



CONTRASTIVE ANALYSIS OF PROVERBIAL PHRASEOLOGISMS ON THE CONCEPT GEORTONYM IN UZBEK AND ENGLISH LANGUAGES

Isakova Elvina Dilaverovna

Presidential School in Termez

Abstract. This article presents a contrastive study of tongue twisters in the Uzbek and English languages. Tongue twisters are considered as special phonetic-textual units that serve both linguistic and cultural functions. The study focuses on their phonetic structure, lexical composition, functional characteristics, and linguocultural specificity. Through comparative analysis, similarities and differences between Uzbek and English tongue twisters are identified, revealing how each language reflects national phonological systems and cultural traditions.

Keywords: tongue twisters, contrastive analysis, phonetics, Uzbek language, English language, oral folklore.

In global linguistics, the comparative study of folk oral traditions, particularly paremiological units across different nations, holds great significance. These units exist in all languages, and analyzing them through the lens of various nations' paremiological units helps uncover their historical roots, stages of development, national mentality, unique cultural aspects, ancient traditions and rituals, as well as identify the characteristics inherent in the pronunciation and phonological system of each language. It is also important to study these units' phonetic structure, grammatical system, lexical features, stylistic aspects, and scientifically investigate differences of their use in the processes of fast and accurate comprehension of the languages.

As one of the key branches of global linguistics, paremiology focuses on the study of paremiological units. In this regard, the investigation of tongue twisters as



paremiological units is particularly significant, as they emerge as a product of human cognition and enhance speech expressiveness when used in language resulting in developing intercultural communication. Therefore, highlighting the role, genesis, national character, and poetics of tongue twisters in Uzbek and English folklore; addressing the issues that arise in determining their semantic-structural, linguocultural, phonetic-stylistic features, their typology and equivalents in non-related languages; exploring methods of preserving the national color in translation; studying and developing scientifically grounded concepts for the distinctive aspects and thematic types of the tongue-twister tradition in both cultures are of great importance.

Among paremiological units, tongue twisters have existed since ancient times but remain a less-studied field. The term for tongue twisters varies across languages in English *tongue twister*, in Kyrgyz *jañiltmach*, in Kazakh and Karakalpak *jañiltpush*, in Turkish *yanıltmaç*, in Turkmen and Azerbaijani *yangiltmach*. One of the earliest scientific studies on tongue twisters can be found in the research of Hodi Zarif, who included 12 examples in his “Uzbek Folklore”¹ anthology. In the “Anthology of Uzbek Folklore”² compiled by T. Mirzaev,³ O. Safarov, and D. O‘raeva, 19 tongue twisters are presented.

In modern linguistics, researchers such as I. Abdullayev and I.B. Madiyarov⁴ have studied the phonetic and lexical features of tongue twisters, their role in oral folk literature, and their role in reflecting Uzbek culture.

¹ Ходи Зариф. Ўзбек фольклори хрестоматияси”. – Тошкент. 1941 йил.

² Мирзаев Т., Сафаров О., Д.Ўраевалар томонидан тузилган “Ўзбек халқ оғзаки ижоди хрестоматияси. Тошкент, Алоқачи, 2008. – 560 б.

³ Абдуллаев И. “Инглизча шеърлар, топишмоқлар ва тез айтишлар”. “Истиклол Нури” нашриёти, Тошкент - 2014 йил, 32 б. Мадияров И.Б. Ўзбек ва қорақалпоқ халқ тез айтишлари типологияси. Филол.фанлари фалсафа доктори дисс. Тошкент, 2021. – 152 б.

⁴ Абдуллаев И. “Инглизча шеърлар, топишмоқлар ва тез айтишлар”. “Истиклол Нури” нашриёти, Тошкент - 2014 йил, 32 б. Мадияров И.Б. Ўзбек ва қорақалпоқ халқ тез айтишлари типологияси. Филол.фанлари фалсафа доктори дисс. Тошкент, 2021. – 152 б.



In English linguistics, scholars like Ken Parkin, P. Perkoff, and J. Gerald⁵ have analyzed the phonetic aspects of tongue twisters, their articulation, and the ways of tongue twisters use in pronunciation exercises.

It is well established that linguoculturology a subfield of linguistics examines issues how nation's culture, customs, values, and language is reflected in language. In general, the economic-political, cultural, and scientific relations among different nations and countries, as well as the interrelations of languages within linguistics and the cultural and nationally specific dimensions of language, have stimulated the emergence of a new discipline linguoculturology which has its own a distinct niche and object of study within cultural studies. By investigating the full range of a language's lexical units, one can elucidate the linguocultural characteristics of an ethnos. Tongue twisters are no exception. For example, let us analyze a following profession-specific linguistic unit in Uzbek: *Cho'lda chanqagan cho'pon chanqog'ini chalob bilan bostirdi* (The thirsty shepherd in the desert quenched his thirst with chalob⁶). Several aspects can be considered in this analysis. The words *cho'lda* (in the desert) and *chanqagan* (thirsty) symbolize hardship, while *chalob* metaphorically represents a means of overcoming this difficulty. This tongue twister depicts a desert landscape, which is characteristic of Uzbekistan's natural environment. Given the critical importance of quenching thirst in desert regions, this vital necessity is manifested in the oral folk literature of the Uzbek people. *Chalob* is a traditional Uzbek beverage known for its refreshing quality in hot weather, emphasizing the adaptation of the Uzbek people to their climate. The image of the shepherd in Uzbek folklore tradition symbolizes diligence, a deep connection with nature, and life experience. This paremia encourages people to be hardworking, patient, and resourceful in difficult situations. It also promotes living in harmony

⁵ Ken Parkin. Anthology of British Tongue Twisters. London, Samuel French Ltd. 1969. – 64 p.; Perkoff, Gerald J. Tongue Twisters and How to Use Them. London, Wiley-Blackwell. 2001. – 178 p.

⁶ Chalob- a traditional Uzbek fermented dairy beverage consumed as cold drink.



with nature and the wise use of natural resources. The presence of *chalob* as a thirst-quenching drink highlights the cultural significance of beverages in Uzbek society. This tongue twister encapsulates the culture, lifestyle, and environmental adaptation of the Uzbek people while also reflecting poetic features of the language.

The English tongue twister *Peter Piper picked a peck of pickled pepper* includes cultural elements such as *peck* and *pickled pepper*. *Peck* is an old unit of measurement (approximately 8 liters) commonly used in British and American agricultural traditions. *Pickled peppers* is a reference to food preservation methods, particularly pickling, which has historically played a significant role in English and American cuisine. This tongue twister reflects agricultural traditions and food storage practices, especially in rural British and American areas.

Tongue twisters related to the world of plants reflect a nation's culture, mentality, and worldview. For instance, the Uzbek tongue twister *Yashil yam-yashil bog'larda yashnab o'sgan yashil o'simliklar* (Green plants flourishing in lush green gardens) demonstrates that gardens and greenery hold an important place in Uzbek culture. This tongue twister reflects the Uzbek people's values of living in harmony with nature. The phrase "yashnab o'sgan" (flourishing and growing) conveys the growth of nature and the continuity of life, thereby invoking the notions of fertility and blessing in local culture. Additionally, the color green in Uzbek culture represents peace, hope, new beginnings, and prosperity. Through this tongue twister, greenness serves as a metaphor for the beauty and purity of life. Moreover, the word "bog'lar" (gardens) is often mentioned in Uzbek poetry and cultural imagination as a symbol of prosperity and beauty.

Another English tongue twister *How much wood would a woodchuck chuck if a woodchuck could chuck wood?* reflects English-speaking cultures' connection with nature and wildlife. The woodchuck is an animal native to North America, and its presence in this phrase illustrates the influence of local fauna on language and folklore. When compared to Uzbek culture, which primarily features agricultural



and pastoral references, English oral traditions often incorporate wildlife and humor. This tongue twister not only develops pronunciation and wordplay skills but also showcases the English-speaking world's worldview, sense of humor and appreciation of nature.

Images like *cheese trees* reflect transformations and perceptions of the natural world. *Fleas* are connected to nature, representing animals, their characteristics, and behaviors. Tongue twisters related to flora highlight the interconnection between language and culture. They provide profound insights into a nation's perception of nature, values, and lifestyle while also enriching the language.

Proper nouns hold a unique place in the lexical system of all languages, being closely linked to various lexical layers. Studying proper nouns from both scientific and practical perspectives is a crucial and relevant in linguistics. Before understanding the lexical meaning of the term anthroponym, it is essential to examine the term anthroponomastics. In linguistics, the study of names falls under onomastics, and anthroponomastics specifically deals with personal names, surnames, pseudonyms, and nicknames. Anthroponyms, as personal proper nouns, are words but not ordinary ones-they are distinctive proper names. Linguists still find unexplored aspects of anthroponyms that require further research. Despite numerous studies, the comparative analysis of anthroponyms across different languages remains incomplete.

Names exist in such abundance across languages that their meanings are not always fully understood. The rarer and older a name is, the more unique it becomes over time, often requiring an etymological study. Names commonly carry elements of nationality, antiquity, or modernity which can be observed in examples like *Otabek*, *Anora*, *Bolta*, *Tom*, and *Jack*. Studying these lexical units in relation to folklore helps explore a nation's mindset, values, and cultural uniqueness. The name *Kamron* in the tongue twister *Kamron, kamon bilan kamchilikni ko'rsatmadi* (Kamron showed no weakness with the bow) is used to create a strong and



determined character, while the reference to *kamon* (bow) without implying deficiency suggests overcoming challenges. Similarly, the English sample *Sally's sea shell shop sells sea shells by the sea shore* features *Sally*, a simple and easily adaptable name for tongue twisters in English. The frequent use of *sea shells* and *shore* reflects imagery commonly associated with coastal life, which is deeply embedded in the cultural landscape of many maritime communities.

THE LIST OF USED LITERATURE

1. Ходи Зариф. Ўзбек фольклори хрестоматияси”. – Тошкент. 1941 йил.
2. Мирзаев Т., Сафаров О., Д.Ўраевалар томонидан тузилган “Ўзбек халқ оғзаки ижоди хрестоматияси. Тошкент, Алоқачи, 2008. – 560 б.
3. Абдуллаев И. “Инглизча шеърлар, топишмоқлар ва тез айтишлар”. “Истиқлол Нури” нашриёти, Тошкент - 2014 йил, 32 б.
4. Мадияров И.Б. Ўзбек ва қорақалпоқ халқ тез айтишлари типологияси. Филол.фанлари фалсафа доктори дисс. Тошкент, 2021. – 152 б.
5. Ken Parkin. Anthology of British Tongue Twisters. London, Samuel French Ltd. 1969. – 64 p.
6. Perkoff, Gerald J. Tongue Twisters and How to Use Them. London, Wiley-Blackwell. 2001. – 178 p.