

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 11 Volume: 103

Published: 18.11.2021 <http://T-Science.org>

QR – Issue



QR – Article



G. Umarjonova
Fergana State University
Senior teacher
Fergana, Uzbekistan

SEMANTIC CLASSIFICATION OF THE PHRASEOLOGICAL UNITS WITH THE COMPONENT “HAND-ҚЎЛ” IN GERMAN AND UZBEK LANGUAGES

Abstract: Any language has the number of somatic phraseological units, which are studied from different perspectives. The paper presents the analyses of the somatic phraseological units with the component “Hand - қўл” in German and Uzbek languages. The semantic group of somatic phraseological units representing the human features and qualities are comparatively studied in two languages.

Key words: somatic phraseological units, human qualities, semantic, positive, negative, nonverbal, group.

Language: English

Citation: Umarjonova, G. (2021). Semantic classification of the phraseological units with the component “HAND-ҚЎЛ” in German and Uzbek languages. *ISJ Theoretical & Applied Science*, 11 (103), 676-679.

Soi: <http://s-o-i.org/1.1/TAS-11-103-65> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.11.103.65>

Scopus ASCC: 1203.

Introduction

In this paper, somatic phraseological units are semantically analyzed. It is known that a lot of research has been devoted to the structural-semantic classification of somatic phraseological units and their diversity. We have considered the theoretical issues concerning the classifications of somatic phraseologies recommended by various researchers and scholars. Classifications devoted to the study of somatic phraseology are distinguished by their diversity and are uniquely described in different languages. Our aim is to develop a classification of somatic phraseological units with a component “Hand-қўл” and demonstrate the characteristics of somatic phraseological units belonging to this group in German and Uzbek languages. Based on the characteristics of the Uzbek and German languages, we recommend four thematic groups: a thematic group representing human qualities, attributes and character, a thematic group representing human actions, a thematic group representing different events and situations, a thematic group representing human relationships. Of course, in developing the classification of these groups, we took into account the semantic aspects of the two different structural languages. According to L.I. Rosenson and

I.V. Abramets the somatic group is considered the largest group among phraseological units [1]. Somatisms can define the events, situations in all the languages, therefore the somatic phraseological units in different languages are similar [3].

Results and analyses

In the classification of somatic phraseologies with a “Hand-қўл” component, a group representing human qualities and character was included as a separate large group. We analyzed how human qualities, attributes and character are expressed in German and Uzbek, and showed that the differences between the two different structural languages are expressed through somatic phraseology. Of course, complete equivalents of somatic phraseologies with a “hand-қўл” component in two languages are rare. This is exactly the nature of the two languages. In German and Uzbek somatic phraseological unit with a “hand-қўл” component, we recommend a comparative analysis of phraseological units based on such characteristics as diligence, courage, sincerity, generosity, care, laziness, kindness, seriousness, malice in describing human qualities and character. These somatic phraseologies negatively and positively express human character, traits, and virtues.

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИЦ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

For example,

- keine Hand frei haben (қўли банд бўлмақ)
- beide Hände voll zu tun haben (қулоғизгача ишига қўмилмоқ) PUs provide information on human diligence. In the two above-mentioned German phraseological units there are expressions beide Hände (two hands), which indicates a high degree of rapid execution of human actions. Working with both hands and moving more than usual means doing twice as much work.

The above-mentioned phraseological units in the Uzbek language, ie:

- қўли-қўлига тегмай – this PU shows a person's industry;

- қўли гул – PU indicates that a person can do any work well;

- қўлидан келмоқ – PU denotes a Jack of all trades;

- Gold in den Handen haben - PU shows a person as the master of his trade;

- eine grüne Hande – a person who can grow the plants.

These two German somatic phraseological units have nearly similar meaning in Uzbek. However, there is a little connotation in them. In German the meaning of the somatic unit *eine grüne Hande* is different: it shows skill in the craft and a tendency to care for plants and flowers. In the Uzbek language, "қўли гул" means the use of somatic phraseology in any work in relation to a person who is skilful, agile, able to do anything. For example:

Қўли гул ганчкор уста мўжизга ўхшар эди.
(С.Ахмад "Қишда қолган қарғалар", 38-бет)

In a study of somatic phraseology, V.N. Telia writes, "These expressions are based on ideas associated with the emergence of a person engaged in physical labor. They also reflect a moral and cultural attitude: one must work honestly, well-intentioned, self-confident" [2].

Somatisms, which express industriousness, are distinguished by their diversity in both languages. While the above somatisms positively describe diligence and human industriousness, the somatic phraseological unit *қўли косов, сочи сунурғи* (to be busy in dirty work) negatively reflects labor, and this somatism in its sema shows that the person slaves one's guts out, is engaged in the dirty labor.

The absence of any signs of movement and action is the main criterion that characterizes the features of people who are lazy, that is, lazy, frustrated, thinking only of their own peace of mind. "It is a metaphorical analogy based on phraseological units, in which the multi-stage synecdoche is considered to be a part of the whole (by name): finger-hand-movement-activity. The finger component is compared manually in its instrumental function. Bright examples of phraseological units based on the symbolic meaning of gestures and actions can be seen in the following phrases:

- zwei linke Hände haben (can't work);
- die Hände in die Tasche stecken (to idle away);
- die Hand in anderer/fremder Leute Taschen haben (to freeloader);

- j-m. etwas unter den Händen zerbrechen (not to do anything);

- kein Hände rühren (not to help anybody);

- die Finger von etwas lassen (not to do anything);

- keinen Finger regen (not to move a finger to do something);

- Daumen drehen (to do nothing);

- seine Hände in unschuld waschen (to run away from responsibility);

- eine lockere Hand haben (without work).

In Uzbek language :

-қўлни совуқ сувга урмаслик (no to try to work);

-қўли синиқ (is not worth working);

-қўл қовуштириб ўтирмоқ (let the grass grow under the feet):

Ёш-яланг қўл қўвиштириб тик турибди.

(С.Ахмад, Учинси минора, 112-бет);

-қўлини бурнига тиқиб (to be idle);

-қўл учуда иш қилмоқ (hardly do any work);

-қўл силтамоқ (with hand down);

-қўлни ювиб, қўлтиққа урмоқ (to be indifferent).

In Uzbek language a person's incapacity for work is also shown. In these PUs, a person demonstrates laziness, frustration, idleness, refusal to work, a desire to rest, and a strong desire to live at the expense of others. The basis of the phrase is a similar metaphor, such as a person's lack of the wish to work, lack of participation in any event, sitting instead of solving problems, hands relaxed, dumbfounded, with hands down, frustrated, even without moving a finger. These expressions refer to people who are unable to perform any activity at the appropriate level due to left, crooked, unskilled, or awkward hand movement.

Traditionally, the PU with the component "Hand – қўл" have to do with a person's ability to successfully perform any task with their hands. First of all, this applies to physical labor. In German:

- eine glückliche Hand haben (skillful hand);

- einen grünen Daumen haben (clever hand;)

- in festen Händen sein (powerful hand;)

- ungeschickte Finger haben (unskillful hands).

phraseological units as the examples. It should be noted that this "glückliche Hand" - skillful, able to do anything, "rechte Hand" - capable of any physical labor, "feste Hand" - strong hands, "grünen Daumen" –clever hands used in German towards to people who grows plants. The word "гул" in the Uzbek phrase "қўли гул" is used to describe the character of people whose work is as beautiful as a flower. These expressions are based on symbolizing the hand as a good starter for any movement. For people with skilled, energetic, "green" hands, not only is

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИЦ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

everything good in life, but the ability to do anything skillfully is of particular importance in society.

In German, somatic phraseological units belonging to this group are used not only with the “Hand-қўл” component, but also with components such as Finger “finger”, Daumen “thumb”. This further shows the versatility of the German language.

- *қаттиққўл ва темир қўл* – PU show exactingness;

- *қўли енгнил* – doing any work easily;

- *қўли баланд* – powerful hand.

The positive semantics is expressed in the following PU:

- *viele Hände machen der Arbeit schnell ein zu Ende* (quick worker);

- *mit sanfter Hand* (with kindness);

- *eine offene Hand haben* (open hand);

- *reine/saubere Hand haben* (truthful).

- *mit milder Hand verteilen* (an open hand).

In Uzbek language:

- *қўли узун* (to have long arms);

- *очиқ қўл* (open hand).

It should be noted that the *mild* is often found in somatisms, which represent generosity in German. It shows that generosity in man is expressed through gentleness and mildness. However, generosity is interpreted through open hand gestures through nonverbal means. Therefore, this nonverbal means is expressed in both languages through somatisms: *очиқ қўл* - *eine offene Hand haben* (open hand).

It should be noted that the number of these PUs, which characterize the human qualities with the component “Hand -қўл” is large. The above phrases serve to convey the idea that a person is impeccable, generous, compassionate, sincere, caring, always ready to help, kind, honest. These qualities are related to the concept of “kindness” in the proposed context, as evidenced by the presence of soft (kind, mild) words in these phrases. The values of goodness and compassion in these utterances cannot be said to be accidental. This implies, first and foremost, that a person as a human being possesses qualities such as kindness, compassion, and sincerity.

This characteristic of human nature is manifested through his generous and kind actions, for he expresses his readiness to help others when necessary, and to be a person with great qualities that others do not have.

There are also negative phraseological units in German, which we can consider in the following examples:

- *die Hand auf die/auf der Tasche halten* (to be miser, greedy);

- *sich die Hände reiben* (to envy);

- *klebrige Hände haben* (to have thievish hands).

The qualities of greed and jealousy in a person are exaggerated in German: through somatisms such

as giving a finger, biting the whole hand, or holding a hand in a pocket.

- *die Hand zur Faust ballen* (to have hands in a fist);

- *die Faust / die Fäuste in der Tasche ballen* (to be ready for struggle);

- *eine lockere / lose Hand haben* (to be bully).

Through the above two somatic phraseological units, the anger of a person is shown by hands in a fist. This somatism is taken from a nonverbal action and expresses the anger of a person through the phraseological unit of the language. But the next somatic phraseology gives an idea of one’s anger. In this case, the quality of a *lockere / lose* indicates that a person is angry by nature.

Die Hand auf die / auf der Tasche halten (somatism of the hand in the pocket) somatism is also derived from the nonverbal action. The hand is a part of the human body that provides many nonverbal movements. It is therefore no coincidence that somatic phraseologies of language are derived from language units that give nonverbal movements. Here is another example in Uzbek: *қўлни/бармоқнинг учидан қўрсатмоқ* showing the fingertip is a somatism that expresses disrespect for a person.

These phraseological units serve to reinforce the negative meaning such as indecisiveness, weakness, greedy, self-pitying, introvertedness, mocking, obscene, stingy, rudeness, aggressiveness, expressing a person in a negative way. The phrase *Die Hand auf die / auf der Tasche*, which is a very negative quality of human behavior; *jm die Hände schmieren* (*versilben*) (to bribe someone), *krebige Hand haben*, *die Hände, nach jn etw.ausstrecken* - thief, *die Hand auf die / auf der Tasche halten*, *die Hand von jm abziehen* - jealousy phraseological units can be found. *Seine schützende / helfende Hand von j-n abziehen* phraseological unit describes refusing to support someone financially and not wanting to help anyone financially. Such shortcomings are an indication of the lack of human qualities of people with negative habits, which, in turn, leads to mistrust and antipathy among others.

The word “hand” in the phraseological units given in the Uzbek language has the following meanings: people with crooked hands are used to refer to lowly people who do not live properly and steal the rights and property of others. The *bigiz* is a sharp, needle-like tool, and *қўлини бигиз қилмоқ*, he demonstrates his ruthless and selfish personality.

Conclusion

Thus, the results of the analysis allow us to draw some conclusions on the phraseology of the German and Uzbek languages:

It can be seen that the group of somatic phraseological units with the “Hand-қўл” component, which represents human character, qualities, is distinguished in both languages by its specific

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

semantic aspects. Working in both languages is expressed negatively and positively, the different qualities, nature, character traits of a person are

distinguished by their own similarities and differences.

References:

1. Royzenon, L.I., & Abratmets, I.V. (1969). Sovmeshchyonnaya omonimiya v sfere frazeologiya. *Voprosy yazykoznaniya*, №2, 54-63.
2. Teliya, V.N. (1996). *Russkaya frazeologiya. Semanticheskij, pragmaticheskij i lingvokurtologicheskij aspekty.* (p.346). Moscow.
3. Palm, Ch. (1995). *Phraseologie: eine Einführung.* (p.66). Tübingen: Narr.
4. (2006). *Bolshoy frazeologicheskij slovar russkogo yazyka. Znachenije. Upotrebleniye. Kulturologicheskij kommentariy/Pod red. V. N. teliya.* (p.784). Moscow: ACT-Press kniga.
5. (1971). „*Deutsch-russisches Wörterbuch*“. Moskva, Pod red. A.A.Leping, N.P.Straxova.
6. (2002). *Duden Band 11. Redewendungen. Wörterbuch der deutschen Idiomatik. 2., neu bearbeitete und aktualisierte Auflage.* Mannheim.
7. Zokirov, M. T. (2021). About the interrelationships of linguistics and psychology. *ISJ Theoretical & Applied Science*, 04 (96), 422-425.
8. Zokirov, M.T., & Zokirova, S.M. (n.d.). On Researching Phonetic Level of The Languages. *GIS Business*, 15 (6), 148-154.
9. Zokirov, M. T. (2021). Mastery of using taboos and euphemisms by Abdullah Qadiri. *ISJ Theoretical & Applied Science*, 05 (97), 112-115.
10. Zokirov, M.T. (n.d.). *Lingvistik interferensiya va unung o'zbek-tojik tillari kontaktika aloqasi.* FarDU. ILMIY XABARLAR, 88-92.
11. Zokirov, M., & Isomiddinov, F. (2020). *About the holes of language language dictionary.* Konferensii.