

EXPRESSION OF THE LEXEME "HAND" IN PHRASEOLOGICAL UNITS WITH SEVERAL SOMATIC COMPONENTS

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ANNOTATION

This article discusses the use of somatic phraseological units related to the "hand" lexeme in the Uzbek and English languages. The main focus of phraseology as a branch of linguistics is to study the nature of phraseology and their categorical features, as well as to determine the laws of use of phraseology in speech. In the field of linguistics, phraseology is a science that studies descriptive words, for example, idioms, phrasal verbs and other types of lexical units, in which the general meaning cannot be known through the meanings of the composition of words, they are used as independent units. is used. We try to comprehensively research somatic phraseological units in English and Uzbek languages, i.e. grammatically, lexically and semantically. Because somatic phraseological units are widely and comprehensively related to other branches of linguistics.

Key words: phraseologisms, proverbs and sayings, lexeme, the term somatism, phraseological integrity, conceptual analysis.

First of all, let's start by giving the definition of the lexeme "**hand**" given in the explanatory dictionary of the Uzbek language.

The part of a person's hand from the fingertips to the shoulder, a member: *Baquvvat qo'llar. Qo'lni oldinga cho'zmoq. Ikki qo'lini yuqori ko'tarmoq. Qo'l kuchi.*

Above we looked at the explanations on the lexeme "hand". Now let's pay attention to the somatic phraseological units with several components formed with the participation of the lexeme "**hand**":

Bosh qashigani ham qo'l tegmaydi. As can be seen from the definitions, both the lexeme of *hand* and the lexeme of *eye* have their denotative and connotative meanings. The definition "*hand is the part of a person's body from the fingertips to the shoulder*" represents the denotation of the lexeme of *hand*. The connotative meaning of the lexeme of *hand* is reflected in its phraseological units. As proof of our point, we can give the following two component somatic phraseological units as an example. "*Ikki qo'lning burniga suqib or (tiqib)*[3,402]" is a two component somatic phraseological unit, formed by combining the lexeme of *hand* with the lexeme of *nose*. The connotative appearance of this two component somatic phraseological unit means to visit a place empty-handed without taking anything.

Let's pay attention to the next two component somatic phraseological unit: The combination of the lexeme of *qo'l* and the lexeme of *og'iz* makes the phraseological unit: **bash qo'lini og'ziga urmoq** [3,402]- to be too mean or greedy, **gah desa qo'lga qo'nadigan qilib olmoq** - to make someone do what they want. The structural view of the somatik phraseological unit - **qo'l(noun)+og'iz(noun)**. The s meaning is formed by the connotation **qo'lga qo'nadigan qilib olmoq**.

Let's pay attention to the way the somatic phraseological unit containing the lexeme of *qo'l* is expressed: *ko'ngliga (or yuragiga, ko'ksiga, qo'ltig'iga, qo'yniga) qo'l solib ko'rmoq* - the

meaning of the two component somatic phraseological unit is explained as follows in the explanatory dictionary of the Uzbek language, and it is given by connotation: *to say different things in order to know someone's mind or inner secret, to make a statement for this purpose.* – O'ktam to'y-hasham to'g'risida so'z ochib, qizning ko'ngliga qo'l solmoqchi bo'ldi. Oybek, o.v. Shabadalar. The structural view of the somatic phraseological unit contains **yurak** (noun), **ko'ks** (noun), **qo'ltig'** (noun), **qo'yn** (noun)+**qo'l** (noun);

Below we give an example of two component somatic phraseological units with the participation of the lexeme of the *oyoq* and the lexeme of the *qo'l*: **Oyogi oltita, qoli yettita. Oyog'ini qo'lga olib.** Connotative meaning of phraseological units with “qo'l/oyoq” betokens fastness, rapidness. The structure of the somatic phraseological unit is expressed with **oyoq**(noun)+**qo'l**(noun) and numeral as the predicative.

In the explanatory dictionary of the Uzbek language, the denotative explanation for the two component somatic phraseological unit “*qo'lini yuvib, qo'ltiqqa tiqmoq*” [3,404] is defined as follows: *to get tired of something, to disappointed of it, to turn away from it, to leave it, to turn away from it, to give it up.* – *Ba'zilar g'ayratlari bekorga ketayotganini ko'rib, qo'llarini yuvib, qo'ltig'iga urdilar.* M.Osim, Ajdodlarimiz qissasi. The structural view of the two component somatic phraseological unit with the lexemes “qo'l” and “qo'ltiq” is **qo'l** (noun) + **qo'tiq** (noun), which semantically gives the denotative meaning of being disappointed.

The meaning of the somatic phraseological unit **Qo'lni-qo'lga bermoq** [3,404] is to cooperate in a field, to unite with each other. It is used in the denotative meaning like **Qo'lni-qo'lga berib ishlamoq.** The structural view of **qo'l**(noun)+**qo'l**(noun) is repetition. The semantic meaning is to cooperate in a field, to unite.

Now let's pay attention to the two component somatic phraseological unit, which is very active in the oral speech of the Uzbek people: it has a connotative form, and the denotative meaning of the somatic phraseological unit “*ikki qo'lini burniga tiqib*”[4,113] is expressed in the form of “*jin exchange for nothing*”, “*without getting anything*”. It is expressed with the participation of the lexeme of **qo'l** and the lexeme of **burun**. It has the structural view **Qo'l**(noun)+ **burun** (noun). We give an example of a two component somatic phraseological unit. –*Kelmagandan keyin, domlaga “ozodlik” olib kelish kerak-da, bo'lsa shumshayib, ikki qo'lini burniga tiqib keldi.* P.Tursin, O'qituvchi[4,113].

Let's analyze the next two component somatic phraseological unit. **ikki** The denotative meaning of the two component somatic phraseological unit **qo'lini og'ziga tiqmoq** [4,113] which expresses the connotative meaning, to strive to accomplish (achieve) more than is necessary. It is a somatic phraseological unit organized with the combination of the lexeme of **qo'l** and the lexeme of **og'iz**. As for its structural view, it is **qo'l**(noun)+ **og'iz**(noun), it is one of the most active somatic phraseological units in the Uzbek language. We will give an example to prove our point. –*Ikki qo'lingni og'zingga tiqma, Bekbo'ta, “Hammasi birdek zarur” emish-a. Ikki quyonna quvib, biriga ham yetolmaysan, ha.* Sh.Rashidov, Bo'rondan kuchli. We will give one more two component with the participation of the lexeme of **qo'l** and the lexeme of **burun**. The denotative meaning of the somatic phraseological unit, whose connotative meaning is **qo'lini burniga tiqib**[4,300], is *with nothing*. It has a structural view **qo'l**(noun)+ **burun**(noun) struktural ko'rinishida berilgan.

Let's analyze the next phraseological unit. The denotative meaning of the next two component somatic phraseological unit, whose connotative meaning is **qo'lini yuvib,**

qo'ltiqqa urmoq[4,301], is to lose one's attention, to lose faith, to lose belief, to stop believing. This somatic phraseological unit is formed in the participation of the lexeme of **qo'l** and the lexeme of **qo'ltiq**, and its structural view is **qo'l**(noun)+ **qo'ltiq**(noun). An example of somatic phraseological unit: – *“Laylatulqadr”dan qo'lini yuvib, qo'ltig'iga urgan xotinini yana o'sha bezillab qolgan narsasiga ro'baro' qilish oson emas edi.* N.Maqsudiy, Laylatulqadr.

Proverb: *Bir qo'llab eksang, Ikki qo'llab o'rasan*[10].

Erinchoqning qo'li yetmas, qo'li yetsa ham, ishi bitmas.

Now let's pay attention to somatic phraseological units with the lexeme "hand" in the English language: Let's look at the explanation given to the lexeme "hand" in the explanatory dictionary of the English language: **hand** [12]- the terminal, prehensile part of the upper limb in humans and other primates, consisting of the wrist, metacarpal area, fingers, and thumb; the terminal part of the forelimb in any of the higher vertebrates.

Now let's pay our attention to the definition given in English to the two component somatic phraseological unit **from hand to hand**[2] of the lexeme of **hand**: from one person to another; through successive ownership or possession –*The legendary jewel went from hand to hand.* Its structural view is **hand**(noun) +**hand**(noun);

The English definition of the two component somatic phraseological unit **from hand to mouth**[12] with the participation of the lexeme **hand** is as follows: *improvidently; precariously*; with nothing in reserve (living a poor life running out of everything): –*They looked forward to a time when they would no longer have to live from hand to mouth.* It has the structural view: **Hand** (noun) +**mouth**(noun);

The English two component somatic phraseological unit **hand and foot**[12] very corresponds to the Uzbek somatic phraseological unit **qo'l-oyoq**, having the same meaning in both languages, **to obstruct the movement**, semantically showing isomorphic feature. As we see that they have nearly similar structural view **hand** (noun)+**foot** (noun). –*They tied him hand and foot.*

slavishly and continually: –Cinderella had to wait on her stepsisters hand and foot.

We pay attention to the use of the English expression "**hand in hand**[12] in explanatory dictionaries: with one's hand enclaspd in that of another person; closely associated; *concurrently*; conjointly: –*Doctors and nurses work hand in hand to save lives.* We can see that the English phraseological unit **hand in hand** is used in the same way with the Uzbek phraseological unit **qo'lma-qo'l**. We think that this is one of the isomorphic aspects of the two languages. They are structurally the same.

Ingliz tilidagi **arm in arm** typically means two or more people linking their arms together, often as a sign of companionship, support, or unity. They physically connect by intertwining their arms, usually while walking or standing side by side. This phraseological unit is in the same semantic line with the Uzbek somatic phraseological unit **bilakma-bilak**. Structurally, we can observe the similarities of repetition between **arm** (noun) + **arm** (noun) and **bilak** (noun) + **bilak** (noun).

Next, let's turn our attention to an English proverb related to the lexeme of **hand**: **Gossiping and lying go hand in hand**[2]. The proverb typically refers to the tendency for people who engage in gossip to also be inclined towards telling lies. It suggests that those who spread rumors or engage in idle talk are more likely to exaggerate or fabricate information, intentionally distorting the truth to create drama or manipulate others. The proverb serves as

a cautionary reminder about the potential consequences of participating in gossip, highlighting that it can lead to a loss of credibility and trust, both for the person spreading the gossip and the individuals involved in it. It is used in connotative meaning.

Let's pay attention to the text in which two component somatic phraseological units in English are used: *White criminals could not be adequately punished without insulting some white man or encroaching upon his preferred status. The judges sat therefore **bound hand and foot**, and those were most successful who were callous in sentencing Negroes to forty years, death or life imprisonment*[2].(W.Du Bois,' The Ordeal of Mansart',ch.XII)

Let's pay attention to the somatic phraseological unit used by the lexeme of **hand** of the two component somatic phraseological unit given in the English-Russian phraseological dictionary by A. Kunin: **cold hand and a warm heart**[2]. The phrase is given with its translation into Russian: **руки холодные, сердце горячее**. The fact that such somatic phraseological units are given in the text both in English and in Russian is a sign of structural and semantic similarity, and we consider it to be one of the aspects of isomorphism.

In the two component somatic phraseological unit "**Fight hand to hand**"[2], which has a connotative view, we can see that the lexeme of **hand** is used twice, and its structural view is **hand(noun)+ hand(noun)** bo'lib, and the translation in the English-Russian phraseological dictionary by A. Kunin is **вести рукопашный бой**, and its denotative meaning in Uzbek corresponds to the somatic phraseological unit **qo'l jangi olib bormoq**. For this we can give the following examples: – *The troops fought hand to hand*[2]. *Войска вели рукопашный бой*. Askarlar qo'l jangida urushdilar.

Let's pay attention to the two component somatic phraseological unit formed as a result of another repetition of the lexeme of hand: **from hand to hand**[2]- *из рук в руку, qo'ldan qo'lga*. As we can see, the presence of such somatic phraseological units in all three languages, and the fact that they are formed through repetition, the structural view confirms that the languages are isomorphic. Even their connotative similarities are almost the same.

Below we will give examples of two component somatic phraseological units with **hand to hand**. –*This tract had been circulated from hand to hand*.(W. Besant,' The Revolt of Man,'ch. IX)- *Это сочинение ходила по рукам*.

–*The legendary jewel went from hand to hand*[2] (PHD)

–*Знаменитый бриллиант переходил из рук в руки*.

Let's analyze the next two component somatic phraseological unit: –*Live from hand to mouth*[11]-*жить сегодняшним днём, bugungi kun bilan yashamoq*. If we pay attention, we can observe that the somatic phraseological unit used in the English language is the lexeme of **hand** and the lexeme of **mouth**, and the phraseological units with this meaning in both Russian and Uzbek are not made with such lexemes, which we think shows allomorphic aspects in all three languages.

For example: –*Living as he does, from hand to mouth, nothing is too good for him to eat; and he will eat it*[11].(Galsworthy, The Man of Property', part II, Ch.IX)

Let's pay attention to an English proverb that uses the lexeme of **hand** and the lexeme of **mouth**: –*The hand suffers at work, but the mouth still must eat*. The proverb suggests that although work may be hard and difficult, it is necessary in order to sustain oneself and meet one's basic needs. It implies that even if one's work is physically demanding or taxing, it is still essential to earn a living and feed oneself. The given proverb is a two component

phraseological unit with the structural view **hand(noun)+ mouth(noun)**, being translated as ***Qo'llar mehnatdan ozor chekadi, og'iz esa yeb rohatlanadi***. We think this corresponds to the Uzbek saying ***ishchiga ish, oshchiga osh***. The given Uzbek saying may be structurally dissimilar, but we observed that it is semantically compatible, because usually work is done by **hand**, and food is eaten by **mouth**.

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