

# Inverted Reality Of Children's Folklore: Comparative Linguocultural Analysis Of Russian And Uzbek Myths

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**Abstract:** In this article, the phenomenon of "reverse reality" in children's folklore is analyzed from a linguocultural point of view using the example of nobles in Russian and Uzbek folklore. In the course of the research, the semantic-inversive features of enables, their descriptive style based on absurdity, as well as the elements of worldview, social values, and artistic thinking reflected in the culture of both peoples are studied. Through the analysis of folklore texts, the role of children in the formation of imagination, creative thinking, and the ability to perceive logical-semantic inversions is highlighted. The article is aimed at comparing the general and national characteristics of Russian and Uzbek nebilita, determining their linguocultural significance, and highlighting the mechanisms ensuring the continuity of cultural heritage through folklore.

**Keywords:** Children's folklore, reverse reality, linguocultural analysis, Russian folklore, Uzbek folklore, absurd image, cultural heritage, artistic thinking.

**Introduction:** From the moment a person is born into the world, the ability to reflect, that is, to comprehend their own mental processes and actions, as well as to verbalize them in the context of cognitive and communicative activity, is inherently inherent to them. The process of an individual's assimilation of the surrounding reality is carried out through a wide range of sources containing information about cultural practices and the everyday characteristics of a particular ethnic group. In the context of this research, special attention is paid to folklore texts, as they serve as a stable mechanism for transmitting the life experiences and value orientations of various peoples, ensuring their cultural continuity.

The relevance of this research, dedicated to identifying world modeling methods in non-fiction texts of Russian and Uzbek linguocultures in a comparative aspect, is determined by a set of factors.

Firstly, the non-fiction genre is widely represented in the children's folklore of many peoples of the world and has already become the object of research by domestic and foreign folklorists. However, in terms of analyzing the interaction of language, culture, and human cognitive activity, these texts have not received proper scientific development.

Secondly, the study of myths allows us to establish their national-cultural specificity and reconstruct fragments of the linguistic picture of the world of children - representatives of various linguocultural communities - reflected in the works under consideration.

The purpose of our article is to reveal the peculiarities of children's perception of the world based on the material of the children's folklore genre - legends - from a linguocultural perspective.

Nonsense is a special genre of children's oral folklore, considered within the framework of linguoculturology. They are characterized by the fact that reality in them is deliberately turned upside down, the usual logic of events is disrupted, the subjects and objects of actions are rearranged, their functions and properties are distorted. For example, in Russian fairy tales, there are texts like: "The girl tied her gloves on her ears and hung her hat on her fingers," "Dad went to work on a broom, and Mom flew on her bicycle across the river."

Similar genre forms are found in Uzbek children's folklore. Uzbek fabrications (uydirmalar) are also built on the play of logic and the disruption of the natural order of events. In them, objects and animals can act as people, and people can act as animals or objects. For

example: "The donkey flew to the sky," ("Eshak uchib ketdi osmonga"), "The moon turned in half an hour", ("Oyni aylanib keldi yarim soatda").

In myths involving both humans and animals, a mutual

mixing of their roles, activities, and characteristics occurs. Animals are endowed with human qualities, while humans appear in an image close to animals. For example:

No	Type of absurd folk tale	Russian absurd folk tale	Uzbek absurd folk tale (translation from Russian)	English absurd folk tale (translation from Russian)
1	About people	Девочка завязала варежки на ушах и повесила шапку на пальцы.	Qiz bola qo'lqoplarini qulog'iga bog'lab, shlyapasini barmoqlariga ilib oldi.	The girl tied her ears with gloves and hung her hat on her fingers.
2	About people	Папа пошел на работу на метле, а мама летела на велосипеде через реку.	Ota supurgida ishlashga ketdi, ona esa velosipedda daryodan uchib o'tdi.	Dad went to work on a broom, and Mom flew her bicycle across the river.
3	About people	Мужик носил сапоги на голове, а шляпу на ногах.	Erkak etiklarini boshiga kiyib, shlyapasini oyoqlariga taqib yurardi.	The man wore boots on his head and a hat on his feet.
4	About animals	Кошка гуляла с мышкой в обнимку.	Mushuk sichqoncha bilan quchoqlashib sayr qildi.	The cat was walking with the mouse in its embrace.
5	About	Волк работал в	Bo'ri dalada ishladi,	The wolf was

	animals	поле, а баба доила козу.	kampir esa echkini sog'di.	working in the field, and the woman was milking the goat.
6	About animals	Медведь пил чай у мышонка, а кот ловил рыбу в пруду.	Ayiq sichqonchaning uyida choy ichdi, mushuk esa hovuzdan baliq tutardi.	The bear was drinking tea with the mouse, and the cat was catching fish in the pond.
7	About both people and animals	Заяц учил девочку прыгать по крышам, а лиса варила суп для собаки.	Quyong qizchaga tomlarda sakrashni o'rgatdi, tulki esa itga sho'rva pishirardi.	The rabbit was teaching the girl to jump on the roofs, and the fox was making soup for the dog.
8	About items	Деревня поехала мимо мужика, а ворота лаяли на собаку.	Qishloq erkakning yonidan o'tib ketdi, darvozalar esa itga hurardi.	The village passed by the man, and the gates were barking at the dog.
9	About items	Изба месила тесто, а пень убегал от дождя.	Uy xamir qorardi, gugurtag'och esa yomg'irdan qochib ketardi.	The hut was kneading dough, and the thorn was running away from the rain.
10	About items	Лавка носила книги на спине, а	Do'kon kitoblarni yelkasida ko'tarib	The shop carried books on its back,

		стол прыгал через забор.	yurardi, stol esa devordan sakrab o'tar edi.	and the table jumped over the fence.
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The thematic specificity of Uzbek fabrications is expressed in their semantic organization based on the inversion of reality: the usual connections between subjects, objects, and their properties are consciously broken. In the texts, various situations are reproduced - everyday, playful, traveling, interactions between characters - in which objects and animals act as people, and people are like animals or inanimate objects. Participants include children, adults, animals, birds, as well as personified objects and natural phenomena.

The main techniques of the genre include substituting roles (subject and object), attributing non-typical actions, attributes, or means, and using non-standard contexts of time and place.

The content structure of these fabrications is organized propositionally: key schemes - subject by attribute, subject-action-object, subject-action-result, subject-action-time, subject-action-place, subject-action-method-means-object - define the framework for semantic modeling of the world.

## CONCLUSION

In conclusion, both in Russian and Uzbek non-fiction, the principle of "reverse reality" is preserved, where the familiar roles and actions of subjects are interchangeable, and events are built on logical violations that cause surprise, humor, and develop the child's cognitive abilities.

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