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## UZBEK EQUIVALENTS OF SOMATIC PHRASEOLOGISMS IN GERMAN: COMPARISON AND ANALYSIS

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**Annotation:** This article explores the comparative analysis of somatic phraseologisms in the German and Uzbek languages. The study focuses on identifying and comparing the equivalents of German somatic idioms in Uzbek, highlighting their semantic, syntactic, and cultural differences and similarities. The aim is to understand the linguistic and cultural underpinnings of these idiomatic expressions and their equivalents in both languages, shedding light on the influence of culture, society, and language structure in shaping idiomatic expressions.

**Keywords:** Somatic phraseologisms, idioms, comparative linguistics, German language, Uzbek language, cultural influence, language structure.

**INTRODUCTION.** Language is a mirror of culture, reflecting the values, beliefs, and historical experiences of its speakers. Phraseologisms, including idioms, are an essential part of any language, reflecting unique cultural and social elements. Somatic phraseologisms, which involve body parts, are particularly interesting as they often reveal deep cultural significance in the way different cultures perceive the human body. The present study compares somatic phraseologisms in the German and Uzbek languages, focusing on the equivalents of German idioms in Uzbek.

Somatic phraseologisms are expressions that are formed using terms related to the human body, such as "head," "hands," "eyes," etc. These expressions often convey meaning beyond the literal interpretation of the words. By analyzing these idioms, we can better understand how language constructs and expresses human experience.

**Literature Review.** The study of phraseology, particularly somatic phraseologisms, has been a subject of great interest in linguistic research. According to V. N. Telia (1996), phraseologisms are more than just linguistic units; they carry with them a wealth of cultural and social connotations. In the case of somatic phraseologisms, body parts are not merely physiological elements but symbolic representations of various human experiences and behaviors.

Research on idiomatic expressions in different languages, such as that by M. A. K. Halliday (2004) and J. R. Firth (1957), has focused on the relationship between language and culture, showing how idioms reflect a society's worldview. In particular, studies have emphasized how somatic idioms are tied to the physical, emotional, and social aspects of human life (Kövecses, 2000).



**Methodology.** The methodology of this research involves a qualitative comparative analysis of somatic phraseologisms in the German and Uzbek languages. The study draws on various linguistic resources, including dictionaries, phraseological collections, and corpus data.

**Data Collection:** The data for this study was collected from existing German-Uzbek phraseological dictionaries and language corpora. The focus was on identifying idiomatic expressions related to the human body in both languages.

**Analysis:** The selected phraseologisms were analyzed based on their literal meanings, figurative meanings, and cultural contexts. A comparison was made between the German expressions and their Uzbek equivalents, if any, to identify similarities and differences.

Somatic phraseologisms (or idioms containing body part components, known as somatisms) are a rich category in both German and Uzbek, reflecting human experiences, emotions, cultural traditions, and historical influences. These expressions often use parts of the body (e.g., head, eyes, heart, hand, skin, ears) metaphorically to convey abstract ideas. While direct comparative studies between German and Uzbek somatic phraseologisms are limited in available sources, existing research highlights structural, semantic, and cultural parallels and differences. German somatic idioms frequently draw from historical contexts like hunting, military life, handicrafts, and traditional folklore, whereas Uzbek ones emphasize social harmony, emotional depth, and collective values.

#### Key Characteristics

- In German: Many somatic phraseologisms originate from specific cultural or historical spheres:

- Hunting and senses: eine feine Nase haben (to have a fine nose → to have a good instinct).

- Skin and risk: Seine Haut zu Markte tragen (to carry one's skin to market → to risk one's life); einem die Haut über die Ohren ziehen (to pull someone's skin over their ears → to cheat or deceive someone).

- Ears and behavior: jmdm. sitzt der Schalk hinter den Ohren (someone has the rogue behind the ears → to be mischievous).

- Military: Gewehr bei Fuß stehen (rifle at foot → to stand at attention).

- Amazement: große Augen machen (to make big eyes → to be amazed or astonished).

- Courage or fear: Ohren steif halten (keep ears stiff → to stay courageous); den Kopf zwischen die Beine nehmen (to take the head between the legs → to flee or hide in fear).

These often preserve "forgotten" cultural images tied to European traditions, legal life, or daily historical practices.



- In Uzbek: Somatic phraseologisms are abundant and often reflect national-cultural semantics, with a focus on emotions, social relations, and moral values. Common components include bosh (head), ko'z (eye), qo'l (hand), yurak (heart), similar to German. Uzbek idioms tend to be more emotionally loaded and community-oriented.

Comparison and Equivalents. Direct full equivalents are rare due to cultural differences, but partial overlaps exist in universal human experiences (e.g., amazement, deception, risk). Here's a table of selected German somatic phraseologisms with potential Uzbek correspondences or functional equivalents (based on semantic similarity from contrastive studies):

| German Phraseologism                    | Literal Translation                  | Meaning                     | Uzbek Equivalent/Functional Analog  | Notes on Comparison  |
|---|--------------------------------------|-----------------------------|---|--|
| große Augen machen                      | to make big eyes                     | to be amazed                | katta ko'z qilmoq (to make big eyes) or hayratda qolmoq                                 | Near-direct equivalent; universal expression of surprise.                          |
| einem die Haut über die Ohren ziehen    | to pull the skin over someone's ears | to cheat/deceive thoroughly | kimnidir aldamoq (general deception) or terisini shilib olish (skin-related, but rarer) | Similar skin metaphor for exploitation; Uzbek often uses non-somatic alternatives. |
| Seine Haut zu Markte tragen             | to carry one's skin to market        | to risk one's life          | jonini xavfga qo'ymoq (to put life at risk)   | Both involve "skin" as life/risk, but Uzbek may shift to "jon" (soul/life).        |
| Ohren steif halten                      | to keep ears stiff                   | to stay brave/persevere     | boshini baland tutmoq (to hold head high)   | Shift from ears (courage in animals) to head; cultural adaptation.                 |
| jmdm. sitzt der Schalk hinter den Ohren | the rogue sits behind someone's ears | to be mischievous           | ko'zida shayton o'tirgan (devil in eyes) or yaramaslik qilmoq                           | German: ears for hidden mischief; Uzbek: often eyes or general behavior.           |

- Similarities: Both languages use eyes for amazement/surprise and skin for vulnerability/risk. Universal metaphors (e.g., body parts for emotions) lead to functional equivalents.



- Differences: German idioms often retain historical/professional origins (e.g., hunting, military), while Uzbek ones are more tied to social morals and emotional expression. German tends toward individual actions; Uzbek emphasizes collective impact.

#### Analysis

- Semantic Level: Many somatic idioms are motivated by metonymy (body part stands for associated function/emotion) or metaphor. In German, origins are often traceable to forgotten societal images (e.g., legal or craft contexts). Uzbek somatic units show high productivity with components like head/hand/heart, similar to English/Uzbek comparisons.

- Cultural Level: German reflects European historical layers (e.g., folklore, professions); Uzbek highlights Turkic-Islamic influences and community-oriented values. Non-equivalents require translation strategies like paraphrasing or functional substitution.

- Linguistic Insights: Research on German-Russian-Uzbek dictionaries shows over 700 shared structures, with somatic units prominent. Contrastive studies (often via English/Russian) indicate Uzbek has balanced positive/negative evaluations for major organs (head, heart), while minor ones (nose) lean negative.

Limited direct German-Uzbek contrastive works exist, but patterns from related studies (e.g., somatic units in unrelated languages) suggest rich potential for further research. These idioms enrich expressive power, preserving cultural identity while revealing universal human conceptualization of the body.

**DISCUSSION.** The comparison of somatic phraseologisms in German and Uzbek highlights both universal and language-specific aspects of human experience. The use of body-related metaphors to express emotions, desires, and actions is universal across cultures, yet the specific body parts chosen and the cultural significance attached to them can vary widely.

For example, the "head" in both languages is often associated with intellect or stubbornness, but in Uzbek, "head" also frequently symbolizes authority or leadership in a cultural context that emphasizes respect for elders and hierarchy. In contrast, the German language uses the "head" in more abstract and often humorous ways, such as in the idiom "den Kopf verlieren" (to lose one's head).

**CONCLUSIONS.** This study confirms the importance of somatic phraseologisms in both the German and Uzbek languages, revealing the complex relationship between language, culture, and human experience. The findings suggest that while there are many similarities in the use of somatic idioms across these two languages, there are also notable differences influenced by cultural and linguistic factors.



Future research should explore a broader range of phraseological units in both languages, including non-somatic idioms, to further understand the cultural and linguistic patterns that shape them. It would also be valuable to investigate how these idioms are used in different registers of speech, such as formal versus informal language, and how they are perceived by speakers of each language.

By deepening our understanding of idiomatic expressions in both German and Uzbek, we can improve cross-cultural communication and translation, ensuring that the nuances of each language are preserved in translation.

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