



LINGUOCULTURAL CHARACTERISTICS OF TONGUE TWISTERS FORMED ON THE BASIS OF THE LEXEME THUNDER

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Abstract. This article examines the linguocultural characteristics of tongue twisters formed on the basis of the lexeme *thunder*. As a natural acoustic phenomenon, thunder is widely represented in folklore and oral traditions due to its strong auditory impact and cultural symbolism. Thunder-based tongue twisters reflect not only phonetic complexity and articulatory challenges but also cultural perceptions, symbolic meanings, and cognitive associations related to power, sound, and natural forces. The study analyzes the phonetic, semantic, cognitive, and cultural dimensions of thunder-based tongue twisters and highlights their role in developing linguistic competence and preserving cultural worldview.

Keywords: linguoculturology, tongue twister, thunder, lexeme, folklore, phonetics, cognition, linguistic worldview, sound symbolism.

Language is both a cognitive tool and a cultural system that reflects the worldview of its speakers. Linguoculturology explores the interaction between language and culture, focusing on how cultural meanings are encoded in linguistic structures. Folklore genres such as tongue twisters, riddles, and proverbs provide valuable material for such studies because they combine linguistic creativity with cultural knowledge.

Tongue twisters are special phonetic constructions designed to challenge articulation and improve pronunciation skills. They are based on sound repetition, alliteration, rhythm, and phonological complexity. While often considered purely linguistic exercises, tongue twisters also carry cultural meanings and reflect how speakers conceptualize various aspects of the world.

The lexeme *thunder* is particularly significant in this context due to its strong auditory character. Thunder is an intense natural sound associated with storms, power, and emotional impact. As a result, tongue twisters based on this lexeme often imitate or exaggerate sound patterns related to loudness, repetition, and resonance.

In linguocultural theory, lexical units function as carriers of cultural information. The lexeme *thunder* represents not only a meteorological phenomenon but also a symbolic concept associated with strength, authority, fear, and natural power.



Tongue twisters operate primarily on the phonetic level, but they also reflect cognitive and cultural patterns. Their repetitive sound structures mirror how language users perceive and process auditory experiences. Therefore, tongue twisters can be analyzed as both linguistic tools and cultural artifacts.

The primary feature of thunder-based tongue twisters is phonetic repetition, especially of plosive and resonant sounds that imitate the loud and explosive nature of thunder.

For example:

*Thunder thunders through the thickened sky,
Throwing trembling tones that try to fly.*

This tongue twister uses repetition of the /th/ and /t/ sounds, which create a sense of intensity and vibration similar to thunder.

Another example:

*The thunderous throne of trembling clouds
Thrums and thunders through the crowds.*

Here, alliteration of /t/ and /th/ sounds enhances rhythmic difficulty and mimics the rolling nature of thunder.

Phonetically, such tongue twisters rely on:

- Alliteration of alveolar and dental sounds (/t/, /d/, /th/)
- Repetition of fricatives and plosives
- Rapid alternation of similar phonemes
- Rhythmic stress patterns

These features not only create articulation challenges but also simulate the acoustic impression of thunder.

Although tongue twisters are primarily phonetic, they also carry semantic associations. Thunder-based tongue twisters typically describe movement, sound intensity, storms, and atmospheric activity.

Example:

*Thunder rolls through rainy skies,
Telling tales as lightning flies.*

The semantic content emphasizes the relationship between thunder and storm imagery, reinforcing its association with natural power and atmospheric change.

In many cases, thunder is metaphorically represented as a speaking or moving entity, which reflects its perceived communicative power in folklore traditions.

From a cognitive perspective, thunder-based tongue twisters demonstrate how humans process complex sound patterns and associate them with natural phenomena. The repetition of similar phonemes reflects the cognitive mapping of auditory experience onto linguistic structure.

Example:

*Thunder talks in tones that turn,
Turning trees as tempests churn.*



Here, thunder is conceptualized as a communicative force. The cognitive mechanism of personification helps speakers understand abstract natural sounds through familiar human actions.

Such constructions enhance memory, attention, and phonological awareness, making tongue twisters effective cognitive tools.

The cultural significance of thunder varies across traditions, but it is generally associated with power, divinity, and natural authority. In many mythological systems, thunder is linked to gods of storms and heavens.

Thunder-based tongue twisters reflect these cultural associations indirectly by emphasizing strength, dominance, and overwhelming sound.

Example:

Thunder thrones above the land,

Guided by a mighty hand.

This reflects the traditional symbolic interpretation of thunder as a controlled force of higher power.

In folklore contexts, thunder is often seen as a warning signal or a manifestation of supernatural presence, and these cultural meanings influence its linguistic representation in tongue twisters. The analysis shows that thunder-based tongue twisters are not only linguistic exercises but also culturally meaningful texts. The lexeme *thunder* provides a rich semantic and symbolic base that influences both sound structure and meaning construction.

The strong auditory nature of thunder makes it particularly suitable for phonetic experimentation. As a result, tongue twisters based on this lexeme often imitate natural acoustic patterns while simultaneously reflecting cultural perceptions of power and intensity.

These texts demonstrate the intersection of phonetics, cognition, and cultural symbolism, highlighting the multifunctional nature of oral folklore.

The study has shown that tongue twisters formed on the basis of the lexeme *thunder* possess distinctive linguocultural characteristics. Their phonetic structure reflects sound repetition and articulatory complexity, while their semantic and symbolic content conveys ideas of power, movement, and natural force. Through these features, thunder-based tongue twisters serve both linguistic and cultural functions.

Therefore, they represent an important object of linguocultural analysis, illustrating how language, sound, and cultural meaning interact in oral traditions. Their study contributes to a deeper understanding of the relationship between phonetics, cognition, and cultural worldview.

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