

The Use of Terms of Dishes in the Language of Karakalpak Folk Tongue-Twisters

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ABSTRACT

The article studies the lexical and dialectal features of terms of dishes in the language of Karakalpak folk tongue-twisters, their types, characteristic features, their connection with the customs and traditions of the Karakalpak people, their use in figurative meanings and stylistic functions, their use in the language of phraseology and tongue-twisters.

KEYWORDS: *Language of folklore works, language of tongue-twisters, terms of dishes, proverbs, phraseology, obsolete words, epiphora, dialectism.*

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One of the most widely used terms in our daily life is the term of household items. They arose due to various needs that arise in a person's daily life. They are used in connection with all kinds of needs in the course of human activity. The terms of household items of the Karakalpak people have their own meaning and place, and serve various purposes.

Household items in the Karakalpak language were studied by G. Doszhanova, dividing them into several thematic groups. Her work included the terms for dishes, blankets, embroidery and sewing, furniture, equipment, lighting, heating and cooling, and hygiene products [1].

Household items that play an important role in the daily life of the Karakalpak people are often found in the language of the majority of the oral folklore traditions. We can also see the names of household items in the language of the tongue-twisters, which teaches children to develop their language, pronounce words correctly, speak quickly and pronounce them correctly. They are used to show the uniqueness of the people, their traditions, and culture, and to create meaningful analogies.

Depending on the function of the household items used in the daily life of the Karakalpak people, various names were given. In the tongue-twister language, there were names for dishes that were widely used in the daily life of the Karakalpak people in ancient times. For example:

Digirmandı dir-dir aylandırıp,
Digirlettirgishpen,
Juwan ağashtı jonıp-jonıp,
Jınırtkerigishpen (p. 442).

Turning the mill round and round,
With the millstone,
planing the thick wood,
With the planer.

Digirman tartpaq, nan jappaq,
Ol qudaydın buyrıǵı,
Digirman tartqan qatınıń,

to grind with millstone, to bake bread,
That is the command of the god,
The woman who grinds the millstone,

Búlkildeydi quyırǵı (p. 449).

Moves her arsehole.

Dúgir, dúgir **digirman**,
Írgıp mindim, sekirip tústim (p. 453).

Round and round the millstone,
I jumped and sat and jumped down.

Here, the term digirman (mill) refers to a device designed to grind grain and to make flour, consisting of special parts, powered by mechanical, water, wind, and electrical energy [2.154]. In the past, our people called the mill one of the seven treasures that feed a person in the world, and also called it the “belly belt” [3]. When it’s used in the language of the tongue-twisters, its working process, the sound it produces, and its function are reflected with the word combination digirman tartıw (to grind) which is often found in our language. The word mill, which is considered a household item, is also found in phraseological units. For example: Qol menen baylaǵandı tas penen sheshkendey, Misli digirmannan tiri túskendey (I.Yusupov). (As if you untie the rope tighten with hand with stone, as if you are thrown alive from the mill). - Bul bir názik is boldı, - dep gúrsindi shayıq. - Jawǵa mal beriw, qız beriw, bende beriw burınnan bar. Kúshliniń demi digirman tartadı (legend of Mamanbiy). (— This was a delicate matter, — the shaikh said. — Giving cattle, girls, and slaves to the enemy has existed since ancient times. The breath of the strong moves the mill). If the phraseology given in the first example is given in the form of “thrown alive from the mill”, then in the language of works created in the recent period it is given through the phraseology of “coming out alive from the mill”. For example: Digirmannan shıǵasań tiri, Tússeńdaǵı hár qanday sına (Aqsholpan Amaniyaz) (“If you come out alive from the mill, Whatever trial you fall into”). “Coming out alive from the mill” is said to people who can get out of any case, any situation, and find their way out [2.154]. In the next example, the phraseology of “the breath of the strong moves the mill” is synonymous with the phraseology of “making bread with your breath.” To make bread with breath is harshness, to do whatever one says, to rule over others [2.136]. The word mill is also used in Karakalpak proverbs. For example: Keli túye almaǵan - úplewish, *digirman* tarta almaǵan - jelpewish (Kk. n. pr.), (He who cannot ride a camel is a blower, he who cannot pull a mill is a fan), Ángime súymegen, *digirman* quradı, Qonaq súymegen, balasın uradı (Kk. n. pr.) (He who does not love a story, builds a mill, He who does not love a guest, beats his child (qk. kh. n.)).

Anaw baratqan kárwanshınıń **kelisi** keyin be,
Ya **kelsabı** keyin be, yamasa **kelisi** keyin be? (p. 440)

Is the caravan’s mortar next,
Or is pestle next, or mortar next?

“The word keli (mortar) used in the given example is considered a household item, a tool made of hard wood, stone, iron, etc., that is used to grind, pound, and crumb grains. It is a tool that adds charm to Karakalpak tables, is used in the preparation of various types of food products such as cereals, rice porridge, sorghum plov, iyjan, oatmeal, and millet, and is still widely used in our daily lives. In terms of use, mortar is divided into several types, such as wooden, stone, iron, and small mortar. The wooden mortar which was traditionally used in the daily life of the Karakalpak people, are still important today. The word pestle is used as a tool for grinding grain in a wooden mortar”. [4] The word pestle was formed as a result of the merger of the words “kelinin saby (mortar shaft)” [3]. Although the words mortar and pestle are used in two meanings in terms of origin, in most cases they are used together in the form of keli-kelsap (mortar-pestle) to express the same idea. In some places, it also serves as a dialect. For example: Jaman emes *keli*, otız *keli*, jıyırma *keli* balıq beredi eken (not bad mortar, thirty mortar, twenty mortar give fish) (K. dial) [5.102]. In this case, the word keli (mortar) is used in the meaning of kilogram. “Proverbs and phraseological units have arisen in connection with the words keli and kelsap (mortar and pestle). Examples: Xan da bolsań, *kelsapı* ákel. *Keli* túye almaǵan - úplewish, *digirman* tarta almaǵan - jelpewish. Kelgenniń *kelsabın*, ketkenniń ketpenin. *Keli* de may, *kelsap* ta may. Janın *kelige* qamadı hám t.b» (If you are a khan, bring the pestle. The one who grind with mortar – is blower, the one who can’t move a mill- wiper. The pestle of the comer, the mortar of leaver. Mortar is also oil, pestle also oil. She gave her heart to mortar and etc). [1.11].

Anam ottı **kósew** menen kósedı,
Kósew menen kesek-kesek tezek tósedı (p. 455).

My mother used to stir the fire with a fire iron,
She used to spread pieces of dung with the fire iron.

Here, the word “kósew (fire iron)” means an iron or wooden object that is used to stir or move burning wood or the embers of a burning fire [5.230]. The word “kósew” in the composition of the tongue-twisters is used to

express the meaning of the term of item and the action of moving and stirring the fire so that it burns well. This household item has several interchangeable meanings. For example: Kósew qılıp qoyğanı azday, xan elimizdi talatadı (T.Qayıpbergenov) (asis it is less to us to be fire iron, the khan will plunder our country). Kósewi kógermegir, bunsha bizlerge qastın tige qaldı góy. (Ó.Ayjanov). (may your fire iron notimprove, why you have revenge against us.). In the first example, the word " kósew " means to do one's own work by someone else's hands, to use, to abuse, while in the next example it is used to express a curse or bad wish.

The use of lexical units in the language of Karakalpak folk tongue-twisters greatly contributes to the enrichment of its vocabulary. In a deeper analysis of the meaning of the tongue-twisters, along with the discussion of the life, condition, livelihood and other events of the people, household terms used in their daily lives are also discussed. For example:

Esiktiń aldı qarabaraq,
Qarabaraqtıń arasında,
Qarabay júr **qasıǵın** qarap (p. 437).

In front of the door is a karabarak,
Between the karabarak,
Walked Karabai looking at the spoon.

Qır murın, kórdim murın,
Hámme murınlardan burın,
Qasıqtaǵı asqa tiyedi,
Awzıńızdan tiyse kóp burın (p. 442).

A sharp nose, I saw a nose,
Before all noses,
It touches the food on the spoon,
Long before your mouth it touches (p. 442).

A spoon is an object, an item, made of iron or wood, for drinking liquid food by swallowing it [5.372]. It has the following types: teaspoon, salt spoon, small spoon, large spoon, iron spoon, wooden spoon [1.9].

Góne Úrgenishtıń mınarları,
Ot bolıptı kól araları,
Otız omırtqa araları,
Qırq qabırtqa araları,
Ara-arasınan **pıshaq** araladı (p. 441).

The towers of Old Urgench,
The fire between lake,
The thirty-spine between,
The forty-rib between,
The knife walked between them.

Knife - a sharp tool, instrument, made of iron or steel, with one side for cutting, grinding, or separating something [6.113]. "In the modern Karakalpak language, the following types are used: bread knife, butter knife, pot knife, slaughtering knife, folding knife, etc.

In the folk oral traditions of the Karakalpak people and in the dialects of the Karakalpak language, the types of knife kezdik (a type of small knife) and qusgezlik (a knife for gutting a bird) are also found" [1.7,8].

Tarı aqla,
Tarı aqlap,
Qapqa qapla (p. 455).

whiten the millet
having whitened the millet,
Put into sack.

Sacks, bags, and saddle-bags are used to collect, put into, and store grain. In the given tongue-twister language, the term sack is used in the context of collecting millet and putting it in a sack. The household terms spoon, knife, and sack are included in the tongue-twister language and are used to describe tools needed in various situations that arise in our daily lives.

The most important household item in a person's daily life is a cauldron. A cauldron is a vessel made of cast iron or copper for cooking food [5.313]. Depending on the material used, the function it performs, and its volume, various types of cauldrons are found: black cauldron, sholen cauldron, manti cauldron, copper cauldron, two-eared cauldron, three-eared cauldron, four-eared cauldron, thai cauldron, toppi cauldron, and taipak cauldron [1.6]. The Karakalpak people have preserved ancient customs and traditions related to the pot as a household item, and they are still used today. The Karakalpak people consider the pot a sacred object, do not leave it open, do not give the pot to anyone while it is boiling, consider the pot a blessing for the household, and express several beliefs, such as if the pot is given to someone, the blessing of that household will also disappear. For example:

Eshimbet aǵanıń bólesi,
Tóbesi tesik tólesi,
Qazanında qırǵış,
Qızǵa qol juwǵış (p. 440).
Mama kempir palawlar,
Asıp atqan **qazanı**,

Yeshimbet aga's cousin,
shelter with A hole in the roof,
A scraper in the cauldron,
A hand-washing for the girl.
Mama the old woman's pilaf,
your boiling cauldron,

Burishlar, piyazlar,
Máshebeler, palawlar (p. 442).

Sawın sıyırdın baspağı,
Kesheden qalğan qostağı,
Qazanda palawdın qaspağı,
Qasında qawınnıń shopağı (p. 446).

Láyli apanıń **lávqazanı**,
Lávqazanlarda palawlar,–
Palawlasa da palawlar,
Palawlamasa da palawlar(p.447).

Tayarlap **qazandı**,
Sazandı pisirdim.
Pisirip sazandı,
Qazannan túsirdim(p. 453).

Boldı azan,
Átirap tozań,
Appaq bolıptı,
Shańnan **qaraqazan** (p. 454).

Peppers, onions,
Mashebe, pilaf.

The cow's calf,
In the hut left over from yesterday,
A burnt piece of pilaf in the cauldron,
A melon seed next to it.

Laili apa's law pot,
Pilaf in the cauldrons,–
Pilaf even if it's pilaf,
Pilaf even if it's not pilaf.

I prepared the cauldron,
I cooked the carp.
Having cooked the carp,
I took it out of the cauldron.

The morning has come,
The surrounding is dust,
It has become white,
A black pot from the dust.

In the language of the tongue-twister, the pot (cauldron) is used productively. It is also often found in proverbs. For example: Anasın kórip qızın al, Qazanın kórip asın ish. Qazanı basqanıń qayǵısı basqa. (Take her daughter after seeing her mother, Eat their meal after seeing their pot. The grief of one who has another pot is different). It is understood that people do not feel sorry for each other through the pot, that it is a mirror of the house, that is, it shows signs of respect and honor. In the tongue-twister language, the pot household item is used in the forms of the láv qazan (large pot) and qara qazan (the black pot), and the láv qazan is often used in the meaning of the large pot, and in the meaning of huge pot the term shúlen qazan is often used. And the black pot is understood in the sense of the food eaten by every household, and we hear the words that people use to boil the black pot, that is, to maintain and feed a household. The word black pot is also used in the phraseology "ókpesi qara qazan bolıw (The lungs are black pot)". The phraseology "The lungs are black pot" has the meanings of being upset, complaining [5.313]. Also, in the language of the tongue-twisters, along with the word "pot", the word "qırǵış (scraper)" is also found. A scraper is made of hard iron and is used to scrape off the burnt piece from a pot after eating [7.250]. Here are some examples of the word tabaq (bowl) in its component structure:

Qatara turǵan bes **tabaq**,
Bar bárinde asqabaq,
Bir **tabaq** bar –**bastabaq**,
Bir **tabaq** bar –**tastabaq**,
Qaysısı onıń **bastabaq**,
Bastabaq bar sol **tastabaq**,
Bastabaq bar sol **bastabaq** (p. 454).

Tamara xanımnıń toyında,
Toǵız mıń toǵız júz,
Toqsan toǵız **tabaq** tartıldı,
Toyǵanlar hám toydı,
Toymaǵanlar hám toydı (p. 454).

Five bowls in a row,
all have pumpkins,
There is one bowl - a leading bowl,
There is one bowl - a stone bowl,
Which one is the leading bowl,
There is the leading bowl – stone bowl,
There is the leading bowl –leading bowl.

At the wedding of Tamara,
Nine thousand nine hundred,
Ninety-nine plates were served,
Those who were full were also full,
Those who were not full were also full.

A bowl is a dish made of iron, tin, wood, or other materials for placing food items [8.22]. When used in the language of the tongue-twisters, it is explained that its service, types of bowl, each of which is named after the customs of the Karakalpak people, serving to the guests, each of which has its own place and meaning. The word bowl used in the language of the Karakalpak folk tongue-twisters has a broader meaning, and it is considered a tradition that the Karakalpak people have since ancient times to serve plates to guests in every household, at weddings and celebrations, that is, to serve food. "Depending on the age, status, and degree of kinship of the guest at weddings and celebrations, it is divided into types such as the main plate, the gift plate, parent-in-law plate, the groom plate, the nephew plate, the sister-in-law plate, and the plate with the tail, liver. And they would give and send plates of food to relatives who could not attend the wedding. The main plate used in the tongue-

twister is usually given to relatives and people who are respected, skilled, and educated, elders, friends, and people of great value"[3]. Stone plates, made of stone, were found in every household in ancient times. Our ancestors ate from those stone plates. Today, it has fallen out of use and is becoming obsolete word. It is found in rural and remote areas. Currently, the Karakalpak language has words such as shanaq, tostağan, kersen, which are rarely used in the meaning of plate. From them, tostağan is mentioned in the tongue-twister. For example:

Tastostağan,
Tastostağan ishinde,
Tas tostağan (p. 453).

Stone bowl,
into the stone bowl,
Stone was thrown.

Tostağan - a small round bowl made of wood or other material, a small plate[8.205]. The term tostağan is also used in a variable meaning. For example: kózi *tostağanday* - a large opened eye.

In the list of tongue-twisters, elek (a sieve) is used as a household item. It is also called elewish (a sieve). For example:

Eshegimniń bir jaǵına,
Epelegimdi artım,
Ekilenshi bir jaǵına,
Elegimdi artım,
Elegim awǵanında,
Epelegimdi bastım,
Epelegim awǵanda,
Elegimdi bastım (p. 448).

On one side of my donkey,
I put my sieve on it,
On the other side,
I put my epelek on it,
When my sieve fell,
I pressed my epelek,
When my epelek fell,
I pressed my sieve on it.

A sieve is a thing made of mesh, a sieve, a filter [2.230]. The term sieve in this tongue-twister is used to explain the meaning of a donkey with a sieve on one side and epelek on the other, and the driver's rdzdseddzholding both in equal weight and delivering them to their destination. The word sieve is also used in a variable sense, meaning to look through and examine. For example: Kóp jıllar ilgeri bolǵan waqıyalardı oy *eleginen* ótkize basladı (Q. Ayımbetov). (He began to think through the events that happened many years ago).

Astaqta is a board used when baking bread and is intended for rolling out dough. There are two types of astakta among the Karakalpak people, one is a round astak with four hooves and the other is a quadrangle astakta with two sticks cut into the sides instead of hooves[1.11].

Bir **astakta**,
Eki **astakta**,
Úsh **astakta**,
Tórt **astakta**,
Bes**astakta**,
Altı **astakta**,
Jeti **astakta**,
Segiz **astakta**,
Toǵız **astakta**,
On **astakta** (p. 452).

One board,
Two boards,
Three boards,
Four boards,
Five boards,
Six boards,
Seven boards,
Eight boards,
Nine boards,
Ten boards.

Here, the term astakta is used alongside numerals to indicate their quantity. At the same time, in this tongue-twister composition, we see that one of the stylistic figures in the artistic tools of the language is epiphora, that is, a figure formed by the repetition of identical words or word combinations at the end of a sentence [9.84]. In this case, the household item astakta is made by repeating it at the end of the sentence.

In ancient times, our ancestors used a kettle, a samoor, and a black kettle to boil water. In the present day, with the passage of time, various types of kettles began to be used, depending on their size, appearance, and function. In the tongue-twister language, the name of the kettle item is given based on the color of each kettle, and the type of kettle is determined by the color. For example:

Aq **sháynekte** kók qaqpıq,
Kók **sháynekte** aq qaqpıq,
Aq qaqpıq, kók qaqpıq,
Kók qaqpıq, aq qaqpıq (p. 450).

A white kettle has a blue lid,
A blue kettle has a white lid,
A white lid, a blue lid,
A blue lid, a white lid.

Qara shay ishesiz be?
Kók shay ishesiz be?
Qara shay kók **sháynekte**,
Kók shay qara **sháynekte** (p. 445).

Do you drink black tea?
Do you drink green tea?
Black tea in a blue teapot,
Blue tea in a black teapot.

The name of the teapot in the given tongue-twisters is expressed by the colors white, blue, and black.

The tongue-twisters also include the name of a cup for drinks. For example:

Sadağan keteyin, qatıq,
Qatıqtı ishseñ jatıp,
Murnıñ **kesege** batıp,
Uyqılasañ sileñ qatıp (p. 446).

Sweetly yogurt,
If you drink yogurt while lying down,
Your nose will touch cup,
You'll sleep hard.

“Kesa is a cup used for drinking tea or for pouring liquids and various food items into it. The name of the kesa itself is not directly pronounced, and in some cases it undergoes phonetic changes and is pronounced as kesa. However, it is accepted in the spelling dictionary in the form of a kese”[1.13].

“Shelek (bucket) is a vessel for storing and transporting liquids. The word bucket is also used as sheker in the Karakalpak language. In the Kubla dialect of the Karakalpak language and in the Moinak region, the bucket is called *ğawğal/qawğa*. We can see that the word *ğawğa* is used in Karakalpak folk proverbs. For example: Qudıǵına qaray *ğawğası*, Bazarına qaray sawdası» (“looking to the well the bucket, looking to the market - trade” [1.14,15]. However, when used in the language of the tongue-twister, it is found as follows:

Aq **shelekte** sūt bar,
Kók **shelekte** tut bar,
Sūt te mazalı.
Tut ta mazalı (p. 447).

There is milk in the white bucket,
There is mulberry in the blue bucket,
Milk is also delicious.
Mulberry is also delicious.

Shelek kerek pe?
Terek kerek pe?
Shelek te kerek,
Terek te kerek (p. 444).

Do you need a bucket?
Do you need a tree?
A bucket is also necessary,
Tree is also necessary.

The item bucket used in the tongue-twister language is expressed by the colors white and blue and is used to identify the food products placed in it. If the first tongue-twister says that there is milk in a white bucket and mulberries in a blue bucket, then the next tongue-twister describes the household items, emphasizing that the bucket is a household item necessary for the household.

Therefore, in the structure of the Karakalpak tongue-twisters, the terms for household items are an integral part of the culture and traditions of the Karakalpak people. They serve as an important tool in explaining the items used in our daily lives, both in the past and now, what they are made of, their functions, types, origin, their use in preparing national dishes, and what meaning they convey.

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