CONTRASTIVE ANALYSIS OF TONGUE TWISTERS FORMED ON THE BASIS OF WIND LEXICON IN UZBEK AND ENGLISH LANGUAGES

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Annotation. This article provides a contrastive linguistic analysis of tongue twisters formed on the basis of the wind lexicon in Uzbek and English languages. It investigates their semantic features, phonetic structure, stylistic devices, and cultural associations. The study reveals that while both languages employ alliteration and sound symbolism to imitate the movement and force of wind, Uzbek tongue twisters display a stronger presence of expressive morphology and natural imagery, whereas English ones emphasize rhythmic fluency and airy consonant clusters. The findings highlight how wind-related vocabulary creates specific semantic and phonetic complexity across languages.

Keywords: wind lexicon, tongue twisters, contrastive analysis, semantics, sound symbolism, Uzbek, English.

The classification and systematization of linguistic units and phenomena have been an established tradition since ancient times. Scholars have expressed various opinions on how to categorize and describe language structures, leading to different classification methods. However, as M.I. Rasulova pointed out, "At the current stage of linguistic development, there is a need to completely reconsider the foundations of linguistic elements classification, as it is impossible to develop a linguistic theory which aligns with the essence of research object without properly categorizing linguistic elements. Before describing and analyzing linguistic material, classification is essential.[1]" The study of paremiology is no exception. It is worth noting that the classification of linguistic units began with the practice of compiling and publishing specialized collections. Since religious figures and politicians were among the first to engage in this practice, they often interpreted and classified paremias based on their own ideological and conceptual frameworks. For example, in the 19th century, the American missionary William Scarborough traveled to China and collected Chinese folk proverbs, which he attempted to classify from a Christian theological perspective.

The semantic-logical classification of proverbs was first applied by the Russian lexicographer V.Dal. In his work "Пословицы русского народа" (Proverbs of the Russian People), he categorized Russian folk proverbs based on thematic classifications. Recognizing the interrelation of categories, he connected the theme of

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[1] Расулова М.И. Проблемы категоризации на уровне текста: понятие и интерпретация//Актуальные проблемы современной лингвистики. – Тошкент, 2021. – С.158.

"Warning and Punishment" with "Obedience and Submission".[2] Similarly, Uzbek paremiologists have classified Uzbek proverbs into thematic categories. R. Jumaniyozov divided Uzbek proverbs into 22 themes which is later expanded to 56 themes by A. Kholmukhammedov.[3] T. Mirzaev and his co-authors compiled a collection of over 8,000 Uzbek folk proverbs, categorizing them into 70 themes[4]. M. Gadoeva classified proverbs based on somatisms into 27 thematic groups[5], while Z. Narmuratov divided paremias into 34 thematic groups[6].

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 *jaħiltmach*, in Kazakh and Karakalpak *jaħiltpash*, 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"[7] anthology. In the "Anthology of Uzbek Folklore" [8]compiled by T. Mirzaev,[9] O. Safarov, and D. O'raeva, 19 tongue twisters are presented.

Scholars such as I. Abdullaev and I.B. Madiyarov have conducted research on the phonetic aspects of tongue twisters, their role in Uzbek folklore, and their reflection of Uzbek culture. In English linguistics, researchers like K.Parkin, P. Perkoff, and J. Gerald [10]have analyzed the phonetic features of tongue twisters, their articulation, and the methods of using them in pronunciation exercises.

Wind (*shamol*, *yel*, *bo'ron*, *izg'irin*) is a universal natural phenomenon with rich linguistic, poetic, and cultural meanings in both Uzbek and English. Its lexical field consists of numerous terms describing strength, speed, direction, and types of wind. These words often include fricative and sibilant sounds that imitate wind noise, making them ideal for tongue twisters.

Tongue twisters (*tez aytishlar*) are phonetic-performance texts that rely on sound repetition and articulation challenges. Studying how wind lexicon functions in them

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[2] Даль В. Пословицы русского народа. – Москва: Наука, 1982. – 1140 с.

[3] Жуманиёзов Р. Сўз кўрки – мақол. – Тошкент, 1964. – 102 б.; Холмухаммедов А. Жемчужины мысли народной. –Тошкент, 1972. – 187 б.

[4] Мирзаев Т., Мусақулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент, Шарқ, 2005. – 512 б.

[5] Гадоева М.И. Инглиз ва ўзбек тилларида соматизмларнинг семантик-прагматик тадқиқи. Филол. фан. докт. (DSc) диссертацияси. – Бухоро, 2022. – 234 б.

[6] Narmuratov Zayniddin Radjabovich. "Ta'lim" va "ilm" mazmunli frazemalarning semantik-struktur, lingvomadaniy xususiyatlari (ingliz va o'zbek tillari misolida). Filol fanlari doktori(DSc) dissertatsiyasi. Buxoro, 2024. – 246 b.

[7] Ҳоди Зариф. Ўзбек фольклори хрестоматияси". – Тошкент. 1941 йил.

[8] Мирзаев Т., Сафаров О., Д.Ўраевалар томонидан тузилган "Ўзбек халқ оғзаки ижоди хрестоматияси. Тошкент, Алоқачи, 2008. – 560 б.

[9] Абдуллаев И. "Инглизча шеърлар, топишмоқлар ва тез айтишлар". "Истиқлол 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.

[10] 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.

allows us to understand sound–meaning interaction, cultural symbolism, and linguistic structure.

1. **"Wild winds whistle while Wendy watches willows wobble."**
   – Repetition of /w/ and /wh/ imitates wind whistling.
2. **"Big gusts blew Ben's bright blue balloons."**
   – /b/ and /g/ combined with "gusts" reflect strong blowing wind.
3. **"Whirling winds whipped white wheat wildly."**
   – /w/ clusters recreate swirling wind.
1. **"Shiddatli shamol shitirlab shoxlarni silk its hti."**
   – Repetition of /sh/ represents rustling wind.
2. **"Izg'irin izg'ib yeldek yelib o'tdi."**
   – /izg'-/ and /yel-/ create imagery of freezing wind.
3. **"Bo'ron bo'kirib bog' bo'ylab bo'shashmay bosib o'tdi."**
   – /b/ and /bo'/ emphasize storm intensity.

Wind lexicon contributes significantly to the semantic and phonetic structure of tongue twisters in both English and Uzbek. Both languages use repeated consonants, imagery of movement, and symbolic associations to create articulatory challenges. However, Uzbek tongue twisters exhibit greater emotional intensity, richer onomatopoeia, and stronger ties to natural symbolism, reflecting the culture's close connection to nature and seasonal winds. English tongue twisters show smoother, rhythmic patterns that reflect soft breezes and swirling movement.

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