

CHARM OF RIDDLES

(in the example of Uzbek and Turkish riddles)

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A B S T R A C T	K E Y W O R D S
This article analyzes the genesis of riddles, features of the genre. The types of riddles in Uzbek and Turkish folklore are compared, and their common and different aspects are determined. The analysis is supported by examples from riddles of both nations.	Riddle, bilmece, folklore, Turkic peoples, myth, şaşırtmaca

Introduction

Human nature has always been eager to know riddles and secrets, to find the underlying cause of hidden knowledge. Everything that hides a secret in its essence attracts people and attracts their attention. Until he found the underlying cause of this secret, he lost his composure. Moreover, the pleasure you feel when you find a solution to a puzzle while being curious cannot be compared to anything else. One of the reasons for the birth of riddles is also the result of humanity's desire for this mystery...

The history of this wonderful genre of folklore, which has not lost its relevance throughout the world even in the 21st century, is as old as the history of human thought. Although the real-life reality related to the way of life of our ancestors was the primary basis for the emergence of riddles, along with most genres of folklore, the development of the genre was influenced by ancient mythological imaginations, word magic, and beliefs related to word taboos and rituals played an important role. The genetic roots of riddles are related to ancient rituals and magical views, recognized by many folklorists. Russian scientist M. Sokolov describes a riddle as a means of expressing a mythical vision: "riddles in ancient times performed the function of conveying certain beliefs, and telling a riddle was a means of elucidating the secrets of religious views or expressing mythical visions" .

Tatar folklorist M. Bakirov also connects the origin of the word riddle with the term "tabu (taboo)": "Само слово «загадка» – «табышмак» образовано от корня «табу» – найти, отгадать" [The very word "riddle" - "tabyshmak" is derived from the root "taboo" - find, guess] .

A. N. Pipin also emphasizes that the riddles, which today have become simplified and become entertaining, were closely related to the beliefs of the people in ancient times, therefore, telling a riddle and finding its solution was an important part of mythology .

Professor Şükrü Elçin, a connoisseur of Turkish folk literature, in his book "Türk bilmeceleri" mentioned that riddles were used to test the superiority of the big and the small in mind, knowledge

and intelligence, but also noted that there was a way of exchanging secret messages among the people of the state .

Riddles, which initially expressed the beliefs and beliefs of nations, their first visions of the world, mythological views, cosmogonic thinking, and then formed a test of mutual ingenuity, ingenuity and observational ability by summarizing the present, have different terms in different eras and different peoples. This genre, which is called ratsel in German, riddle in English, zagadka in Russian, enigma in French, lug'z in Arabic, and chiston in Persian-Tajik-speaking peoples, can be found with several terms in the works of Turkic peoples.

Zubayda Husainova, a connoisseur of riddles, does not point out for nothing that there are "nihoyat darajada ko'p (extremely many)" terms for riddles in Uzbeks. The scholar lists terms such as topishmoq, topishmachoq, topmacha, topar cho'pchak, top-top, top-top chop'chak, top-top matal, cho'pchak, jumboq (jummoq, jumoq), matal, masala, ushuk, chiston, lug'z that represent this genre.

Şükrü Elçin says that riddles are expressed by the term "bilmece" derived from the verb " bilmoq (to know)" in Western Turks, and by words such as "tabzug'" and "tabmaca" derived from the verb "topmoq (to find)" in Northern and Eastern Turks and Azerbaijanis .

Also, if Bashkirs use the terms yomaq (yomak, yommaq, yombaq), Tatars use tabishmak, Kyrgyz use matal, Kazakhs, Karakalpaks, Chuvash use different forms of the word jumboq based on the language characteristics of each nation.

In Uzbek language, the term riddle is the main literary term, but we have seen that it is also called under a number of other names. The same situation is observed in Turkish folklore. Although bilmece is the main term in Turkish folk literature, names such as masal, mesel, matal, hikaye, bulmaca, söz, dele, fıkık, gazelleme (fairy tale, parable, matal, story, puzzle, saying, joke, ghazal) are also used in some villages and towns of Anadolu.

Riddles are a genre that is equally popular among all the peoples of the world, and they reflect the people's lifestyle, life experience and interests. In riddles, an object, person, event is not called by its name, it is described with various metaphorical definitions, subtle hints, other similar things, events or situations, and it is encouraged to find the answer. At the heart of any riddle is a question to be answered. Therefore, riddles can be divided into two main parts - a puzzle (question) and an answer part. With the answer to the riddle, it forms a whole.

Although Uzbek folk riddles and Turkish folk riddles are very close to each other in terms of form and content, there are few riddles that repeat each other exactly:

Elsiz, ayaksız kapı açar – Qo'lsiz, oyoqsiz eshik ochar - Opens doors without hands or feet
(Shamol-wind)

Attan yüksek, itten alçak – Otdan baland, itdan past - Higher than a horse, lower than a dog
(Egar-saddle)

Yedi delikli tokmak, Bunu bilmeyen ahmak – Yetti tuynukli to'qmoq, Buni bilmagan ahmoq - A mallet with seven holes, the fool who does not know it
(Bosh-head)

Zenginin elinde, fakirin dilinde – Boyning qo'lida, kambag'alning tilida - In the hands of the rich, on the lips of the poor
(Pul-money)

Akşam baktım çok idi, Sabah baktım yok idi – Tunda boqdim ko‘p edi, Tongda boqdim yo‘q edi - In the evening I looked and there were many, I looked in the morning and it wasn't there.

(Yulduzlar-stars)

Biz idik, biz idik,
Otuz iki kiz idik,
Ezildik, büzüldük,
Bir duvara dizildik.
Biz edik, biz edik,
O‘ttiz ikki qiz edik.
Ezildik, tizildik,
Bir devorga chizildik.

(Tishlar)

6. We were, we were,
We were thirty-two girls,
We were crushed, we shrank,
We lined up against a wall.

(theeth)

As we have seen above, the same riddles on various topics are found in the folklore of both nations. This indicates their common genetic origin.

There are also unique riddles that are not similar to each other in the literature of both nations, and although they do not repeat each other in terms of content, the similarity in form is clearly visible. For example, riddles related to letters can be found both in Uzbek folklore and in Turkish folklore.

In Uzbek folklore:

Menda bor, senda yo‘q
Osmonda bor, yerda yo‘q.
“I” have it, “you” don't it
It's in “sky”, it's not on “earth”.

(M harfi)

(letter M)

In Turkish folklore:

Bende var, sende var, âlemde yok
Cihanda var, Mısır'da yok, Şam'da yok.

(Menda bor, senda yo‘q, olamda yo‘q
Jahonda bor, Misrda yo‘q, shomda yo‘q).

(N harfi)

“I” have it, “you” have it, the “universe” doesn't have it

It exists in the “world”, it does not exist in “Egypt”, it does not exist in “Damascus”.

(letter N)

Similarities are also observed in riddles related to articulation.

In Uzbek folklore:

“Teg” desam, tegmaydi,
“Tegma” desam tegadi. (Lablar)
When I say "touch" it doesn't touch,
If I say "don't touch" it will touch. (Lips)

In Turkish folklore:

Anaya değmez, babaya değer,
Halaya değmez, amcaya değer,
Vallahi değmez, billahi değer.
yoki
Sana değmez, bana değer, dayıya da değmez. (Lablar)

It doesn't touch when you say mother, but it touches when you say father
It doesn't touch when you say Aunt, but it touches when you say Uncle
It doesn't touch when you say by Vallahi, but it touches when you say by Billahi
Or

It doesn't touch when you say “you”, it doesn't touch when I say “me”, it doesn't touch when it says
uncle (Lips)

Each line of some riddles has a separate answer. Such riddles can be found in both folk works.

In Uzbek folklore:

Suvda Sulaymonni ko'rdim, (Baliq)
Tog'da talaymonni ko'rdim, (Bo'ri)
Tuzsiz pishgan oshni ko'rdim, (Sumalak)
Dumalab yotgan toshni ko'rdim. (Toshbaqa)

I saw Solomon in the water (Fish)
I saw the track of an animal on the mountain (Wolf)
I saw the soup cooked without salt, (Icicle)
I saw a rolling stone (Tortoise)

In Turkish folklore:

Suya düşer ıslanmaz, (Güneş)
At üstünde seslenmez, (Cenaze)
Minareden düşer kırılmaz. (Kâğıt)
Yere düşer paslanmaz. (Altın)

(Suvga tushsa ho'l bo'lmaydi,
Ot ustida ovozi chiqmaydi,
Minoradan tushsa sinmaydi,
Yerga tushsa zanglamaydi. (Quyosh nuri, janoza, qog'oz, oltin)

As soon as it falls into the water and gets wet,	(Sun)
Doesn't call out on a horse,	(Funeral)
It falls from the minaret and does not break.	(Paper)
It falls to the ground and does not rust.	(Gold)

In some riddles, it is possible to witness the effective use of proverbs or expressions. The above riddle is proof of our opinion. There are various proverbs about the non-rusting of gold in both Uzbek and Turkish languages (Altın pas tutmaz, Altın yere düşmekle pul olmaz – Oltin zanglamas, Oltin yerga tushgani bilan chaqa bo'lib qolmaydi - Gold does not rust, gold does not become flakes by falling on the ground).

In the literature of both peoples, there are also interesting, somewhat satirical, somewhat sarcastic riddles. In Turkish folklore, it is known as şaşırtmaca (that is, misleading questions). Şaşırtmacalar are sometimes based on logic, sometimes they surprise the mind with unexpected funny findings. Sometimes he tests the intelligence of the listener by playing a word game:

In Turkish:

- Fil kadar büyük olup hiçbir ağırlığı olmayan şey nedir?
- Filin gölgesi.

In Uzbek:

- Filday katta bo'lsa ham, ammo og'irligi yo'q, nima?
- Filning soyasi.

In English:

- What is something as big as an elephant but weighs nothing?
- The shadow of the elephant.

In Turkish:

- Kırıldığı zaman kullanılan şey nedir?
- Yumurta.

In Uzbek:

- Nima singanidan so'ng ishlatiladi?
- Tuxum.

In English:

- What is used when it breaks?
- Egg.

In Turkish:

- Nerede Cuma, Salıdan önce gelir?
- Sözlükte.

In Uzbek:

- Qayerda juma seshanbadan oldin keladi?
- Lugʻatda.

In English:

- Where does Friday come before Tuesday?
- In the dictionary.

The Uzbek people also have a variety of such questions:

Nima hamma tilda gapiradi? (Aks-sado)
What all languages can speak? (Echo)

Yumuq koʻz bilan nimani koʻrish mumkin? (Tushni)
What can be seen with the closed eye? (Dream)

Kecha “ertaga”, ertaga “kecha” boʻladigan kun qaysi? (Bugun)
What is the day when yesterday is "tomorrow" and tomorrow is "yesterday"? (today)

There are other Turkish riddles that we cannot ignore. In such riddles in the form of a question, you can get information about the country's place names, big cities, neighborhood names, in short, geography :

In Turkish:

- İstanbul’un en yırtıcı semti hangisi?
- Kartal.

In Uzbek:

- Istanbulning eng yırtqich dahdasi qaysi?
- Kartal (Burgut).

In English:

- Which is the most predatory district in Istanbul?
- Kartal (Eagle).

In Turkish:

- Türkiye’nin bir numaralı şehri hangisidir?
- Van.

In Uzbek:

- Turkiyaning birinchi nomerli shahri qaysi?
- Van.

In English:

– Which is the number one city in Turkey?

–Van.

In this puzzle, a beautiful pun was made using the homonymity of toponyms in Turkey to English words (one in English is pronounced "van"; at the same time, Van is the name of one of the cities in Turkey).

As can be seen from the above examples, Uzbek and Turkish folk riddles are similar in every respect and complement each other. In general, among the riddles of the Turkic peoples, "Establishing the Great Wall of China" is not correct. It is appropriate to study and analyze them taking into account their common characteristics.

Conclusion

As a result of such research, we can learn the following conclusions that are important for us:

1. Riddles of the Uzbek people are not alien to our Turkish brothers, and their riddles to our wise country. Both folk riddles can be translated into one or another language and used in literature and textbooks. This serves to enrich the literary wealth of both nations.
2. Understanding, digesting and finding answers to riddles is not difficult for representatives of both nations. On the contrary, they complement and enrich each other.
3. Toponyms in some riddles enrich our perception of the culture, history and geography of the brotherly Turkish people and help to study the territory of Turkey in depth.
4. This interesting genre of folklore helps to bring brotherly peoples closer together. The common literary heritage, which connects them for centuries, represents the common culture and causes the common Turkish values not to be forgotten.

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