

THE PHILOSOPHY OF KARAKALPAK FOLK RIDDLES

By Naubetulaeva Elmira

Lecturer at the Department of "Social Sciences", Nukus State Pedagogical
Institute named after Ajiniyaz
<https://doi.org/10.5281/zenodo.15423798>

Annotation:

This thesis explores the philosophical aspects embedded in Karakalpak folk riddles, examining how everyday objects, natural phenomena, and human experiences are metaphorically represented to convey deeper meanings. By analyzing various riddles, the study highlights the symbolic use of familiar objects such as the sky, sun, moon, stars, and human life stages, illustrating how they reflect the Karakalpak people's worldview, cultural values, and way of life. The riddles serve as a medium for expressing complex thoughts about nature, human intellect, and the passage of time, encapsulating the folk's observational insights in a poetic and metaphorical form.

Key Words:

Karakalpak folk riddles, philosophy, symbolism, cultural values, metaphor, nature, human life, traditional knowledge, oral literature, folk wisdom.

Karakalpak folk riddles have reached us as a source providing abundant information about our people's way of life and traditions throughout centuries.

Among riddles, we frequently encounter those about the nature surrounding us. These riddles reflect thoughts about the sky, earth, and water.

There is a watermelon in the world that never spoils,
Neither rotting in summer nor freezing in winter,
Its place, land-water, equipment,
Wide outside, holding everything without getting full.
(Sky).

This riddle expresses philosophical thoughts about the sky. By depicting the sky as "a watermelon that never spoils," our people bring it closer to our agricultural lifestyle.

Long-long airy,
Even longer airy,
No branches to climb,
No fruits to descend.
(Sky).

This riddle contemplates that the sky has no edge or border, no branches to climb, and no fruits to descend. Another riddle states:

I couldn't beat the elevated felt





(Sky).

Here it portrays the sky by comparing it to felt used in our people's daily life.

My white chest opened, Silk scattered from inside

(Sun).

Two catfish in one lake,

When one leaves, another is ready

(Moon, Sun).

These riddles depict the sun and moon through objects like a chest, flatbread, and catfish. Through these items, their main characteristics are implied. For example:

Two kulans living on one mountain,

One kulan fatter than the other,

One sometimes becomes thin, sometimes not,

The other is always a fat kulan that never thins

(Moon, Sun).

In this riddle, the moon and sun are compared to kulans, wild animals of the steppe. Thus, our people created riddles by describing objects and items used in their daily life along with their characteristics.

Like a sickle in youth,

Like a flatbread in middle age

(Moon).

This riddle refers to the moon using everyday objects like a sickle and flatbread.

I spread millet on the roof

(Stars).

A bowl of groats, look tomorrow and gone

(Stars).

These riddles also speak about the great number of stars. Thus, riddles discuss objects familiar to Karakalpak people in their daily life.

Twelve tubers on one plant,

Six bitter, six sweet

(Six months winter, six months summer).

This riddle speaks about the four seasons. Comparing them to twelve tubers reflects thoughts about items familiar in our people's daily life.

A butter churn fell from the sky,

The bottom of the churn fell



(Thunder, rain).

This riddle speaks about the noise of thunder through the image of a butter churn.

Under the adiraspan,
A motley mouse plays
(Whirlwind).

This riddle compares the movement of whirlwinds to the movement of a mouse.

My blue dog howls toward the sky
(Smoke).

This riddle speaks about a simple phenomenon in everyday life.

We encounter philosophical thoughts about human life in riddles. Riddles related to humans also have a predominant philosophical character. These riddles speak about the human, its body parts, and the human soul.

In an unopened pit,
Lies an uncut coat
(Human soul).

This riddle speaks about the mysterious power of the human soul by mentioning an unopened pit and an uncut coat.

In the morning on four legs,
At noon on two legs,
In the evening on three legs
(The period from human birth to old age).

This riddle speaks about the period from the birth of a human to the final years of life. It marks time periods as morning, noon, and evening. Through human movements, thoughts about life are expressed. We see that riddles also discuss abstract concepts. About intellect, imagination, mood, word, life, sleep:

I tied it and threw it into the depths
(Intellect).

This expresses thoughts about the depth of intellect, and that humans achieve all goals through intellect.

Higher than the mountain, deeper than the sea
(Imagination).

This riddle expresses the thought that human imagination is higher than mountains and deeper than seas.

Cannot be found in the market,
Cannot be weighed on scales,





Itself sweeter than honey,
But you cannot eat it
(Sleep).

This riddle shows what significance sleep has in human life, that a person spends many years asleep, and thoughts about its sweetness.

I rode straw and crossed the ravine
I didn't see its shadow
I wore a red velvet coat
I didn't see its pleasure
(Dream).

This riddle speaks about how people dream when they sleep.

In summary, Karakalpak folk riddles are valued for the people's philosophical understanding of the world throughout centuries and their attempts to reveal the secrets of nature.

References:

1. Chernyshev V.V. The syntax of the Russian riddle. -Auto thesis. dis ... Candidate of Philosophy. - Voronezh, 1987.
2. Tsallagova I.N. Linguistic features of the Ossetian riddle. –Authorological thesis ... Candidate of Philosophy. –Vladikavkaz, 2010.
3. Abdullaev J. Lexical and semantic features of Uzbek folk riddles. Autoref. diss... kand. fil.nauk. Tashkent, 1993.

