

LEXICAL-SEMANTIC PECULIARITIES OF TONGUE TWISTERS

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Abstract: This article analyzes the lexical-semantic features of fast sayings. Fast sayings are an interesting and rich field of folklore. They are phonetically complex and help to improve pronunciation. Puns, alliteration, and assonances are common in rapid utterances. The article analyzes the lexical units of fast sayings and their semantic aspects, and how they are related to the cultural heritage of the people is explained through examples.

Keywords: fast sayings, lexical-semantic analysis, phonetics, folk oral art, alliteration, assonance, word game, cultural approach

Tongue twisters are a vivid example of folk oral creativity. They represent a form of verbal art that has been passed down from generation to generation for centuries and play an important role in the development of speech culture. The study of tongue twisters from a linguistic point of view, especially the analysis of their lexical and semantic features, is considered highly relevant today. This article provides an in-depth analysis of the lexical and semantic aspects of tongue twisters and highlights their connection with national culture.

Tongue twisters are often composed of similar or contrasting lexical units. These units express relationships between words, creating pronunciation difficulties, which makes them both interesting and useful in teaching and learning. Below, we analyze some lexical units of tongue twisters:

“Ko‘cha bo‘ylab kuya ko‘tarilib, kuya kuyovning qulog‘ini kuydirdi.”

In this tongue twister, although the words *kuya* (moth) and *kuyov* (groom) are lexically different, their phonetic similarity creates an interesting pronunciation environment.

“Cho‘p cho‘pga chiqdi, cho‘p cho‘kdi, cho‘pni cho‘ktirgan kim?”

Here, all words are formed around the word *cho‘p* (stick), yet their meanings differ from one another. As a result, both speed and difficulty in pronunciation increase, turning it into a complex wordplay for children.

“Qovun po‘stini qo‘lingga qo‘yib qo‘ysang, qoqilib ketasan.”

- *Qovun* (melon): One of the unique fruits of the Uzbek people, used here in its direct meaning.

- *Po‘sti* (peel): The outer layer of fruit or vegetables, widely used in everyday life.

- *Qo'yib qo'yib*: The verb *qo'y* (to put/place) here emphasizes repetition or intensification of the action.

- *Qoqilib*: The verb meaning “to stumble or trip over something.”

“Chuchvarani chaynab ko'rsang, chuchvarachilar chuchvara chetga chiqmasligini bilishadi.”

- *Chuchvara* (dumpling): A national dish, directly referring to Uzbek culinary tradition.

- *Chaynab* (chewing): The act of crushing food with teeth.

- *Chuchvarachilar* (dumpling makers): Derived from *chuchvarachi* (dumpling maker) with the plural suffix *-lar*.

“Sariq siroplar sirasi sariqmi?”

- *Sariq* (yellow): Used as a color adjective for “syrops.”

- *Siroplar* (syrops): Refers to drinks or liquid substances, such as sweet mixtures.

- *Sira* (order/sequence): Denotes arrangement or succession.

“Pishir-pishir qilib, piyoz-piyoz to'g'rasang, piyoz pishig'iga pishib ketadi.”

- *Pishir* (to cook): Indicates the cooking process.

- *Piyoz* (onion): A commonly used vegetable in Uzbek cuisine.

- *Pishib* (ripened/cooked): Expresses readiness or completion of the process.

“O'sha oshni o'sha oshpaz o'sha kuni oshxonaning o'rtasida pishirdi.”

- *Osh* (pilaf/plov): A national Uzbek dish directly linked to cultural identity.

- *Oshpaz* (cook/chef): A profession-specific word referring to the one who prepares food.

- *Oshxona* (kitchen): The place where food is prepared, an important cultural and everyday concept.

The lexical units in tongue twisters reflect daily life, activities, and cultural values. They aid in language development, improve pronunciation, and enrich vocabulary.

The semantic structure of tongue twisters creates relations between lexically unrelated words. Common semantic features can be illustrated as follows:

“Qo'rqqan qo'ziquloq qo'porildi.”

Here, *qo'rqqan* (frightened) and *qo'ziquloq* (mushroom) are semantically unrelated, yet their juxtaposition generates complex pronunciation.

“Tomda tovuq, tandirda tuz, tovuq tandirdan tomga sakrab chiqdi.”

This tongue twister combines words like *tom* (roof), *tandir* (clay oven), *tuz* (salt), and *tovuq* (chicken), which are semantically unrelated, making pronunciation challenging.

“Chuchvarani chaynab ko'rsang, chuchvarachilar chuchvara chetga chiqmasligini bilishadi.”

- *Chuchvara*: Represents Uzbek cuisine and food culture. Its frequent repetition and phonetic similarity complicate pronunciation.
 - *Chaynab*: Denotes the act of chewing, directly linked to eating.
 - *Chuchvarachilar*: Plural agent noun, emphasizing those who prepare dumplings.
 - *Chetga chiqmaslik* (not going astray): Figuratively expresses “achieving the goal” or “remaining within the right process,” reflecting control in food preparation.
- “Pishir-pishir qilib, piyoz-piyoz to‘g‘rasang, piyoz pishig‘iga pishib ketadi.”**
- *Pishir-pishir*: A reduplicated verb expressing the act of cooking.
 - *Piyoz*: A vegetable, culturally significant in Uzbek cuisine.
 - *Pishib*: Indicates the process of ripening or becoming ready.
- “O‘sha oshni o‘sha oshpaz o‘sha kuni oshxonaning o‘rtasida pishirdi.”**
- *Osh*: A national dish, semantically central to Uzbek cuisine.
 - *Oshpaz*: Refers to the person responsible for preparing the dish.
 - *Oshxona*: Denotes the place where food is prepared, linking meaning to both place and cultural tradition.

Through semantic analysis, the deeper meanings of tongue twisters are explored. Wordplay creates meaningful speech by connecting sounds, thus complicating pronunciation. In Uzbek, sound similarities link words, enhancing fast articulation skills while simultaneously reflecting cultural elements. Many words in tongue twisters are tied to objects and events of daily life, broadening their semantic content.

The main phonetic feature of tongue twisters is the difficulty of articulation and the demand for speed. This often involves consonant repetition, alliteration, and assonance. The following examples illustrate this:

“Eshak qashqasi qashqaladi, qashqa qashqalab qashqaladi.”

The repetition of the sound *qashqa* complicates pronunciation and creates playful alliteration.

“Bo‘ri borib buzoq oldi, buzoq oldi, bo‘ri keldi.”

Here, the words *bo‘ri* (wolf) and *buzoq* (calf) form alliteration, complicating pronunciation and strengthening the rhythmic quality of speech.

“Qarg‘alar qarg‘a-qarg‘a qilib qator-qator qarg‘alar qirg‘oqda qarg‘aladi.”

The frequent repetition of *qarg‘a* (crow) complicates articulation and creates playful imagery of crows making noise and gathering by the shore.

“Qop-qora qoplar qoplonlarga qarab qo‘rqmasdan qoplandi.”

The similarity of *qop* (bag/sack) and *qoplon* (leopard) and their repeated sounds complicate pronunciation while creating a semantic play.

The lexical-semantic features of tongue twisters, when studied in depth, can greatly contribute to developing children’s speech culture and enriching the language.

Moreover, they serve as an effective means of preserving national culture and transmitting it to future generations through oral folklore.

In conclusion, tongue twisters are used to improve pronunciation, accelerate speech, and enhance the musicality of sounds in language.

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