Introduction

Riddles are one of the main educational tools that encourage people to think and search. The importance and scope of Uzbek folk riddles is so wide that they can be analyzed and interpreted in various fields. In today's research, we aim to collect and analyze materials related to the concept of "family" in the text of folk riddles.

We found it appropriate to analyze Uzbek folk riddles, first of all, by types. We know that riddles are divided into single-subject and multi-subject types. In single-object puzzles, the hidden object is only one object, while multiple-object puzzles refer to more than one hidden object. Below, we will focus on the analysis of those that reflect the family in riddles with one subject.

I got an inheritance from my father, If I bury it in the ground, it will not rot.

This riddle is about the name. Naming is one of the most important tasks that God has assigned to fathers. Why not fathers, mothers, grandmothers, grandfathers? Choosing the right name for his child is a responsible duty for the father. Because a person's name has a certain influence on his life, lifestyle, and destiny. On the Day of Resurrection, everyone will be called by name. In this regard, we found it permissible to quote the following opinions of the Sheikh: "Husayn ibn Hasan Marwazi writes in the narration quoted from Abul Mutamir in Kitab-ul Birri Was-Sila: "They discussed issues in the

presence of Umar ibn Abdulaziz. Then a person said: "According to the news that reached me, if a child dies without giving a name, then on the Day of Resurrection, the father will say: 'You left me without a name!' says.

Therefore, every Muslim parent should pay special attention to this important work. If he does not know, he should ask those who know, learn, and give a beautiful name to his child, whether it is a boy or a girl. Wishes, good intentions, beauty, and blessings should be expressed in the name given. When the child grows up and knows black and white, he should not be ashamed of his name. May his name be a decoration for him (Yusuf, 2018).

There is also a hadith related to this issue: It is narrated from Abu Darda, may God be pleased with him: "The Messenger of God, may God bless him and grant him peace, said: "On the Day of Resurrection, you will be called by your names and the names of your fathers. Make your names beautiful.'

In fact, on the Day of Resurrection, when a person is called by his name, he should not be ashamed or embarrassed that his name is not beautiful. This situation is still very common today. Some are ashamed of their names, it is embarrassing, and we have witnessed that some people have changed their name. We met people who were ashamed of their names and were called by other nicknames. It is inappropriate to give him a nickname or abbreviate his name while he has a name. This practice is also condemned in Islam.

2. Materials and Methods

In crafting the methodology for analyzing one-subject riddles focused on the concept of "family," this study adopted a qualitative, linguistic-cognitive approach to examine the unique structure and cultural significance embedded within Uzbek folk riddles. The research involved the systematic collection and categorization of riddles that reference family members, roles, or familial relationships, particularly emphasizing riddles that reveal the deep cultural values associated with family in Uzbek society. These riddles were initially classified by their subject type—distinguishing between one-subject and multi-subject riddles—to focus on those where a single object or theme encapsulates familial elements. The analysis then applied a linguistic-cognitive lens to interpret metaphors, symbols, and the narrative roles assigned to family members, drawing insights from culturally specific lexicon, semantics, and ethnographic references. This methodological choice aimed to uncover how linguistic constructs within these riddles reflect and reinforce social norms, expectations, and the reverence for familial roles. By exploring how riddles conceptualize family as both a social and spiritual entity, the study highlights the multifaceted ways in which language intertwines with cultural identity, illuminating the moral and ethical values conveyed across generations through folklore. Ultimately, this approach not only examines the linguistic structure of the riddles but also engages with the underlying cultural psychology that shapes the Uzbek conceptualization of family. This focus allows for an enriched understanding of how these riddles function as both educational tools and mirrors of collective identity within Uzbek culture.

Ernest Begmatov is a scientist who wrote many books on Uzbek names. In his books, he researched the meaning of names and their linguistic aspects. The scientist explains about 14,600 names in the book "Annotation of Uzbek Names". According to him: "In fact, there are no "ugly" or "bad" names in the language. No parent wants to give their child such a name. Usually, the creation and giving of such "ugly" names is related to people's good dreams, wishes and dreams for their children. How to name a baby is and will always be related to specific circumstances, wishes, and beliefs of parents (Begmatov, 2016).

In this dictionary of the scientists, Uzbek names such as Yomonbola, Itolmas, Itemas, Kasofat, Kizlarbas, Kiztug'mas are explained. In our opinion, there are very few words in the Uzbek language that do not have a dictionary meaning, all names have their meaning,

lexical expression, and appellative meaning. A name that adorns a person as a noble horse must be beautiful in every way. Some believe that it is enough to be beautiful in one aspect of naming a name, but the name must be beautiful in both form and content. Someone chooses a name in the case of adding caressing suffixes, and someone in the case of adding some words to the names. If we look at the ethnography of names, we can see that most names are associated with the situation in which the child was born. Those who lost their children in a row give their children names from verbs like Stop, Tursun, those who want a son, Ogiloy, Ulbosin, and those born with teeth, Boriboi.

So, a name is an ornament of a person. Giving a beautiful and worthy name to a child is one of the important tasks for a father. For a child, his name is the greatest inheritance from his father. The text of the quoted riddle also refers to the above cases.

In the text of the riddles, we have witnessed that an object is compared to the father, among them there are many examples: The father stays at home, The child goes to the market.

This one-object riddle refers to a fruit tree. The concept of a tree is compared to a father, and its fruit to a child. The earth was created so that humanity lives in harmony with nature. The plants, trees, and animals that exist here - all have the right to live and use it along with humanity. Nature and man are mutual. It is not without reason that the tree is compared to the father, because the father is the main reason for the birth of a child, and he has a special role in the development of children and influence on society. A person's lineage is determined by the father's lineage, not the mother's, even though the child has a lot of maternal genes.

Trees are part of the life we live. Biologically speaking, perennial plants absorb carbon dioxide (CO₂) and release oxygen, while humans, on the other hand, absorb oxygen and release carbon dioxide. In addition, trees provide humanity with clean air, food, warmth, and shelter. In this way, there is an organic connection between man and nature.

From a linguistic and cultural point of view, the concept of a tree is interpreted differently in the human imagination. This concept is manifested in the thinking of different people. If the lexeme of a tree (or fruit tree) is embodied in the mind of the Uzbek people, trees such as maple, mulberry, poplar, apple, apricot, birch or oak in the Russian people, and banana in the Indian people appear in the imagination. In our country, maple means longevity and wealth, pomegranate means family, and fig means fertility. In Russians, Bodzerak is a girl and a symbol of love. Wormwood, yovshan-sorrow, sadness, in Japanese, kirqukluk means good luck in the new year, and in Russian means death, in China, chrysanthemum means death and cemetery. [See Internetmaterialsreused.<http://hozir.org/lingvokultutologiya.html?page=55>]

A father cares for his children as trees care for existence. Just as the quality and taste of the fruit depends on the condition and health of the tree, the level of education, knowledge and health of the children directly depends on the father. For this reason, it is not surprising that the father is compared to a tree in the above riddle.

There is a father, there is a mother, Has twelve children.

The answer to this riddle is a ladder. Narvon is a Tajik word, and the noun is formed by adding the present tense stem of the verb bastan, which means to tie, to the noun nard, which originally means "branch", and it occurred in the Tajik language. As a result of sound changes, the shape of the ladder was formed. In the Uzbek language, the d sound in this form is dropped and the b sound is replaced by the v sound. (Rakhmatullaev, 2009). A ladder is an item used for going up and down (Explanatory Dictionary of the Uzbek language, volume 2).

Narvon (Shoti in the dialect) is a lexeme used very often among the Uzbek people. There are many traditions, stories, and proverbs related to the word ladder. Among our people, it is considered impossible to sit on a ladder, it is believed that if a girl sits on a

ladder, she may not touch the ground. For this reason, the parents of unmarried girls forbid them to sit on the stairs or ladder (this tradition is still observed in some villages).

In addition, in the language of our people, "If you climb a ladder, do not rush, do not exceed your limits"[proverb](#). There is a story called "The Ladder" written by Asad Dilmurod.

Along with observing the concepts associated with the word ladder, the hairstyle with such a name, as well as We witnessed the existence of a hot, subtropical, densely populated region located in the state of Pennsylvania.

In general, in the given riddle, we will consider how the ladder is related to the father. The ladder is made up of two main columns and small rungs connecting them. It is not for nothing that a climbing device is compared to a parent. The role of father and mother in human life is also like a pillar. They always support their children and do not spare their main support for their advancement. The strength of the ladder also depends on the strength of the pillars. Just as a family and a couple are united by children, so are the small parts of the ladder. Looking at the above comparisons, we are amazed at how high mind, intelligence and thinking our ancestors were.

3. Results and Discussion

The results of this study highlight that one-subject Uzbek folk riddles reflect the Uzbek people's deeply rooted values and beliefs surrounding family, serving as linguistic devices that transmit these values intergenerationally. Through linguistic-cognitive analysis, it was observed that single-object riddles emphasize themes of inheritance, familial roles, and cultural symbols. For instance, the role of the father often likened to enduring natural elements like trees or pillars, underscores both stability and generational continuity. These symbols align with traditional Uzbek values, where family heritage and respect for paternal influence are central. This reflects a rich ethnographic landscape where linguistic forms are more than mere communication tools; they shape and reaffirm the moral constructs and social expectations embedded within the Uzbek cultural psyche.

The discussion reveals that folk riddles provide a profound understanding of cognitive categorization in folklore. Each metaphor or symbol within these riddles is laden with cognitive meanings and represents cultural archetypes that shape social identity and personal values. For instance, the analysis shows that the linguistic attributes associated with names and family roles in riddles are not arbitrary but derive from a collective understanding of moral responsibility and respect. This finding aligns with linguistic theories of cultural symbolism, which propose that language functions as both a mirror and a molder of social consciousness. Riddles, therefore, can be viewed as microcosmic reflections of Uzbek values, affirming that traditional linguistic expressions hold relevance even in modern contexts.

However, the study also highlights several knowledge gaps, particularly regarding the lack of extensive, systematic documentation of folk riddles related to family across different Uzbek regions. Further research is recommended to broaden this analysis by incorporating regional variations and examining how socio-economic changes may influence the interpretation and usage of such riddles. This could include a deeper examination of how these riddles are employed in modern Uzbek society, especially within educational contexts or family gatherings, and how they may adapt over time.

The research invites further theoretical exploration, particularly within cognitive linguistics, by examining how cultural metaphors in riddles impact individual and collective identity in specific ethnic contexts. Furthermore, practical research could investigate the application of folk riddles in educational settings to enhance cultural literacy and intergenerational communication among Uzbek youth. By focusing on these aspects, future studies could bridge the existing knowledge gap on the role of linguistic folklore in cultural education, thereby highlighting folk riddles as valuable tools for cultural preservation.

Additionally, exploring comparative studies on folk riddles from other Central Asian cultures could yield insights into common cognitive and cultural patterns, enriching the theoretical framework around folklore as a medium of cultural identity. These findings emphasize the need for deeper interdisciplinary research integrating linguistics, anthropology, and education to better understand the multifaceted role of folklore in cognitive and social development. In doing so, such studies could support the practical preservation of cultural heritage, fostering a more comprehensive understanding of how language both reflects and shapes the collective psyche of the Uzbek people.

In the night of observing riddles with one subject, they have the father person to the fire (While the father adds a cart, the Son goes to Kokan (smoke). Here, it is meant that the smoke has time to spread around before the fire starts to burn), to the bride (The father opens his mouth, It was observed that the child was compared to a hit-and-run.

So, examples of folk art, in particular proverbs and riddles, are related to the national-spiritual values and mentality of our people. Ethnoculture is a very complex and multifaceted social phenomenon. Proverbs and riddles reflecting the concept of family embody all areas of the social life of the people, all the results of human labor. It covers all emotions up to the highest peaks of human thinking and intelligence. It shows that the concept of "family" cannot be separated from the concept of "culture", which is semantically comprehensive.

4. Conclusion

The examination of family-related one-subject riddles in Uzbek folklore shows that these linguistic expressions are essential carriers of moral principles and cultural information, serving as more than just amusement. The examination of the metaphors, symbols, and mental models present in these riddles emphasizes the importance of the father's and other family members' responsibilities as representations of consistency, stability, and moral leadership. These results confirm that family is seen as an essential component of identity in the Uzbek cultural psyche, which is supported by the deep-seated reverence and symbolism present in folklore. These riddles serve as both a reflection of historical customs and a means of fostering social cohesiveness and knowledge transfer between generations. The article emphasizes how crucial it is to continue utilizing and interpreting folk riddles to protect cultural heritage and promote a feeling of self. To better understand how these puzzles evolve and continue to influence cultural norms, future research should broaden to include regional differences and their significance in modern society, and this will strengthen the distinctive and long-lasting connection between language, thought, and social identity in Uzbekistan and allow academics and educators to use these cultural treasures to promote learning and cultural preservation.

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