

Meaningful Groups of Bird Terms in the Language of Karakalpak Folk Tongue Twister

Allamuratova Dinara Xayratdinovna

Basic Doctoral Student, Nukus state pedagogical institute named after Ajiniyaz

Email address: kniign@mail.ru

Abstract—In the article the lexical and stylistic features and distinctive features of the semantic groups of bird names in the language of Karakalpak folk tongue twisters are studied. It discusses the world of birds, the nature of each bird, its appearance, their actions, and even the sounds they make. It is determined that the use of bird names in symbolic and figurative meanings serves as an artistic device to make them impactful and understandable to the listener, and a scientific analysis is conducted based on relevant examples.

Keywords— Language of folklore works, tongue twisters, ornithonym, epiphora, alliteration.

I. INTRODUCTION

The oral folklore of the Karakalpak people is considered a spiritual heritage that has been formed and developed over the centuries. One of the small genres of folklore is tongue twister. The language of Karakalpak folk tongue twister is distinguished by its expressiveness and artistry. The words in the tongue twister are diverse in terms of meanings, lexical and thematic description, and one of their groups is bird terms - ornithonyms.

The scientist M. Khojanov, who studied ornithonyms in the Karakalpak language, in his work “Ornithonyms in the Karakalpak language”, writes about the division of ornithonyms into semantic groups: “Ornithonym-lexemes in our language, like other lexemes, are divided into semantic groups (SGs). By SGs, we mean the division of ornithonym-lexemes into specific groups based on a certain unifying feature (unifying semantics). The problem of dividing lexemes into SGs has been studied in Uzbek linguistics for some time. For example, Acad. I. Kochkortoiev divided verbs that actively participate in the speech process in the Uzbek language into eight SGs, Prof. R. Rasulov divided state verbs in the Uzbek language into nine SGs, R. Safarova divided the zoonym-lexemes denoting “domestic animals” into eight SGs [1.43]. Relying on the classifications in these studies, the scientist divides the ornithonym-lexemes in the Karakalpak language into eight SGs. In the language of tongue twister, one group of them uses the ornithonyms qoraz, mákeyin, shóje, tawıq (rooster, hen, chick, chicken) denoting the names of domestic (domestic) birds. For example:
Bes qoraz, altı mákeyin,
Dán shópsheslep otırǵan eken,
Way ne qılıp otırǵan desem, Óksheşine tıq-tıq urıp,
Tumsıq qaǵısıp otr eken (page 443).
Five roosters, six hens,
They were munching on grain,

What were they doing, They were tapping their heels,
They were hitting their beaks.

Shójelerim shóplesin be?

Shóplesin de shóp jesin be?

Shóp jemese, ket deyin be? (page 456)

Should my chickens graze?

Should they graze and eat grass?

If they don't eat grass, should I let them go?

Shúyk-shúyk, shójeler,

«Qáne bizge góje» der,

Gójeni shóje ishedı,

Shójeler góje ishedı,

Gójeni shójeler ishedı,

Góje ishedı, shóje ishedı (page 453-bet).

Cluck-cluck, chickens,

“Give us some cereal,” they say,

Cereal is eaten by chick,

The chickens eat cereal,

Cereal is eaten by chicken,

Eat cereal, chicken eat.

Tawıq suwıqta tońa ma?

Suwıqta tawıq tońa ma? (page 454)

Does a hen freeze in the cold?

In the cold freezes hen?

These ornithonyms are used to introduce children to the world of birds, domestic animals, their gender, how they are called, how their children are called, their actions, and even the sounds they make are skillfully arranged in a series of tongue twister. At the same time, they are given in the form of rhymed and repeating words to make them easy and convenient for children to remember. The ornithonyms rooster, hen, chick, and chicken are considered to be the most common types in the phraseology and proverbs. In the Karakalpak language, such phraseological idioms as “tawıq kóz (hen eye)” are associated with people who cannot see well at night, “chicken cock” with teenagers who have already become men, and “chicken brain eaten” with idiots and fools [1.49].

From the cultural-landscape bird terms, the term shımslıq, bódene, kepter (sparrow, quail, pigeon) is used. For example:
Aq kepter ushqısh pa,
Kók kepter ushqısh pa?
Kóp kepter ushqısh pa?
Bir kepter ushqısh pa? (p. 443)
Does a white pigeon fly fast,
Does a blue pigeon fly fast?
Do many pigeons fly fast?

Does one pigeon fly fast?
 Eshimbet ağanın kólinde,
 Bir bódene shoqaq deydi,
 Silkinedi, bulqınadı,
 Dik turadı, dik etedi.
 Way, nege dik etedi?
 Nege dik turadı? (p.440)
 In the lake of Eshimbet aga,
 There is a quail,
 It shakes, it swells,
 It stands tall, it stands tall.
 Oh, why does it stand tall?
 Why does it stand tall?
 Qızların qálem qashınan,
 Bir biygana qashırdım,
 Bir bódene ushırdım,
 Ákemniń ekken máshinen (p. 451).

Among the girls,
 I drove away an unknown one,
 I flew a quail,
 From my father's plow (p. 451).
 Chirp-chirp, sparrow,
 Chirp-chirp, sparrow,
 Twitters sparrow,
 Twitters sparrow,
 Chirp-chirp, sparrow (p. 448).

Sparrow is a type of wild bird that is smaller than a lark [2.437]. In this composition of the tongue twister, the same word, i.e. sparrow, is repeated. In our language, stylistic figures, which are considered one of the descriptive tools, are often found. They serve for the imagery and beauty of the language. In this example, one type of stylistic figure is used - epiphora. Epiphora is a figure formed by the repetition of the same words or word sequences at the end of a sentence [3.84].

Quail is a small bird of the steppe and domesticated birds that sings like nightingale [4.342]. The ornithonym quail is considered a unique bird that sings with a pleasant voice despite its small appearance. People keep it in special nests at home and take inspiration from its singing. Among our people, the term "bódene sorpa (quail soup)" is also found in the meaning of a dish prepared from quail meat. The word quail is also used in the Karakalpak proverbs «bódene soyǵısań da, qassapqa soyǵız» ("If you slaughter a quail, slaughter it for a butcher") [5]. This is consistent with the proverb "Even if you kill a bird, butcher will kill it" and creates a variation phenomenon.

Pigeons are small birds that are gray, blue, or white, blue, or brindled [6.327]. Pigeons are also used as a symbol of the concept of peace. The word pigeon is included in the term "kepter muxallesi (pigeon colony)" [1.60], which forms a type of bakhchi music. Therefore, cultural-landscape ornithonyms are given with the aim of introducing children to the world of birds, showing their species, their nature, their distinctive features, appearance, behavior, or singing.

There are many bird terms found in the tongue twister language, and they are all diverse in terms of meaning. Along with the birds listed above, forest bird terms are also found. They reflect the different views of the people on the world of

birds. The fact that both forest birds and domestic birds are mentioned indicates the wealth of knowledge of the people about the surrounding environment. This opinion is confirmed by the use of the ornithonyms qırǵawıl, torǵay, boztorǵay (pheasant, lark and skylark) in the tongue twister language, which are considered forest birds. For example:

Qırda qırıq qırǵawıl,
 Qırıq qırǵawıldıń ishinde,
 Qırıq jıl qısır qalǵan,
 Qıslay qırmandı qıslalǵan,
 Qızıl qıl quyırqlı qırǵawıl (p. 439).
 Forty pheasants in the field,
 Among forty pheasants,
 Forty years left in the field,
 Wintering in the field,
 A red-tailed pheasant.
 Hawadan ushqan boztorǵay,
 Qaytıp qolıma qonǵay,
 Qolım quyırǵına quyırǵı qolıma (p.442).
 A skylark flying in the air,
 May comes back to my hand,
 My hand to its tail, its tail to my hand.

A *pheasant* is a wild bird of the chicken type, brightly colored [7.216]. The figurative means of our language create the imagery, expressiveness, and emotional-expressive qualities of the language. Among them are phonetic means. The repetition of vowels, which is a component of the alliteration phenomenon, is seen in the instance provided above. Alliteration is understood as the repeated use of the same consonant sounds at the beginning of lines and words in them [8.17]. In this case, the function of alliteration is to increase expressiveness and provide artistic qualities.

Skylark - a roan, light-colored bird [9.156]. The ornithonym skylark is also found in phraseologisms. For example: Miynetkesh xalıq baxtı ushin «boz torǵay- Qoy ústinen awnaǵan» el joq edi. (For the happiness of the hard-working people, there was no country that "skylark turns on sheep") (I. Yusupov) [1.54]. Here, the ornithonym lark is used in the meanings of a peaceful, fair, and equal time.

Bes push altı biyday,
 Tamnıń jarıǵında,
 Turǵan ópeshil torǵay,
 Olardı jegeniń,
 Tımpıǵı qurǵay (442-bet).

Five puffs six wheat,
 In the crack of the house,
 Standing sad lark,
 Of those who ate them,
 May dry their mouth (p. 442).

Here, the meaning of lark is explained as a small steppe bird with a horned beak covered with feathers [10.344]. In the tongue twister language, ornithonyms duck, goose, and pintail are also used from the names of birds that live in the water. For example:

Máhaldıń hám mánisi bar,
 Biymáhaldıń ne isi bar?
 Japalaq qus suqsır ilipti,
 Jáne bir suqsırdan dámesi bar (p. 453).

The time has a meaning,
What is the business of malapropos?
The wild pintail has a beak,
And has a wish from another pintail.
Ana Aral mına Aral, ğarġalı Aral,
Ĝarġalı Aral ishinde ğaz balalar,
Ĝarġaġa duzaq qurġan taz balalar,
Araldı kózim kórgen, bárin aytım,
Úyreniń tilin kelse, al balalar, al balalar (p. 449).
Mother Aral, this Aral, Aral with crow,
In Aral with crow, there are geese children (gosling),
Bald children who built a trap on the crow,
I have seen the Aral with my own eyes, I have already told,
Learn if your tongue wants, then children, children.
Dáryanıń jaġasında shúregey úyrek,
Búyregi qın-keń,
Ot úrpelegen, suw shúrpelegen,
Búyrekli úyrek (p. 437).
A teal duck on the bank of the river,
Its kidney is wide,
Grass caressed, water caressed,
A duck with a kidney

In the Karakalpak language, the ornithonym "*suqsır* (pintail)" is considered a long-tailed duck, a type of duck [10.224]. When used in a variable sense, this bird name can be used to express the meanings of unkind, bad, and evil, and in some cases to indicate the unpleasant aspects of a person's character and shortcomings [1.58,59]. The word "suksirday (like pintail)" [11.336] is also found in the Karakalpak language, and has beautiful, attractive meanings. For example: Aynaġa qarap edim, *suqsirday* jigit bolıppan! (M. Nızanov) (I looked in the mirror, and I saw myself like pintail!)

Duck is a bird with webbed toes, covered with thin skin, with a short neck, a flat beak, and swimming in water [10.407]. There are proverbs and sayings in our language related to the ornithonym duck, such as «Sasqan úyrek aldınan da, artınan da súńgeydi» (albiraw mánisinde), «Dúnyanı suw alsa da úyrekke bır pul» (qayġısız mánisinde) (Haste makes waste (in the sense of getting confused), Like water off a duck's back. (in the sense of being carefree).

Goose is a bird with a long neck, an unique feather, and adapted to water [6.41]. The ornithonym goose serves as a symbol of love and loyalty. The word combination "ġ'az moyın (goose neck)" [12], related to the word goose, means the name of a pattern. It is also found in proverbs and sayings. For example: Ĝaz kelgeni, jaz kelgeni, Ĝaz shólde júrse de, Kózi kólde bolar. (Goose has come, summer has come, Goose is walking in the desert, but his eyes are in the lake). These examples given in the language of the tongue twister reveal the birds' living environment, their unique characteristics, signs and properties.

The tongue twister also contains bird names that occur in open areas of drought. For example:

Kók tırna,
Kóp tırna,
Tırırwlap tek kóp turma (p. 451).
Blue crane,
Many cranes,

Don't stay long calling out.

In this example, the ornithonym *crane* comes in the meaning of a bird with long legs and neck that grows in warm places [10.378] and is given in an easy form to make it easier for children to learn by heart and remember. The ornithonym crane is also included in proverbs and sayings. For example: Ĝaz ashıwın *tırnadan* alar, Biyt ashıwın búrgeden alar. (Goose get angry to cranes, louse gets angry to flea).

The ornithonyms falcon and hawk, which belong to the group of predatory birds, are also noticeable in the composition of the tongue twister. For example:

Law, law, lawalar,
Lawalardıń basında,
Lawayı qus panalar,
Lashın quslar balalar (p. 447).
Dray, dray, drays,
On the top of drays,
Dray birds nest,
Falcon birds children.
Qayırdan ushqan qırıq qızıl quyırq,
Qırıq qızıl quyırqtıń ishinde,
Qızıl qırġıy qıl quyırq (442-bet).
Forty red tails flied off the ground,
Among forty red tails,
Red sparrow-hawk pin tail.

A *sparrow-hawk* is a bird of prey with a curved beak that catches and eats sparrows and other similar birds [7.216]. A falcon is a type of bird, a wild bird similar to a vulture and a hawk [7.235]. The word "lashın" is borrowed from Persian and means "eagle" [1.61], more precisely, the terms "falcon" and "eagle" are considered synonymous ornithonyms. In literary works, it is used as "lashinim (my falcon)" in highlighting the heroic qualities of people in a figurative sense who is shown with positive sides and in caressing young children and men [1.59].

The terms "shayqus, jarganat, ġarġa, átshók" (vulture, bat, crow, cuckoo) that are included in the group of wild birds are often used in the language of the tongue twister. For example:

Atız ishi tolı kók shóp,
Jayılıp júr kók átshók,
Kóp átshók kók átshók,
Kók átshók kóp átshók,
Kók shóp kók, kók shóp kóp (p. 443).
The field is full of grass,
The blue cuckoo is spreading,
A lot of cuckoo, blue cuckoo,
Blue cuckoo, lots of cuckoo,
Green grass is green, green grass is lots of,
Jońshqalıqta átshók kórdim,
Átshók jegen kóp shóp kórdim (p. 443).
I saw a cuckoo in the alfalfa,
Saw a lot of grass that cuckoo ate.
Sulıw qusı átshók deydi,
Átshók degen dım kóp deydi,
Kók shóp bolsa da, dım kóp jeydi (p. 444).
A beautiful bird is called cuckoo,
It's said cuckoo is many,
Even there's green grass, it eats a lot.

A *cuckoo* is a beautiful bird that comes in spring, has a crown on its head, and is very beautiful in appearance [4.152]. In these examples, the beauty and the arrival of the ornithonym cuckoo in spring is depicted through the names of green grass and clover. When it comes to the origin of the name of the cuckoo, it is said that in ancient times there was a horseman, when his only son become old, the horseman and other people sent him to the horse, he answered that there was no horse, and did not finish what he was ordered, kept on making excuses. His father became angry and said that may there was no horse. Then the boy turned into a bird with the god's permission and flew away. From then on, people began to call this beautiful bird with a purl on its head «átshók-átshók» (cuckoo-cuckoo), then it always said "Átshók (Cuckoo)" [13].

Eshegim jar basında,
Jabıwı jambasında,
Ala ġarġa sawrısında,
Aq tiktiń, bek tiktiń,
Aq tiktiń, bek tiktik (p. 440).
My donkey is at top of hill,
Its towel on buttock,
On piebald crow's crupper,
Sewed white, sewed well,
Sewed white, sewed well,

The *crow* is a wild bird that eats all kinds of things, black or piebald [6.44]. In our language, phraseological units and proverbs related to the word crow are often found. For example: Ġarġa adım jer – jaqın aralıq, ġarġaday sekeklew – turaqsızlıq, adamnıń hár qıylı istıń basında júriwi [14.58] (The crow's step distance is a short distance, the crow's leap is instability, a person's walk at the head of every difficult task), Ájeli jetken ġarġa, búrkit penen oynaydı, Ġarġa súyer balasın appaǵım der, Kirpi súyer balasın jumsaǵım der. (The crow, who has reached its age, plays with the eagle, The crow calls its kid white, The hedgehog calls its kid soft). The vocabulary of the Karakalpak language also includes terms such as «ġarġa tırnaq», «ġarġa tuyaq» ("crow nail", "crow hoof") [14.58]. They denote both plant and ornamental names. For example: Ġarġa tırnaqtıń da dárilik ósimlik ekeni anıqlanıp atır (gazetadan) (It is clear that crow nail is also a medicinal plant (from the newspaper), Qar tuyaq, qara tuyaq, Qattı jerde ġarġa tuyaq (Qq.x.fol), (Snow hoof, black hoof, on hard place crow hoof) (Kk.folk), «Ġarġa tuyaq» naǵısı aq jegdege salınǵan, úlken kompoziciyanıń tómengi juwmaǵı bolıp, salbırıp turǵan bezek kórinisin bergen (A. Allamuratov). (The "Crow hoof" ornament is placed on a white jacket, is the lower part of a large composition, and gives the appearance of a hanging ornament).

Bat - a small flat bird that is belonged to the group of mammals, sleeps at night, with a red skin and without feather, its appearance similar to a mouse [6.179]. Here, the differences in the way birds live and their individual characteristics are revealed.

Shaykus (kite) - a bird, a type of bird that is often an enemy of chicks and sparrows [10.495]. The word shaykus is also found in phraseological units. For example: Shayqus alǵanday (as if kite took) - it comes in the meaning of disappearing from sight and is used in connection with human actions [15.95].

In general, in the language of the Karakalpak tongue twisters, it's told about the own properties of ornithonyms, actions, appearance, sounds, and origin. Ornithonyms are also found in proverbs and phraseological units, serving to express variable meanings. Bird terms are used as a means of description to convey the meaning of the tongue twister in a way that is beautiful, effective, and understandable to the listener, and are skillfully given in terms of usage. It is of great importance to study the function of ornithonyms in the language of tongue twisters, their characteristics, and peculiarities.

REFERENCES

1. Khojanov M. Ornithonyms in the Karakalpak language. – Nukus: Qaraqalpaqstan, 2019, 95 p.
2. Explanatory dictionary of the Karakalpak language. Seven volumes. Volume 7. – Nukus: Qaraqalpaqstan, 2023, 504 p.
3. Bekbergenov A. Stylistics of the Karakalpak language. – Nukus: Qaraqalpaqstan, 1990, 88 p.
4. Explanatory dictionary of the Karakalpak language. Four volumes. Volume 1. – Nukus: Qaraqalpaqstan, 1982, 376 p.
5. https://t.me/ibratli_sozler.
6. Explanatory dictionary of the Karakalpak language. Four volumes. Volume 2. – Nukus: Qaraqalpaqstan, 1984, 382 p.
7. Explanatory dictionary of the Karakalpak language. Four volumes. Volume 3. – Nukus: Qaraqalpaqstan, 1988, 367 p.
8. Yusupova B.T. Phonostilistics. Phonostilistic analysis of the phraseology of the language of the novel "Khalqabad" by Sh. Seytov. – Tashkent Yosh Avlod press, 2021, 328 p.
9. Explanatory dictionary of the Karakalpak language. Seven volumes. Volume 2. – Nukus: Qaraqalpaqstan, 2023, 400 p.
10. Explanatory dictionary of the Karakalpak language. Four volumes. Volume 4. – Nukus: Qaraqalpaqstan, 1992, 633 p.
11. Explanatory dictionary of the Karakalpak language. Seven volumes. Volume 6. – Nukus: Qaraqalpaqstan, 2023, 400 p.
12. T.me/kketnografiya
13. T.me/qaraqalpaq_tilim_qalqanim.
14. Explanation of the Karakalpak language. Seven volumes. Volume 3. – Nukus: Qaraqalpaqstan, 2023, 400 p.
15. Shynnazarova S. Some phraseology related to bird terms in our language//Current issues of the phraseology of the Karakalpak language. Nukus: Qaraqalpaqstan, 2011, 140 p.