CLASSIFICATION OF UZBEK PUZZLES ACCORDING TO THE PERIOD OF CREATION

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Annotation: *This article discusses the classification of Uzbek riddles according to the period of their creation.*

Key words: *riddle, genesis, mythological imagination, folklore, totem-ancestor, puzzle, lexeme, etymological basis, artistic value*

As a result of the scientific research of this genre, the genetic roots, sources and stages of the gradual development of Uzbek folklore genres as an artistic value were determined, as mythological imaginations played an important role in the genesis of the riddle genre. According to the Russian scientist Yu.M. Sokolov, "in ancient times, riddles performed the task of conveying certain beliefs, and telling riddles was a means of elucidating the secrets of religious views or expressing mythical visions." [2,34]

According to the Azerbaijani scientist Ramazon Kafarli, "the riddle is one of the ancient genres of folklore, which began to appear in the times when personal and social relations between people began to form. Mythology, especially, was closely connected with animistic imaginations during the period when the riddle genre began to take shape. "Humanizing" interpretation of animals and inanimate objects in riddles is proof of our opinion. [2, 34]

The sun, moon, stars and natural phenomena are embodied in various images, often very ancient concepts are found. It is usually powerful to give them vivid metaphorical similes. In this regard, the analysis of Z. Husainova's riddles, which she searched and collected among the people, is particularly noteworthy.

Bir otasi, bir onasi,

Necha yuz ming bolasi

in the riddle, the sun, moon, and stars are compared to a person and brought to life. In this riddle, it is not clearly defined which of the sun and the moon is the father and which is the mother, but the fact that they are called father and mother, and the stars are their children, indicates that it is related to primitive concepts. Because the sun and the moon were imagined as father and mother in the times when totemistic concepts prevailed, when man could not yet properly understand nature and its secrets.

Onasi bitta,

Bolasi mingta.

and even though the same concept exists in the riddle, it is more likely that it means the moon from the mother. In some nations, including the Uzbeks, it has become somewhat of a tradition to compare a woman to the moon.

Tegi tog'ora,

Usti nog'ora,

Yuz ming chechak,

Bir guli lola.

the riddle refers to the earth, sky, stars and moon.

The second version of this riddle is said in the form of "two tulips", which means the sun and the moon. If flower is understood in the modern sense, it is understood that comparing the stars to flowers, and the moon to a tulip among these flower, belongs to a much later period than totemism. It is natural. But when the words "flower" and "lola" are analyzed from a linguistic point of view, perhaps this riddle, like the riddle discussed above, is a variant of simulating the moon, mother, and stars as children.

Although the object of word-of-mouth riddles has not changed over the years, some of the folklore works of this genre have been multi-layered, i.e., have different interpretations during the gradual development of the history of folk artistic thought. It has become a mant, which is distinguished by being. There are also riddles whose compositional structure contains taboo terms, concepts related to mythological images, and interpretations of certain traditions and rituals, so it is quite difficult to clarify the genesis of such riddles, which are characteristic of different periods of origin. Such riddles were actually formed in the form of separate riddles, and later became a whole text, so it is somewhat difficult to determine their historical basis. Below we describe some scientific observations made by M. Jorayeva on the history of the origin of one of these riddles. Among Uzbeks:

Tog'da talaymonni ko'rdim,

Suvda sulaymonni ko'rdim,

Yumalab yotgan toshni ko'rdim,

Tuzsiz pishgan oshni ko'rdim.

The riddle is widespread. It is known that, in most cases, both the object of riddles with a unified semantic content and the scale of the compared image are multi-objective. The same situation can be seen in the puzzle above. The answer to this riddle consists of four objects: a wolf, a fish, a turtle, and a sumac.

The historical foundations of this riddle go back to the ancient mythological imaginations of our people. In particular, the line of the riddle "I saw a wolf on the mountain" hides the answer "wolf", which is a component of archaic mythology. Because "the wolf is one of the animals worshiped as a totem-ancestor by the Turkic peoples, and it is considered the ancestor of the Ashina clan. Since the Uyshuns, who are the direct descendants of the Ashina tribe, have become part of the Uzbek people today, the mythological views related to the wolf have been preserved more in Uzbek folklore. [2.35]

Therefore, the lexeme "talaimon" used in the text of the riddle is historically associated with word taboo and totemistic belief. According to Mahmud Kashgari, the word "tolarsaq" was used in the ancient Turkic language to mean "traces of animals". M. Jorayeva puts forward the opinion that the etymological basis of the word "talaymon" is also based on the root "tal" meaning "trace of an animal" in the ancient Turkic language.

According to Z. Husainova, the first researcher of Uzbek folk riddles, the first verse of this riddle is about a wolf, and the word "talaymon" is used to describe its character: the word "talaymon" is "talamak". from the verb: tala+y+man.

M. Jorayeva considers that the word "talaymon" used in this place is related to the verb "talamoq" and is not a lexeme, but a linguistic unit explained on the basis of ideas related to totemism. Because in the imagination of ancient people, the footprint of a person or an animal was considered equal to him according to the rule of magic. Since the wolf was considered a symbol of goodness and happiness in ancient times, seeing its tracks was considered a sign of goodness. It is not for nothing that even today the expression "wolf, fox" is used among the people to know whether something is wrong or not finished. If the word "talaymon" is considered as a lexeme derived from the verb "talamoq", then it will be difficult to explain the interpretation of the following riddle, the answer of which is partridge, fish, snake, cat, sumac, nut.

Tog'da talaymonni ko'rdim,

Suvda sulaymonni ko'rdim,

Cho'lda Xo'ja kalni ko'rdim,

Qishloqda gadoyni ko'rdim,

Tuzsiz pishgan oshni ko'rdim,

Qaynab bitgan tshni ko'rdim.

The scientist emphasizes that the word "talaymon" in this riddle refers to a creature hidden in the meaning of a riddle - a partridge. If this word is said to be used to express a characteristic feature of the object of the riddle, then it is clear that the concept of "talamoq" does not correspond to the nature of the partridge. On the contrary, if the etymological basis of the word "talaimon" is connected to the concept related to the magic of "trace" ("trace of a partridge"), the meaning of a riddle is realized.

The connection of the lexeme "talaymon" in this riddle with taboo terms meaning animal can be proved by the example of the 17th riddle given in the 13th century written monument "Codex Kumanikus". This puzzle is expressed in the form "Tav ushrinda talašman, tayayi bar bes batman" (i.e. "I am looting on the mountain, there are five batmen with sticks") [2,35], and its answer is interpreted as "the fox's tail". The lexeme "talashmon" used in this text is a historical-etymological cognate of the word "talaymon" used in the Uzbek folk song.

And the answer to the riddle "I saw Solomon in the water" that forms the artistic structure of the puzzle is "fish". In this place, the word "Solomon" does not refer to the person of Prophet Solomon, the son of David, and his image depicted in folklore works. Because the presence of the word "si:la" in the Khorezm dialect of the Uzbek language, which means "a type of small fish weighing up to half a kilo", helps clarify the meaning of this lexeme. The word "sulayman" used in the text of Topishmok is formed in the form of "sila//suli" + "-mon" → "sulayman" and its dictionary meaning is "fish". The object of the puzzle and its answer also require this meaning.

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Although in the middle of the 20th century Uzbek folklore paid attention to the collection of riddles, new phenomena in riddles, i.e., the emergence of riddles, the lack of attention to the work of collecting their samples, the development of new Uzbek riddles 'package was not created.

But over time, more attention was paid to the vitality of this genre, that is, as a result of the collection of riddles, as a result of which they were published in various magazines, a lot of resources were collected. These sources show that the creation and spread of riddles in the Uzbek folk art continued without interruption and that they differed from traditional riddles with important differences.

The new riddles reflect the technology of that time and progressive events in the life of the people.

Socio-economic events that occurred in society, such as the growth of the economy, the development of science, and the rise of technology, began to be reflected in the genre of riddles.

Now, unlike the previous ones, the genre of riddles was created not only for adults, but also for young people and children, in order to develop their intelligence and intellectual abilities. Riddles have a strong place in elementary school textbooks due to the fact that they are of great importance in developing the intelligence and observation of young people and develop their imagination, and they are also important pedagogically. For example, such a riddle about chalk was published in the 4th issue of "Gulkhan" magazine in 1962.

Siyoh unga kerakmas,
Ruchka ham qalam emas,
O'zi oq yozar yumshoq,
Toping bu qanday jumboq?

The riddles published in the children's press and textbooks spread among the people, spread by word of mouth, and the author was not known to the tellers. Riddles used to be created orally and spread by word of mouth, but now they are mostly created in writing and spread primarily through the press. Their word-of-mouth transmission was not the first process, as before, but was studied mainly through books and the press. Radio and television were chosen as the second way of spreading new riddles to the people. For example, in the program "The word of the fathers - the eye of the mind" riddles were given and asked to write answers to them. The children wrote down the answers to these riddles by letter. This also had a positive effect on the spread of riddles.

The riddles of the 20th century are very different from the riddles created before that in terms of character, meaning and form. Ancient riddles are often about cosmology, natural phenomena, animal world, plants, tools, household items of the time, but in the middle of the 20th century, riddles that received a new name: car, radio, television, created with satellites and other scientific concepts. In ancient times, the saying "the moon walks under the earth" explained the plough. "Two pull, one tear" is a riddle, which means plowing the land with two oxen. After the development of new technology in the 20th century, the

riddle, which is the smallest genre, changed accordingly. No more ploughs, but tractor riddles. For example, in 1926, such a riddle was written about a tractor:

Tir-tir etib plug bilan yer qazir,

To'qlik uchun kurashmoqda u hozir.

New riddles created in the 20th century sometimes included metaphorical images. For example, an airplane is exchanged for a bird, a steamboat for a horse, an excavator for an elephant, a motorcycle for a mare, a record player for a black plate, and a light bulb for a pear. An example of this is the text of a riddle, the answer of which is an airplane.

Qush emas, qanoti bor,

Burgutdan zo'r haybati bor,

Uchsa lochin yetolmas,

Tolmas zo'r quvvati bor.

Z. Husainova, who was the first to scientifically study Uzbek riddles, also pays attention to the stylistic structure of "new riddles" and the last line of several riddles: "What is the answer to this?", "What is this?", "Answer ", "Find where", "What is your find?", "Tell me", "Do you know?", "Find" and so on.

Dunyo-dunyo so'zi bor,

Igna yurar izi bor,

Buraladi qulog'i,

Aylanadi tovog'i,

So'zlaydi so'z, chaladi,

Nima buning javobi? (Patefon)

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Oppoq bo'lib qor emas,

Suyuq bo'lib suv emas,

Shirish bo'lib qand emas,

Qani toping bu nima? (Sut)

Most of the new riddles speak (do not speak), sing (do not sing), walk (do not walk), eat (do not eat), know (do not know), dig (do not dig), sink (do not sink), to It comes with the help of verbs like 'kadi (does not pour), uchadi (does not fly). For example:

Qora to'riq yem yemaydi,

Charchash nima hech bilmaydi,

O'zi botir tiz cho'kmaydi,

"Oh", "uh" deydi, yosh to'qmaydi. (Paravoz)

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