

Expression of the Lexeme “Hand” in Phraseological Units With Several Somatic Components

*Kurbonova Marguba*¹

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.

Keywords: 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'lni 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'lni 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

¹ Independent Researcher, Andijan State Institute of Foreign Languages
Andijan, Uzbekistan, kmarguba2020@gmail.com



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 be 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'ltiq (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.

Qo'lli-oyoqli [3,404]- ayn.qo'lli-oyoqli. This phrase is made from the combination of the lexemes of **qo'l** and **oyoq**. The two component somatic phraseological unit semantically means “agile”. –*Keksalar tili bilan aytganda, Qizlarxon qo'lli-oyoqli qiz bo'lib, uy ishini ham, o'qishni ham baravar uddalaydi.* I.Rahim, *Zangori kema kapitani.* The structural view is **qo'l(noun)+oyoq(noun)**.

Let's comment on the phrase “*qo'lma-qo'l*” [3,404], which is one of the mostly used somatic phraseological units in the Uzbek language, it expresses the semantic meaning of from someone's hand to another's hand. –*Yuzlab kishilar ko'lma-qo'l chelak uzatib, maydon o'rtasidagi hovuzdan olingan suv bilan kitob xonasiga tushgan o'tni o'chirishga urinar edilar.* M.Osim, *Ajdodlarimiz qissasi.* Its structure - **Qo'l** (noun) + **qo'l** (noun), which is repetition.

Let's focus our attention to the somatic phrase **Qo'l-oyoq** [3,406] –Qo'l-oyog'im butun. The connotative meaning in **Qo'l** (noun) + **oyoq** (noun) is hand, someone, who always helps. –*Semiz odam mo'ysafidning gapini ma'qulladi .-Zarari tegsa, bir burda non bilan yarim kosa oshga tegadi. Bunday bolalar bir xonodonga qo'l-oyoq.* P.Tursin, *O'qituvchi.*

The phrase **Qo'l-oyoqli**[3,353] means someone, who performs any work or thing fast and rapidly; skillful, **oyoq-qo'li chaqqon**; –*Mana, men ham qo'l-oyoqli kelinimdan ajrab o'tiribmanku. Ajalga davo yo'q, bonu.* B.Rahmonov, *Yurak sirlari.* Its structure is **Qo'l** (noun) + **oyoq** (noun)

Let's analyze another two component somatic phraseological unit formed by combining the lexeme of “qo'l” and the lexeme of “oyoq”: its connotative view is **qo'l-oyog'ini**[3] *bog'lamoq* or **oyoq qo'lini bog'lamoq** [3,353] whose denotative meaning is to force someone or disable someone, and it is a two component somatic phraseological unit. It has the structure of **Qo'l(noun)+oyoq(noun)**, which, we can witness, semantically is in the same line with the English somatic phraseological unit **hand and foot**. As a proof of our opinion we would like to give some examples for two component somatic phraseological unit with **qo'l-oyoq/hand and foot**: –*Agar qo'l-oyog'imni bog'lab berishganda ham, baribir to'yni a'zaga aylantiraman.* S.Zunnunova, *Ko'k chiroqlar.* –*Nasibani oyoq-qo'lini bog'lagani Huzurjonovga siz arqon eshib berdingiz!* A.Qahhor, *Asarlar.*

The connotative meaning of the somatic phraseological unit is **qo'lu-oyog'i bog'liq**, whose denotative meaning is **forced, involuntary, obedient, prisoner, captive**. An example for a somatic phraseological unit with combination of the lexeme of **qo'l** and the lexeme of **oyoq**. For example, – *Tokaylar biz yuramiz qo'li-oyog'i bog'liq.* This phraseological unit structurally and semantically corresponds to the two component somatic phraseological unit in English **bind (tie) smb. hand and foot**.



Let's give some examples for the next two component somatic phraseological unit: its connotative meaning is **qo'lqanot** [3,407], formed with the combination of the lexeme **qo'l** and the lexeme **qanot**, whose **denotation** is inalienable, imprescriptible, inseparable. It has the structure of **Qo'l** (noun)+**qanot**(noun). **Qo'l** (noun)+**qanot** (noun);

Now let's give some examples for proverbs containing the component **qo'l** in Uzbek: *–Ikki qo'l qilgan ishni, bir qo'l qilolmas*. As the example shows that the lexeme of **qo'l** is repeated making it a two component somatic phraseological unit. The structure of the unit is **Qo'l**(noun)+ **qo'l**(noun) and the analogical meaning of the proverb is that one hand can't do what two hands do, because it is really difficult or impossible to do something with one hand what is usually done with two hands.

In the course of our research, we witnessed that the lexeme of "qo'l/hand" is used more often with the numeral than with other parts of speech.

For example, the denotative meaning of the two component somatic phraseological unit, whose connotative meaning is **besh qo'lday**[3], is to know something thoroughly, in details, comprehensively, clearly. We witnessed it has some other forms too. For example, the phrases **besh barmoqday** and **besh panjaday**. However, **besh qo'lday** is more widely used in speech than those ones. We would like to give the following sentence as proof of our opinion. *–Robotlarning qanday qoyilmaqom ishlar qilayotganini, oyga necha marta sun'iy yo'ldosh uchirilganini besh qo'lday bilaman* (A.Ko'chimov, Qayta tug'ilgan bola). *–Kinoning ipidan ignasigacha besh qo'lday bilgan odam qanday qilib bu gapni aytgan, hayronsan kishi* (H.Do'stmuhammad. Kino orzular ekrani)[3, 214].

Let's turn to a two component phraseological unit expressed with numeral: we can review the phraseological **besh qo'lini og'ziga tiqmoq** formed with connotative way [3,38] and the phraseological unit **ikki qo'lini og'ziga tiqmoq**, which similar meaning. The somatic phraseological unit is formed by using the lexeme of "qo'l" and the lexeme of "og'iz" and has the structural form of **qo'l**(noun) + **og'iz**(noun).

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 quyonni 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'litiqqa 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'litiq**, and its structural view is **qo'l**(noun)+ **qo'litiq**(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 clasped 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 use of the two component somatic phraseological unit containing the lexeme of hand given in the English-Russian Phraseological Dictionary by A. Kunin: **Bind (tie) smb. hand and foot**[2] is given in denotative meaning [bind smb. hand and foot] John XI, 44] It's structural view is **hand**(noun)+**foot**(noun).

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)



The Russian translation of the above text given in the English-Russian Phraseological Dictionary by A. Kunin is as follows: *Нельзя было воздать полной мерой белому преступнику, не нанеся оскорбления престижу белых и не посягнув на их привилегированное положение. Поэтому судьи были связаны по рукам и ногам. Преуспевали лишь наиболее бессердечные из них те, которые приговаривали негров к сорока годов, пожизненному заключению или к смерти [2].* In the text given in Russian, the phrase **связаны по рукам и ногам** is used both in English and in Uzbek, and we consider it to be an isomorphism of the languages.

Now let's face to our next example: *—After all one is **tyed hand and foot** with miserly regulations[2].* (I.Lindsay, 'A local Habitation', ch.I) In the given examples, we can see a sentence using the lexeme of hand and the lexeme of foot. We can see that the sentence is given in the form of a simple extended sentence, and the two component somatic phraseological unit is given in the structure of the form hand(noun) + foot(noun). Below is the alternative of the analyzed sentence in Russian, the sentence is presented as follows: *Ведь надо же признать, что мы **связаны по рукам и ногам** тысячами всяких норм и инструкций.* We can see that the lexeme of *рука* is mixed with the lexeme of *нога* in the translation of the text presented in Russian. It is interesting to note that such a two component somatic phraseological unit exists in the Uzbek language as well, and we can show the phrase *oyoq qo'li bilan bog'langan*. We can see structurally and semantically isomorphic aspects of these three languages, especially English, Russian, and Uzbek.

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 give examples of English idioms: **hand in hand** is an idiom that is used to say that two people or things are very closely connected or related. The idiom typically means two or more people holding each other's hands while walking or being physically close to each other. It can also be used metaphorically to describe close cooperation or collaboration between two or more entities. The lexeme of **hand** is given by repeating twice. It has the structural view **Hand(noun)+ hand(noun)** and is in the same line with the Uzbek somatic phraseological unit **qo'lma-qo'l**. It can be seen that the phrase given in English is similar in structure and semantics to the Uzbek language.

Let's cite the words given in Merriam-Webster's Learner's Dictionary for another **hand in hand** phrase:



- In a film, the images and sounds go *hand in hand*.
- The chef works *hand in hand* with a nutritionist [2].

Now let's pay attention to another two component somatic phraseological unit in which the lexeme of **hand** is involved: *–Lay one's hand on (upon) one's heart*[11]-*клясться положить руку на сердце, qo'lni ko'ksiga qo'yib qasam ichmoq*; It has the structural view **hand**(noun)+ **heart**(noun), which is a somatic phraseological unit involving the lexeme of hand and the lexeme of **heart**.

As an example we can give the following sentence: *–I can lay me hand upon my heart, at the end of my career, and declare there is not one-no, nor yet life itself-which is worth acquiring or preserving at the straightest cost of dignity* [11].(R.L. Stevenson, 'The master of Ballantrae', ch.III)

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**.

Let's pay attention to the Russian proverb translated into English: *–The Tsar has three hands but only one ear*[9]: the proverb consists of two somatic components noun+noun, and is considered a simple extended sentence, and translated as *shohning uch qo'li boru, lekin qulogi birta*.

Let's consider the use of phraseological units with two somatic components in Iranian proverbs given in English: *–A gentle hand may lead even an elephant by a single hair*. The proverb suggests that patience, gentleness, and skill can achieve even the most difficult tasks. It implies that with the right approach, even the most stubborn or challenging situation can be handled successfully. (Word for word translation: *Yumshoq qo'l hatto filni ham birta tuk bilan yetaklay oladi*.) As for its structural view, it has the structure **hand**(noun)+ **hair**(noun), and it is semantically similar to our Uzbek proverb *–Yahshi gap bilan ilon inidan chiqar*, but structurally different.

Let's pay attention to an English proverb: *–Brothers and sisters are as close as hands and feet*, word for word translation of which is *aka-singillar huddi qo'l oyoqdek yaqin*, and structural view is **hands** (noun, plural)+ **feet** (noun, plural). We can see that they are given in a similar way and it can be used as an equivalent for the Uzbek proverb *Besh barmoqning birini tishlasang, bari og'rir*. Although the given proverbs are semantically similar, we can see that they are structurally dissimilar.

Let's pay attention to the quotes of the French writer Honore De Balzac: *–If we could but paint with the hand what we see with the eye*. The quote consists of two component somatic phraseologic unit involving the structure of **hand** (noun)+ **eye** (noun), which is used in a complex sentence with adverbial clause of condition and the translation is *Ko'z bilan ko'rgan narsamizni qo'l bilan bo'yashimiz mumkin bo'ladi*. It is amazing that it corresponds to our Uzbek saying *Ko'z ko'rganni qo'l qilar*.

Let's pay attention to the quotes of the American writer Robert Green Ingersoll: *–The hands that help are holier than the lips that pray*. The quote consists of two component somatic phraseological unit



involving the lexeme of **hand** and the lexeme of **lip**. It is translated as follows: *Yordam beradigan qo'llar ibodat qiluvchi lablardan muqaddasroqdir*. In fact, we think that the saying given by someone has educational and spiritual value and corresponds to the saying left by our ancestors in Uzbek language, that is, *Ishni og'izdamas, amalda qilish kerak*.

We found it permissible to quote one of the quotes of another American writer, Denis Waitley: – *Success in life comes not from holding a good **hand**, but in playing a poor **hand** well*[8]. Let's try to translate the meaning of the quote quoted by the writer in Uzbek language: *hayotdagi muvaffaqiyat yaxshi qo'lni ushlab turishda emas, balki kuchsiz qo'lni yaxshi o'ynashdadir*. The quote has the structural view **hand** (noun)+ **hand**(noun) and is given in repetition style. Its denotative meaning is *chidamli inson bo'lish*.

Let's pay attention to the quotes of another American writer, Samuel Levenson: –*If you ever need a helping **hand**, you'll find one at the end of your **arm***[8]. In the quotes of the American writer, we can see a two component somatic phraseological unit, that is, we can see the use of the lexeme of **hand** and the lexeme of **arm**. It has the structural view **hand** (noun)+ **arm**(noun) and translated as follows: *Agar sizga yordam qo'li kerak bo'lsa, uni bilagingizdan topasiz*. We observed that the Uzbek proverb *Yovni kuchli dema, G'ayrat qilsang, yiqasan* corresponds to this quote.

The famous Italian patriot Giuseppe Garibaldi also left his quotes with the participation of the lexeme of **hand** and the lexeme of **tongue**: Give me the ready **hand** rather than the ready **tongue**[9]. Translation: *menga tayor tildan ko'ra tayor qo'l bering*. We think that it corresponds to the Uzbek saying *nasiyadan ko'ra naqdi yahshiroq* or *tilda emas amalda ko'rsat*.

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