

Khasan Tukhtaevich Nurullaev, Mokhigul Normurodovna Abdirakhimova, Olima Akhatovna Khalilova. (2021). Comparative Analysis of Equivalence of Somatic Phraseological Units in German and Uzbek Languages. *International Journal of Early Childhood Special Education (INT-JECSE)*, 13(2): 1036-1042. DOI: 10.9756/INT-JECSE/V13I2.211147

Received: 12.06.2021 Accepted: 17.09.2021

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## Comparative Analysis of Equivalence of Somatic Phraseological Units in German and Uzbek Languages

### Abstract

*This article is devoted to a comparative analysis of somatic phraseological units in German and Uzbek. Somatic phraseological units are part of a common group of phrases in German and Uzbek. Many languages have equivalents of somatic phraseological units, however, each part of the body is associated with certain characteristics: head with mind, heart with feelings, mouth and tongue with speech, hands with practical activity. The work contains about 1500 somatic phrases based on explanatory phraseological dictionaries and multilingual phraseographic sources of German and Uzbek languages, which are studied in terms of lexic, syntax and semantics. The work explores somatic expressions in both languages from a lexical, syntactic and semantic point of view. In the somatic phraseological units, the human body participates as a nuclear word, and they have cultural signs of a certain mentality. From the point of view of structural-semantic and structural-syntactic interactions, somatisms in German and Uzbek were studied in such categories as absolute equivalence, partial equivalence, zero equivalence. In this work, phraseological units corresponding to all lexical, morphological and syntactic criteria of equivalence are interpreted as absolute, having almost the same meaning in both languages, as well as small morphological-syntactic and lexical-semantic differences - as partially equivalent, without alternative equivalents or lexical options in comparable languages according to internal and external linguistic factors, as zero equivalents. The results of the study are presented in tables as statistical data.*

**Keywords:** Somatism, Phraseology, Alternative, Semantic, Syntactic, Lexical, Comparative, Interlingual, Linguistic, Body Parts.

### Introduction

Somatic phraseological units usually serve to express emotional and national identities, as well as various human actions, and embody the traditional symbolism of body language as well as local, widespread customs and rituals. Phraseologisms appear as a means of promoting cultural-historical connections. They reflect the specific cultural developments, historical changes, folklore, and give the language the power of expression, imagery, vitality, and thus create the specific features of the language.

Names of single body parts show a high level of expression efficiency, there are alternative options in many languages, moreover, they are associated with certain features: with the head mind, with heart feelings, with mouth and tongue speech, with hand practical activities.

Somatic phraseology plays an important role in both languages. They belong to a comprehensive group in both languages. There are really a lot of them. Somatisms are highly effective in German and Uzbek. About 1,500 somatisms have been collected from phraseological dictionaries of both languages,

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and they are comparatively studied in my work in terms of their alternatives.

## Materials and Methods

The first Russian scholars worked on the comparative study of the field of phraseology. L.I. Royzenzon and Yu. Yu. Avaliani laid the foundation stone for the development of comparative phraseology through their co-authored work, *Modern Aspects of the Study of Phraseology*. In these works, the authors have highlighted key aspects of comparative phraseological analysis. These are: 1) The historical-comparative aspect of sister languages; 2) Synchronous-comparative aspect of sibling and non-sibling languages; 3) Structural comparative analysis of the formation of phrases within sister and non-sister languages, as well as similarities and differences between phraseological images; 4) Areal aspects resulting from the thick historical, cultural and linguistic ties of neighboring peoples.

If languages are compared, the goals in the researcher may be different. Domashnev distinguishes the following six main criteria for the comparative study of languages: 1) Comparison to prove the genetic kinship of languages; 2) Comparison to reflect language constructions; 3) Comparison to determine the types of languages; 4) Comparison to develop a particular linguistic theory; 5) Comparison to determine universals; 6) Comparison for the purpose of creating educational materials; The created educational materials are compared with the peculiarities of the native language and serve for easy and effective organization of language lessons.

The interlinguistic study of phraseology is a young research area from a scientific historical point of view. The pace of its development is reflected in the large number of studies, articles, dissertations, research projects and scientific journals. In recent years, extensive work has been done for the interlingual comparative study of phraseology.

When we compare phraseologies between languages, the concept of alternative is important. This term appears as one of the important criteria in the comparative relationship between two or more languages. In general, an alternative is two forms or two chains belonging to two different languages, the presence of similar expressions in their contrasting language system.

Phraseologisms can have a form or meaning at a starting point. In our research in this area, the directions of comparison are selected on the basis of the morphological-syntactic and lexical structure of phraseologies and the essence of semantic similarity in the context of denotative content. Phraseological units can be compared to each other as a set of explicit reality or abstract structures. In this case, the first process concerns the levels of speech and is important for translation studies.

## Results

Based on recent research in comparative phraseography, we can classify the lexical, structural-semantic, and structural-syntactic compatibility of phraseologies in German and Uzbek into the following levels of alternative.

- 1) Absolute alternativeness.
- 2) Partial alternativeness.
- 3) Zero alternativeness.

We can describe it as an absolute alternative to the fact that the phraseological units in the two languages being compared are both structurally and semantically compatible, as well as having the same denotative and connotative meaning. When it comes to the absolute equivalence of phraseologies, it is assumed that they correspond in all criteria of alternativeness and are lexically, morpho-syntactically the same. For example: "to confuse, to confuse, to seduce, to seduce" means *jmdm* in German. *den Kopf verdrehen* is expressed by a somatic phraseological unit and is an absolute alternative to the somatism of turning the head of a person in Uzbek (in German: *adjective + verb + verb*; in Uzbek: *adjective + verb; + verb*). Since German and Uzbek belong to non-relative language systems, we can also interpret somatic phraseological units with small lexical and grammatical differences as absolute alternatives. It has been observed that such small differences may in most cases be present in the word order, in the category of numbers, in the use of suffixes which serve as conjunctions and in the interconnection of words. German *Hand die gegen jmdn*. The filler, expressed by the auxiliary means in the phrase *erheben*, is expressed by the filler in the direction of raising one's hand to someone in the Uzbek language. Despite this small difference, we can emphasize these phrases as an absolute alternative.

The content of the partially alternative phraseological units compared in both languages is almost the same. In such phraseologies there are small differences in morphological-syntactic and lexical-semantic. The following "диққат қилмаслик оқибатида бир лаҳзада унутмоқ" is the meaning of the German phrase *zum einen Ohr hinein-zum anderen wieder hinausgehen*. The Uzbek phrase "ўна қулоғидан кириб, чап қулоғидан чиқиб кетмоқ" is a partial alternative to this phraseological unit. There are differences in the interpretation of phrases in both languages (in German: *noun + preposition + pronoun + diamond + verb*, in Uzbek: *adjective + verb + verb + adjective + verb + verb*). The phrases in German *die Hand nicht vor den Augen sehen können* and phrase in Uzbek "кўз ўнгини кўра олмаслик" have the same meaning. The difference in these phraseologies is that instead of the German word *die Hand*, the word "ўна" (right) is used in Uzbek.

If, due to internal and external linguistic factors, there are no alternative phraseological or lexical variants of phraseological units in one language or the structure of expressions is completely different from another language and the resulting phraseological content is combined in other words, we call it zero equivalence. In German, the meaning of "exact retaliation for harm or injustice, revenge" is expressed by the phrase *Auge um Auge (Zahn um Zahn)*, and in Uzbek by the phraseology of blood to blood.

Phraseological units of this type can be exemplified, in particular, by expressions of national specificity and culture that do not have an alternative in the language being compared. The specific linguistic differences of phraseologies are based on cultural differences arising from different world conditions: social events, historical realities, common way of life, geographical location, climate, flora and

fauna, religious traditions, customs and mentality, folk traditions and wisdom, folk beliefs. National and culturally specific phraseological units can exist only within one language and one culture. Many phraseologies in both languages are rooted in the ancient customs and religious beliefs of the people.

The phrase *Stein und Bein schwören*, made up of a pair of words, can be understood in such a way that the person who swears holds the foot of his ancestor as well as the stone of the oath. When the women swore, they placed their hands on the heart, and as a result the phrase *Hand aufs Herz* was formed. It means "speaking the truth, listening to one's conscience."

The next *Hals und Beinbruch* phraseological unit means not wishing bad things to good people. This phrase is based on the religious views typical of the ancient German mentality: In order to achieve something positive, one must give up negative things and as a result the evil forces and spirits are paralyzed because they are weakened by goodness, happiness and blessings.

There is no German alternative to the Uzbek phrase "кўз тегди", as this phraseology has cultural features inherent in the Uzbek mentality. The phrase hints that someone's point of view can be harmful. In many places, this view still exists and is interpreted as

meaning that someone can be harmed and become ill as a result of being looked down upon and jealous. Based on this, there is a view that young children, pregnant women and brides are more susceptible. To protect themselves from this, amulets are worn, which are believed to keep them from looking bad.

## Discussion

Through the somatic expressions summarized in the study, we try to determine the scale of absolute, partial, and zero alternatives. We rely on explanatory phraseological dictionaries in German and Uzbek, as well as bilingual phraseographic sources. As a result of the analysis of lexicographic materials *Ader, Arm, Auge, Backe, Bart, Bauch, Bein, Blut, Brust, Busen, Ellbogen, Faust, Finger, Fuß, Gaumen, Gehirn, Geist, Genick, Gesicht, Haar, Hals, Hand, Handgelenk, Haut, Herz, Hintern, Hüfte, Kehle, Knie, Knochen, Kopf, Leber, Lippe, Lunge, Magen, Mund, Muskel, Nabel, Nacken, Nagel, Nase, Niere, Ohr, Rippe, Rücken, Schädel, Schoß, Schulter, Seele, Stirn, Vernunft, Wange, Wimper, Zahn, Zeh (e), Zunge*, 1480 somatic phraseological units involving human body parts were collected and divided into 3 levels of equivalence according to their lexical and semantic differences.

**Table 1.**

*Somatic Phraseological Units (SPU) with Absolute Alternative*

The name of a body part involved in a SPU	Number of SPUs (total)	The number of SPU s that are a complete alternative	%
Ader	2	0	0
Arm	17	4	23,5
Auge	115	17	14,7
Backe	8	0	0
Bart	15	1	6,6
Bauch	14	0	0
Bein	63	8	13,1
Blut	46	9	19,5
Brust	19	2	11
Busen	2	2	100
Ellbogen	3	1	33,3
Faust	9	1	11
Finger	54	7	12,9
Fuß	66	5	7,57
Gaumen	6	3	50
Gehirn	3	0	0
Geist	14	1	7,14
Genick	3	0	0
Gesicht	33	6	18,18
Haar	35	2	5,71
Hals	63	3	4,76
Hand	180	26	14,44
Handgelenk	2	0	0

Haut	22	1	4,54
Herz	116	8	6,89
Hintern	10	0	0
Hüfte	3	0	0
Kehle	18	1	5,55
Knie	16	3	18,75
Knochen	21	0	0
Kopf	138	11	7,97
Leber	5	0	0
Lippe	6	0	0
Lunge	4	0	0
Magen	15	0	0
Mund	55	12	21,81
Muskel	1	0	0
Nabel	3	1	33,33
Nacken	11	0	0
Nagel	7	0	0
Nase	49	2	4,08
Niere	2	0	0
Ohr	75	4	5,33
Rippe	4	0	0
Rücken	14	1	7,14
Schädel	5	0	0
Schoß	5	1	20
Schulter	6	1	16,66
Seele	25	1	4
Stirn	8	2	25
Vernunft	3	0	0
Wange	1	0	0
Wimper	4	2	50
Zahn	24	2	8,33
Zeh(e)	3	0	0
Zunge	29	4	13,79
<b>Overall:</b>	<b>1480</b>	<b>156</b>	<b>10,54</b>

The absolute alternative efficiency of somatic phraseological units in German was 10.54%. 156 somatic expressions with the same or minor differences in lexical, structural-semantic, and

structural-syntactic aspects were interpreted as absolute alternatives. Here are some examples.

**Table 2.**

*German and Uzbek interpretations of the phrases*

Meaning	German interpretation of the phrase	Interpretation of the phrase in Uzbek
very strong fear	jmdm. bleibt das Herz stehen	юраги тўхтаб қолмоқ
to go in one direction quickly, to go immediately	die Beine in die Hand nehmen	оёғини қўлига олмоқ
to take away consciousness, to charm; to stumble, to stumble	jmdm. den Kopf verdrehen	бошини айлантирмоқ
not to lose courage	den Kopf oben behalten	бошини тик тутмоқ
to express a sign of denial and wonder	die Schulter zucken	елкасини қисмоқ

**Table 3.***Somatic phraseological units with partial alternativeness*

The name of a body part involved in a SPU	Number of SPUs (total)	The number of SPU s that are a complete alternative	%
Ader	2	0	0
Arm	17	9	52,94
Auge	115	39	33,91
Backe	8	1	12,5
Bart	15	3	20
Bauch	14	3	21,42
Bein	63	20	31,74
Blut	46	14	30,43
Brust	19	8	42,10
Busen	2	0	0
Ellbogen	3	0	0
Faust	9	0	0
Finger	54	23	42,59
Fuß	66	15	22,72
Gaumen	6	1	16,66
Gehirn	3	0	0
Geist	14	3	21,42
Genick	3	1	33,33
Gesicht	33	13	39,39
Haar	35	8	22,85
Hals	63	22	34,92
Hand	180	56	31,11
Handgelenk	2	0	0
Haut	22	4	18,18
Herz	116	58	50
Hintern	10	0	0
Hüfte	3	0	0
Kehle	18	4	22,22
Knie	16	5	31,25
Knochen	21	9	42,85
Kopf	138	47	34,05
Leber	5	2	40
Lippe	6	1	16,66
Lunge	4	2	50
Magen	15	5	33,33
Mund	55	19	34,54
Muskel	1	0	0
Nabel	3	0	0
Nacken	11	3	27,27
Nagel	7	0	0
Nase	49	16	32,65
Niere	2	0	0
Ohr	75	30	40
Rippe	4	1	25
Rücken	14	6	42,85
Schädel	5	1	20
Schoß	5	0	0
Schulter	6	2	33,33
Seele	25	11	44
Stirn	8	2	25
Vernunft	3	2	33,33
Wange	1	0	0
Wimper	4	1	25
Zahn	24	6	25
Zeh(e)	3	1	33,33
Zunge	29	13	44,82
<b>Overall:</b>	<b>1480</b>	<b>490</b>	<b>33,10</b>

As a result of our analysis of the partial alternative of somatic phraseological units collected in the study, the partial alternative efficiency of somatic phraseological units was 33.10%. According to

internal and external linguistic factors, 490 somatic phraseologies were partially interpreted as alternatives. Here are some examples.

**Table 4.***German and Uzbek interpretations of the phrases*

Meaning	German interpretation of the phrase	Interpretation of the phrase in Uzbek
to welcome someone with open arms, to welcome them with an open face	jmdn. mit offenen Armen aufnehmen	бирор кишини кучоқ очиб қарши олмақ
to be someone's closest, best friend to be felt, to be seen	jmds. Herzen nahe stehen jmdm. zu Gesicht kommen	кимнингдир юрагига яқин бўлмақ бирор кишининг кўзига чалинмақ
inability to stand, walk more than weakness and fatigue	sich nicht [mehr] kaum [noch] auf den Beinen halten können	оёқдан қолмақ
barely able to stand	auf schwachen Beinen stehen	оёғида аранг турмақ

**Table 5.***Somatic phraseological units with zero alternativeness*

The name of a body part involved in a SPU	Number of SPUs (total)	The number of SPUs that are a complete alternative	%
Ader	2	2	100
Arm	17	4	23,52
Auge	115	59	51,3
Backe	8	7	87,5
Bart	15	11	73,33
Bauch	14	11	78,57
Bein	63	34	53,96
Blut	46	23	50
Brust	19	9	47,36
Busen	2	0	0
Ellbogen	3	2	66,66
Faust	9	4	44,44
Finger	54	24	44,44
Fuß	66	46	69,69
Gaumen	6	2	33,33
Gehirn	3	3	100
Geist	14	10	71,42
Genick	3	2	66,66
Gesicht	33	14	42,42
Haar	35	25	71,42
Hals	63	38	60,31
Hand	180	98	54,44
Handgelenk	2	2	100
Haut	22	17	77,27
Herz	116	50	43,10
Hintern	10	10	100
Hüfte	3	3	100
Kehle	18	13	72,22
Knie	16	8	50
Knochen	21	12	57,14
Kopf	138	80	57,97
Leber	5	3	60
Lippe	6	5	83,33
Lunge	4	2	50
Magen	15	10	66,66
Mund	55	28	50,90
Muskel	1	1	100
Nabel	3	2	66,66
Nacken	11	8	72,72
Nagel	7	7	100
Nase	49	31	63,26
Niere	2	2	100
Ohr	75	41	54,66
Rippe	4	3	75
Rücken	14	7	50
Schädel	5	4	80
Schoß	5	4	80
Schulter	6	3	50
Seele	25	16	64
Stirn	8	4	50
Vernunft	3	1	66,66
Wange	1	1	100
Wimper	4	1	25
Zahn	24	16	66,66
Zeh(e)	3	2	66,66
Zunge	29	12	41,37
<b>Overall:</b>	<b>1480</b>	<b>834</b>	<b>56,36</b>

It was found that the somatic phraseological units belonging to this classification in the two languages being compared differed in all respects,

including lexical, structural, and linguistic descriptive expression. As a result of the analysis, it became clear that many phraseological units in the German

language do not have alternatives in the comparable Uzbek language. In this case, successful translation of them can take place in paraphrases or semantic shifts. The results of the study showed that the range of phrases belonging to this classification is very wide. More than half (56.36%) of the total 1480 somatic expressions collected in the study were interpreted as zero alternatives.

**Table 6.**

*German and Uzbek interpretations of the phrases*

Meaning	German interpretation of the phrase	Interpretation of the phrase in Uzbek
to do nothing, to be lazy	sich auf die faule Haut legen	ёнбошлаб ётмоқ
to reveal one's life, one's existence	Kopf und Kragen riskieren	бошини тикмоқ
financially limited	schwach auf der Brust sein	қўли калта
to use what he earns for a quick household	von der Hand in den Mund leben	топгани томоғидан ортмайди

## Conclusion

In this study, somatic phraseological units, which are an interesting component of phraseology, were analyzed according to the degree of alternative in the comparative study of German and Uzbek languages.

The study found that 10.54% of somatic expressions in German and Uzbek were absolute alternatives, 33.10% of expressions were partially alternative, and 56.36% of phraseological units with significant differences in internal and external linguistic factors were zero alternatives. It is not surprising that the alternative effectiveness of somatic expressions in sister languages is higher than in non-sister languages. Therefore, we cannot underestimate the syntactic and semantic similarity of somatic expressions in German and Uzbek.

Although the phraseological systems of the German and Uzbek languages differ linguistically and historically, the existence of absolutely and partially alternative expressions that are lexically, semantically, and syntactically similar was noted during the study. The results of a comparative study of the phraseological systems of the two languages contribute to the creation of multilingual phraseological dictionaries, which allow for accurate translation of phrases in the textbooks or in the field of translation studies, understanding of linguistic and cultural features. From this point of view, we can say that the results of this study are relevant, because although there are works on the comparative analysis of German and Uzbek phraseography, their scope is not wide.

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