
SOME COMMENTS ON UZBEK RIDDLES RELATED TO HUMAN BODY PARTS

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DOI: [10.5958/2249-7315.2021.00167.2](https://doi.org/10.5958/2249-7315.2021.00167.2)

ABSTRACT

No matter how small the genre of riddles, it is full of great meanings and mysteries. In particular, in addition to the meaning that requires an answer in the traditional riddles that have survived to the present day for centuries, there are many mysteries that have shaped the worldviews and thoughts of our ancient ancestors. This article discusses the genesis of riddles related to human body parts.

KEYWORDS: *Riddle Body Parts, Taboo, Hair, Eyes, Teeth, Magic.*

INTRODUCTION

In riddles about the organs of the human body, although it is a line or more, it can be seen that there is a source of information based on this conciseness. Below we want to dwell on the ancient views related to these body parts in the example of riddles about hair, teeth and eyes from human body parts. Hair magic is one of the beliefs that is widely popular among the beliefs about human body parts and still lives in various forms. Our ancient ancestors, without understanding the natural-biological properties of hair, knew that it has a powerful force. As a result, hair-related taboos, various superstitions and rituals have been formed. The magical views and mythopoetic notions associated with hair are known to almost all peoples of the world and are also reflected in folklore works and ceremonies [1]. Among Uzbeks, it is believed that throwing the hair into the fire was considered abusive, so they either picked up the hair that had fallen out during the combing process, buried it somewhere, or stuck it in a crack in the wall. When babies were given “belly hair” or “chilla hair”, they lived a long life. Certain manifestations of the various beliefs associated with hair appear in puzzles in a hidden, comparative-symbolic form:

“Dumaloq chelga mayda tol ekdim” yoki “qora tol butoqsiz” – “I planted a small willow in a round bush” or “Black willow without branches” [2].

In both of these puzzles, the hair is compared to a thread. Indeed, the appearance of the willow, especially the willow twigs, spreads out evenly like a cocoon, resembling long hair. However, it can be seen that traces of views related to ancient imaginations are preserved at the base of the comparison in the first riddle. In this puzzle, the hair is like a “willow” and the head is like a “round chilla”, i.e. a border. There are various customs related to willow among the Uzbek people. For example, throwing a rope on a willow tree, boys riding a “toy” made of willow, girls wearing a wreath made of willow buds in the early spring, and so on. In addition, it can be seen that the beliefs associated with this tree are also reflected in the use of willow twigs in the treatment of patients by the *bakhshi*, *azayimkhan-porkhon*. According to ethnographer A. Ashirov, “willow twigs or fruit tree branches were used depending on the patient's condition. A fruit tree was used if the patient was relatively mildly ill, and a fruitless tree (willow) was used if the patient was more severely ill. The use of willow or fruit trees was supposed to be the ultimate expulsion of evil spirits from the sick body” [3].

In our opinion, the comparison of the hair in the riddle to the willow was made under the influence of such beliefs. It is not difficult to know that the hair in the puzzle belongs to a girl, compared to the fineness of the hair. According to the traditions of hair weaving, which have been preserved in our people to a certain extent in ancient times and to the present day, girls usually cut their hair in small pieces.

We have noted above that in folklore, the condition of the hair follicles has different meanings related to family life. According to the historical basis, the “double poplar” in this riddle is a woman who has a wife and a family. The backyard and poplar symbols in the puzzle represent the ideas of love and family. In general, the Uzbek people consider hair to be respectable, and in almost all folklore genres there is a rudiment of various magical-mythological views associated with it.

Teeth and their associated customs and beliefs have survived among Uzbeks in various forms. For example, having a “tooth wedding” when a child's first tooth erupts, throwing a first tooth into a sheep's mouth to make the child's teeth appear smooth and beautiful, throwing fallen teeth underfoot is considered a sin, and in live speech, “break your teeth”, “Teeth fall out” the presence of curses, the habit of not showing the teeth to the lizard, and the fact that special attention is paid to the tooth in superstitions. The use of the word “tooth” is also considered to be equivalent to showing it to a lizard, which a taboo term is used as a synonym for the fear that a person's teeth will fall out if he swears by an animal that hears the name of a body part. One of such taboo words is euphemisms such as “white pearl”, “white donkey”, “white chicken”, “wolf”, “stone”, which are actively used in riddles: “Sandiq to'la oq sadaf” - *A box full of white pearls*, “Og'il to'la oq eshak, ustida ko'rpa-to'shak” - *A boy full of white donkeys, with a bed on them* (p. 36), “Keshta to'la oq tovuq” - *A chest full of white chickens*, “O'ttiz bo'ri bir joyga makon qo'ydi” - *Thirty wolves set up a place*, “Qatorlata tosh qo'ydim, qizil ho'kizni bo'sh qo'ydim” - *I put a row of stones, I left the red bull empty* (p. 37).

In magic, the opposite of magic is so ingrained in the riddles that it seems natural. Take, for example, the riddle of the eye:

“Oxurda ola buzoq o'ynaydi” - *In the end, the calf will play.* or, “Qo'sh inda qo'sh sichqon o'ynaydi” - *A double mouse plays in a pair* (p. 32).

The words “calf” and “double mouse” in the riddles were not compared in vain. After all, some aspects of the gaze are reminiscent of actions such as playfulness, cheerfulness, agility, which are typical of the calf and the mouse.

The eye is interpreted as one of the organs of man believed to have magical powers. Confidence in eye magic –Evil eye is the basis of ritual folklore. Folklore scholar B. In the Evil eye ceremony, Sarimsakov spoke in detail about the belief in the magical power of the eye, avoiding glare, and repairing the damage caused by magic. [4] Traces of eye magic are preserved in the euphemisms of our people, such as “blindfolded”, “close to the eyes”, “my eyes flew”, “bad eyes”, “have eyes”.

The ceremonial manifestations of the negative magical properties of the eye are reflected in the following riddle:

Qushdan ildam uchar,
Qora erning bag'rin teshar. (p. 31)
*The bird flies fast,
The black earth is pierced.*

According to the analogy in the puzzle, the eye flies when it flies. There is a saying among our people, “My eyes are flying, for good”. The right eye is said to be good and the left eye is said to

be bad. It is believed that the flight of the eye indicates an unknown event. There is a connection between the “bird’s flight” and the eye’s flight in the puzzle. We know that the flight of the eye is a sign of an unknown message. The involvement of the bird in this is connected with the totemistic, animistic, shamanistic ideas of our ancestors.

Our ancestors in ancient times worshiped the cult of birds. The idea that living things, including birds, are living beings is the result of totemistic ideas, while the evolution and resurrection of the soul that left the human body in the form of a bird is the product of primitive animistic views. The ancient man, who considered the spirits a guide, a messenger, a patron, had a positive attitude towards birds. Probably for this reason, in folklore, birds appear in the performance of supporting epic tasks. The image of birds is also present in shamanic views, and it is noted that they are shaman's helpers. According to shamanistic views, “the birds, which are the patron and helper spirits, inform the shaman of all three - the heavens, the earth, and the underworld” [5]. This message can be as positive or negative as the blink of an eye.

The last stanza of the above riddle goes back to the magical beliefs about the harm of the human eye. Bad eye effects can not only harm people, but also tear mountains, rocks, and land. Cursing words such as “let your eyes be cut off” and “let your eyes flow” are said to be followed by such sharp-eyed people, so that they will not be harmed by someone with bad eyes. [6]

CONCLUSION

In conclusion, folk riddles about the human body reflect the beliefs of our ancient ancestors that have been formed over many years. Views on the above topics analyzed can still be seen among our people today. For example, hair can be a sign of a baby in the womb (changes in the mother due to hair and hair growth at seven months of gestation), reflection in various situations throughout life such as transmission), in modern medicine, such cases as the complete identification of the parent DNA only through the hair fiber are evidence of the viability of hair magic. The use of irises when teeth erupt and fall out is a proof of our opinion that the actions related to “eye contact” are being carried out.

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