



THE SOCIO-CULTURAL CONTEXT OF THE LEXEME “HAND” IN GERMAN AND UZBEK PHRASEOLOGY

Shavkatova Sitora Umidovna

Faculty of Romance and Germanic Languages

3rd-year student of the German Language Department, SamSIFL

Abstract: This article analyzes the socio-cultural context of the lexeme “hand” in German and Uzbek phraseologies, focusing on its semantics, pragmatics, and cultural connotations. The study provides a comparative analysis of the role and function of the lexeme “hand” within phraseological units in both German and Uzbek languages.

Keywords: hand, phraseology, socio-cultural context, semantics, pragmatics, linguistic and cultural features, German language, Uzbek language.

INTRODUCTION

Analyzing the role and function of body part names in phraseological units in German and Uzbek is important for understanding their linguistic and cultural characteristics.

This article provides a comparative analysis of the socio-cultural context of the lexeme “hand” in German and Uzbek phraseologies. The main goal is to identify the semantics, pragmatics, and cultural connotations of the lexeme “hand” in these idiomatic expressions.

DISCUSSION AND RESULTS

1. Linguo-cultural Importance of Proverbs

Proverbs reflect the condensed life experience of a nation and serve as expressions of language in its cultural context.

In both German and Uzbek proverbs, the word “hand” functions as a medium to express various meanings and ideas. Through this lexeme, concepts such as social relations, mutual assistance, labor, and human activity are conveyed.

In German phraseology, the lexeme “hand” is often used to express abstract meanings. For instance, in the proverb “Eine Hand wäscht die andere” (“One hand washes the other”), the word “hand” symbolizes mutual help and social cooperation.

Similarly, in Uzbek, the proverb “Qo‘lni qo‘lga bersa” (literally “If one hand is given to another”) also emphasizes mutual assistance and human connection.

2. Semantics and Pragmatics of the Lexeme “Hand”

In phraseologies, the word “hand” serves as a medium for expressing various meanings and functions. Its semantic and pragmatic value reveals how language reflects cultural context.

In German, “Eine Hand wäscht die andere” illustrates how “hand” represents collaboration and

reciprocity among people.

In Uzbek, the proverb “Qo‘lni qo‘lga bersa” conveys a similar idea of mutual support and cooperation.

In both cases, the lexeme “hand” is pragmatically used to underline the importance of unity and help in society.

3. Cultural Connotations of the Lexeme “Hand”

The word “hand” in proverbs is also used to express various cultural connotations. These connotations reflect a nation’s life experience, worldview, traditions, and values.

In German, the proverb “Arbeit adelt die Hand” (“Labor ennobles the hand”) highlights the importance of hard work and activity. Here, the word “hand” is associated with the dignity and value of labor. In Uzbek, the proverb “Qo‘li bo‘lmaganning ovozi bo‘lmas” (“One without a hand has no voice”) conveys the idea that only active and capable people are respected and heard in society.

Thus, in both languages, “hand” is linked to activity, contribution, and societal recognition.

4. Comparative Analysis of the Lexeme “Hand” in German and Uzbek Proverbs

A comparative analysis of the lexeme “hand” in German and Uzbek proverbs reveals both similarities and differences in its semantic, pragmatic, and cultural usage.

In German, “hand” is often used to convey abstract meanings, especially related to cooperation and social dynamics. For example, in “Eine Hand wäscht die andere”, it indicates mutual aid.

In Uzbek, the lexeme “qo‘l” mainly represents social relationships and mutual assistance. The Uzbek use emphasizes practicality and social integration through the metaphor of the hand.

While both languages use the lexeme similarly, the nuance and cultural implications may vary depending on the values and traditions of the speech community.

CONCLUSION

The analysis of the lexeme “hand” in German and Uzbek phraseologies shows that it serves as a tool for expressing a variety of meanings and ideas.

Through this lexeme, one can observe the life experiences, worldviews, traditions, and values of each nation.

The semantics, pragmatics, and cultural connotations of the word “hand” in proverbs reflect deep-rooted societal concepts in both cultures.

REFERENCES

1. V. N. Teliya. *Linguoculturology: Language and Culture*. – Moscow: Nauka, 1996.
2. A. V. Kungurov. *Paremiology: Theory and Practice*. – Tashkent: O‘qituvchi, 2005.
3. G. L. Permyakov. *Linguistic Analysis of Proverbs*. – Moscow: Nauka, 1988.
4. X. Hasanov. *Linguo-cultural Features of Uzbek Proverbs*. – Tashkent: Fan, 2010.
5. J. Mieder. *German Proverbs and Idiomatic Expressions*. – Wiesbaden: Reclam, 2003.