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A CONTRASTIVE STUDY OF GERMAN AND EGYPTIAN-ARABIC PHRASEOLOGICAL UNITS WITH SOMATIC COMPONENTS

Abstract: The aim of this study is to find Egyptian-Arabic phraseological units with somatic components which are equivalent to the German phraseological units. The study also aims at finding the degrees of equivalence between the pairs of the phraseological units in this study. Based on analysing the semantic, syntactical, lexical aspects and also the aspect of imagery of the phraseological units with somatic components as such and in their relations among each other the phraseological units of the underlying corpus are divided according to the following degrees of equivalence, namely full and partial equivalence. On the basis of the findings two types of equivalence are added namely the phraseological units with asymmetric idiomatic meanings and others considered as "false friends". The result of this study is that only 8,5% of the German phraseological units with somatic components have Egyptian-Arabic phraseological units with somatic components as equivalents. Phraseological units with full equivalence appear in 32 Egyptian-Arabic phraseological units (nearly 3%), partial equivalence in 19 Egyptian-Arabic phraseological units (nearly 1,8%) and phraseological units with asymmetric idiomatic meanings in 38 Egyptian-Arabic phraseological units (nearly 3,6%). The number of the "false friends" among the phraseological units is 10 (nearly 1% of the German corpus).

Keywords: contrastive analysis, German phraseological units with somatic components, Egyptian-Arabic phraseological units with somatic components, equivalence, asymmetric idiomatic meanings, "false friends"

1. Introduction:

This study deals with the phraseological units with one or several somatic components (henceforth PUS), also called somatisms (Costa 2012: 1044). PUS take up a relevant part in the phraseology. Mukharlyamova (2019: 5146) describes them as an "independent subsystem within the phraseology of any language". The PUS have been target of numerous studies, which have been exploring their structural, semantic and lexical characteristics, their role in communication and their importance and difficulty in teaching languages. As they are considered expressions of "physical and psychological states, feelings and emotions of people" (Mukharlyamova 2019: 5146), various studies are also dedicated to exploring this side of the PUS.

Not only the study of PUS within the phraseology of a certain language but – as Mieder (2020: 131) states – there are even more studies dedicated to their comparison within two or more languages. Among others the German PUS have been compared with Italian (Kahl 2015), Albanian (Sadikaj 2009), Finnish (Talja 2019), Spanish (Holzinger 1993), Macedonian (Stankova 2017), Swedish (Krohn 1994), Turkish (Özbay 2010) and Serbian (Stamenković 2021) PUS. Finding equivalence often plays an important role in these contrastive studies.

Generally not the whole corpus of German PUS have been studied and analysed, but a number of them – even among the contrastive studies – have concentrated on only one or several body parts like "skin and hair" (Mieder 2020), "heart and hand" (Sadikaj 2009), "head" (Kempcke 1989), "hand and foot" (Krohn 1994), "hand and eye" (Özbay 2010) and "stomach" (Stamenković 2021). Some studies have been a combination of more than one aspect. For example the problem of equivalence has played an important role in the contrastive study of German and Italian PUS by Kahl (2015). The study is also dedicated to exploring the PUS as expressions of feelings.

For the Egyptian-Arabic PUS there is a very important collection by Sigrun Kotb in 2002, which contains nearly 1000 PUS and is written in German. (Mieder 2004: 423).

Trying to fill a gap in the study of Egyptian-Arabic PUS the underlying study is dedicated to the comparison of the German and Egyptian-Arabic PUS. It is to be noted that the study does

not consist of a comparison of German and Egyptian-Arabic PUS as a whole, but its aim is to find equivalent Egyptian-Arabic PUS to the German ones. The study is based on an empirical analysis of the underlying corpus. The corpus of the German PUS is based on a digital index of German phraseological units, namely the "Redensarten-index". As for the Egyptian-Arabic PUS I have relied only on my own knowledge as a native Egyptian-Arabic speaker. Only Egyptian-Arabic phraseological units have been considered as equivalent that also contain at least one body part. Phraseological units are excluded, if a German PUS has an equivalent Egyptian-Arabic phraseological unit with the same idiomatic meaning but does not contain a body part. Proverbs including body parts are also excluded from this study, as the study concentrates on non-sentential phraseological units.

The main goal of this study – as shown above – is to find Egyptian-Arabic PUS that are equivalent to the German PUS. The following questions will be answered during the course of this study: Which Egyptian-Arabic PUS are equivalent to the German ones? How many equivalent PUS are there in Egyptian-Arabic and what is their percentage? What are the criteria for the classification of the different types of equivalence based on the corpus of this study? How can the pairs of PUS in German and Egyptian-Arabic be classified according to those different types of equivalence?

Considering the aim of the study the problem of equivalence plays a major role in this study. It is also important as equivalence is a very complicated phenomenon which affects both understanding and applying the PUS. Different scholars have studied the problem of equivalence not only in the field of phraseology but in the context of other fields especially in the field of translation. Panou (2013: 1) mentions "the most influential equivalence theories" by scholars like "Nida and Taber (1969), Catford (1965), House (1997), Koller (1979), Newmark (1981), Baker (1992), and finally, Pym (2010)". They and others have contributed to this field. Despite these numerous studies and theories, Panou (2013: 1) writes the following words: "Nevertheless, it [the concept of equivalence H.M.] has been a rather controversial one, causing many heated debates among translators as to its nature, definition and applicability."

The aim of the underlying study is neither to discuss the "problem of equivalence", nor to choose one of the existing theories of equivalence as a basis of the study, but its aim is – according to the actual findings – to explore and thus determine the different relationships between the pairs of German and Egyptian-Arabic PUS that have the same idiomatic meaning.

In order to find the different relationships, the following steps have been taken. Equivalents to the German PUS are noted and analysed with the aim of discovering their relationship to the German ones, based on syntactical, semantic, lexical aspects and other aspects like imagery. Based on this analysis the study has the purpose of determining the different types of equivalence between the PUS. The different types of equivalence reach from full equivalence to partial up to zero equivalence. The zero equivalence will be disregarded in this study as the emphasis is on equivalent PUS, whatever type of equivalence they belong to. The variations in the group that belong to the partial equivalence have made it necessary to try to divide this type of equivalence into further subtypes based on the findings of this study.

Based on the corpus the following different types of equivalence are stated:

Full equivalence: The PUS in both languages have the same syntactical structure, the same literal and idiomatic meaning, the same imagery, the same lexical components. Example: The German PUS "der rechte Arm von jemandem sein" (literal meaning: be someone's right arm) and the Egyptian-Arabic PUS "derāʿu el-yēmīn" (literal meaning: his right arm) with the common idiomatic meaning: "he is his support, his best help" show no differences between them. It is to be noted that "someone" in the German PUS is being replaced once it is put in a context. The same applies for the pronoun "his" in the Egyptian-Arabic PUS, so that they cannot be counted as different. Thus, this pair of PUS shows full equivalence.

On the basis of the findings a group of PUS will be added to the ones with full equivalence namely those that show a slight difference in their morphosyntactical structure. Example: The German PUS "sich die Haare raufen / ausraufen" (literal meaning: to pull one's hair) and the Egyptian-Arabic PUS "yeshid fī shaʿroh" (literal meaning: to pull in his hair) have both the common idiomatic mean-

ing "to be very angry, to be desperate" . The difference between them are the reflexive verb together with the reflexive pronoun in the German PUS, which makes the noun "hair" an accusative object, whereas the noun "hair" in the Egyptian-Arabic PUS is a prepositional object. These morphosyntactical differences do not affect the grade of equivalence, which is in this case a full equivalence.

Partial equivalence has a number of variations. PUS with the same idiomatic meaning have partial equivalence if one or more of the following elements are different:

Partial equivalence is due to the different syntax and lexic. Example: the German PUS "eine spitze Zunge haben" (literal meaning: to have a sharp tongue) and the Egyptian-Arabic PUS "lisānoh mabrad" (literal meaning: his tongue (is) a nailfile) have the common idiomatic meaning "to make ridicule, polemical, sharp, critical, malicious remarks". Here – according to the German syntax – the German PUS as a whole is the predicate, while the Egyptian-Arabic PUS consists of the "tongue" as subject with "nailfile" as predicate.

Partial equivalence is due to the different imagery. Example: The German PUS "mit verschränkten Armen dabeistehen (zusehen)" (literal meaning: stand by / watch with crossed arms) and the Egyptian-Arabic PUS "ḥaṭiṭ īduh fil-mayya el-bardā" (literal meaning: he is putting his hand in the cold water) have the same idiomatic meaning "to be passive, not to help". The image of someone with crossed hands is different than the picture painted of someone with his hands in cold water.

Partial equivalence is due to the different lexic. Example: The German PUS "frisches Blut" (literal meaning: fresh blood) and the Egyptian PUS "dam gedīd" (literal meaning:new blood) have the common idiomatic meaning "new participant; a new (young) member". The pair includes different lexical components. The adjective "fresh" is different from the adjective "new".

In some cases the difference of lexic is due to different body parts in the pair of the German and Egyptian-Arabic PUS. The German PUS "etwas an einer Hand abzählen können" (literal meaning: can count something on one hand) and the Egyptian-Arabic PUS "yetʿad ʿalā el-ṣawabeʿ" (literal meaning: it is counted on the fingers) have the common idiomatic meaning "a very little number". The German body part "hand" is different than the body part "fingers" in the Egyptian-Arabic PUS.

A special group of partial equivalence include the ones with asymmetric idiomatic meanings. That means that the idiomatic meaning in one language is broader than the other or that both languages have extra idiomatic meanings, which are not included in the common idiomatic meaning. As many pairs of PUS – according to this study – belong to this type, they are regarded as a type of their own. Example: The German PUS "mit dem Rücken zur / an der Wand stehen" (literal meaning: stand with the back to / against the wall) and the Egyptian-Arabic PUS "ḍahroh lilḥēt" (literal meaning: his back to the wall) have the common idiomatic meaning "to be in great distress; in an emergency; under pressure". Besides this common meaning the Egyptian-Arabic PUS also means: (having a problem that has no solution; reach a dead end).

Another example: The German PUS "mit einem Bein / Fuß im Grab sein / stehen" (literal meaning: to be / stand with one leg / foot in the grave) and the Egyptian-Arabic PUS "regloh wel-'abr" (literal meaning: his leg with the grave) have the common idiomatic meaning "to be near death, about to die soon, be terminally ill". Besides this common meaning the German PUS also means: "be in danger of being killed".

The equivalence of only the literal meaning can be counted as zero equivalence as the purpose of the display of the PUS – in the context of a contrastive study – is to have the same idiomatic meaning. PUS of this type show more or less the same syntactical structure, the same literal meaning, the same imagery, the same lexical components (same body parts), but have a different idiomatic meaning. This phenomenon is often referred to as "false friends" (Kahl, 2015, 108). The pair of the PUS that belong to this type are included in this study as they have among them all the types of equivalence on the side of the form and would easily be mistaken for having equivalent idiomatic meaning. This type called "false friends" will be regarded as a type of its own. Example: The German PUS "eine hohle Hand haben" (literal meaning: to have a hollow hand) and the Egyptian-Arabic PUS "īdoh makhrūmah" (literal meaning: his hand is hollow) do not have a common idiomatic meaning. Their idiomatic meaning is different. The German PUS means "being corrupt, accept bribes" while the Egyptian-Arabic PUS means "being too generous". The same literal meaning could mislead the reader.

In the analysis, the PUS appears under the categories of the body parts which are listed alphabetically and not according to the sum or the scope of the equivalent pairs. This alphabetical order will also apply for the general table in the conclusion.

The German PUS will be quoted in their original form. The Egyptian-Arabic PUS will be transcribed according to ALA-LC standard transliteration of Arabic. Both will be followed by a word by word translation into English, as to show the literal meaning and the lexic together with the syntactical structure and imagery. The abbreviations in the table will include: G. for German and E.g. for Egyptian-Arabic.

If a PUS is repeated with a different variation it will be left out and it will only appear once. PUS which include two or more body parts will appear in full under one of the body parts and will be referred to only in the English literal translation with a reference to its first appearance. These PUS with two or more body parts will be counted with every body part in the general table in the conclusion so as to show how many PUS there are for each body part.

2. List of equivalent German and Egyptian-Arabic PUS

2.1. Arm

Table 1. Arm: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"der rechte Arm von jemandem sein" (be someone's right arm)	"derāʿu el-yēmīn" (he is his right arm)	He is his support, his best help	None

Table 2. Arm: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"einen langen Arm haben" (to have a long arm)	"īduh ṭayla" (his hand is far reaching)	Having great influence	Different body parts: "arm" versus "hand"; different adjectives: "long" versus "far reaching"; different syntax

"mit verschränkten Armen dabeistehen (zusehen)" (stand by / watch with crossed arms)	"ḫaṭiṭ īduh fil-mayya el-bardā" (he is putting his hand in the cold water)	To be passive, not to help	Different syntax and different imagery; different lexic: "arm" versus "hand"
"die Beine / Füße unter den Arm / die Arme / in die Hand nehmen" (to take the legs / feet under the arm / in the hands)	"akhad dēloh fī sēnānoh" (he took his tail in his teeth)	To run (fast), run away, to flee, be in a hurry	Different body parts "legs", "arms" versus "teeth"; "tail" borrowed from animals

Table 3. Arm: false friends

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"einen langen Arm haben" (to have a long arm)	"īduh ṭāwilā" (his hand is long)	None	G.: having great influence Eg.: being a thief; different body parts "arm" versus "hand"

2.2. Back

Table 4. Back: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"hinter jemandes Rücken" (behind someone's back)	"min wara ḍahroh" (from behind his back)	Secretly; without anyone's knowledge	None
"jemanden im Rücken haben" (to have someone in the back)	"fī ḍahroh" (he is in his back)	To be supported by someone; to be able to rely on someone	None
"jemandem / einer Sache den Rücken kehren" (Turn your back on someone / something)	"edaloh ḍahroh" (he gave him his back)	To leave someone; turn away; give up something	None

Table 5. Back: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"mit dem Rücken zur / an der Wand stehen" (stand with the back to / against the wall)	"ḍahroh lilḥēt" (his back to the wall)	To be in great distress; in an emergency; under pressure	Eg.: having a problem that has no solution; reach a dead end

Table 6. Back: false friends

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"den Rücken beugen" (bend the back)	"ḍahroh enḥanā" (his back was bent)	None	G.: to submit oneself; Eg.: carry a great load; be overwhelmed by something bad

2.3. Blood

Table 7. Blood: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemanden bis aufs Blut aussaugen" (sucking someone down to the blood)	"maṣ damoh" (he sucked his blood)	Unscrupulously exploiting someone	Slight syntactical difference: G.: "down to the blood" (preposition) versus Eg. "blood" (direct object)
"ein Mensch aus Fleisch und Blut" (a person of flesh and Blut)	"bani ādam min laḥm we dam" (a person of flesh and blood)	An actual human being; a physically existing human being; a person with his strengths and weaknesses; a person with his feelings	None

Table 8. Blood: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"frisches Blut" (fresh blood)	"dam gedīd" (new blood)	A new participant; a new (young) member	Different lexic (adjectives): "fresh" versus "new"

Table 9. Blood: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemandem kocht das Blut in den Adern" (someone's blood boils in their veins)	"damoh beyegh-li" (his blood is boiling)	He is very excited, angry	G. also: provoke sensual excitement
"jemandem ins Blut übergehen" (to pass into someone's blood)	"biyegrī fī da-moh" (It runs in his blood)	It has become a habit	G. also: a drilled activity; become self-evident; is fun (music); Eg.: not be able to let go of
"jemandes (eigen) Fleisch und Blut sein" (to be someone's (own) flesh and blood)	"min damoh we laḥmoh" (from his blood and his flesh)	Someone's own children	Eg. also: relatives in general
"jemandem steigt das Blut zu Kopf" (someone's blood rises to head)	"el-dam ṭeleʿ / ḍarab fī rāsoh / nāfuchoh" (the blood rose to / hit to his head)	Someone gets upset	G. also: someone turns red; Eg.: get very angry

Table 10. Blood: false friends

German PU	Egyptian-Arabic PU	Common idiomatic meaning	Differences
"etwas / jemanden im Blut ertränken" (drowning something / someone in the blood)	"ghar'ān fī damoh" (he is drowning in his own blood)	None	G.: to kill somebody; put down something bloody / brutally destroy; suppress something violently; murder; Eg.: someone is badly injured or dead, so that he is overflowed by his own blood.

2.4. Body

Table 11. Body: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"kein Herz (im Leib / Leibe) haben" (have no heart in the body)	"mā ʿandūsh 'alb" (he has no heart)	Hard hearted, merciless, without sympathy	G. also: cold, rejecting

2.5. Bone

Table 12. Bone partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"nur (noch) Haut und Knochen sein" (only be skin and bones)	"be'ī laḥm ʿalā ʿadm" (he became flesh on bones)	Become completely skinny	Different body parts: G.: "skin" versus Eg.: "flesh"

2.6. Ear

Table 13. Ear: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemandem das Ohr abkauen" (chew someone's ear off)	"akal wednoh" (he ate his ear)	Talking continuously	G. also: Talk so much, that you get on someone's nerves; to talk to someone trying to persuade him
"zum einen Ohr hineingehen / reingehen, zum anderen Ohr (wieder) hinausgehen" (go in in one ear and go out (again) to the other)	"wedn min ṭīn we wedn min ʿagīn" (one ear from mud and one ear from dough)	To ignore what was said	Different lexic and imagery. G. also: not to hear, not to listen, to forget immediately

2.7. Face

Table 14. Face: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"einen Schlag ins Gesicht" (a slap in the face)	"'alam ʿālā weshoh" (a slap on his face)	A serious insult	Eg.: only an insult
"jemandem etwas ins Gesicht sagen" (say something to someone's face)	"'aloh fe weshoh" (he told him in his face)	tell someone something to his face; tell someone the unvarnished / unpleasant truth; confront someone	None

Table 15. Face: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemandem nicht ins Gesicht sehen können" (can't look someone in the face)	"mosh ʿader yeboṣ fī weshoh" (he can't look him in his face)	To have a bad conscience, to be embarrassed	Eg.: not to bear looking at someone, to hate looking at him
"jemandem die Tür ins Gesicht schlagen / werfen" (to slam / throw the door in someone's face)	"'afal elbāb fī weshoh" (he closed the door in his face)	Sharply reject someone	Eg. also: not to give someone a way out

2.8. Finger

Table 16. Finger: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"etwas mit dem kleinen Finger machen" (do something with the little finger)	"yeʿmeloh biṣbāʿoh elṣoghayar" (he will do it with his little finger)	Be able to do something on the side; do something without much effort; master something well	None

Table 17. Finger: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"lange Finger machen" (make long fingers)	"īdoh ṭāwīlā" (his hand is long)	To steal	Different body parts; different syntax

Table 18. Finger: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"den Finger in / auf die offene Wunde legen" (put the finger in / on the open wound)	"ḥaṭ īdoh / ṣobāʿoh ʿalā el-garḥ" (he put his hand / his finger on the wound)	adress a sore point	G.: to indicate an evil; emphasize the bad thing about something; Eg.: Find the painful truth

2.9. Flesh[1]

Table 19. Flesh: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"ein Stachel im Fleisch sein" (to be a thorn in the flesh)	"shoka fī ḍahroh" (a thorn in his back)	A constant threat, warning, challenge; constant nuisance	G.: to be annoying, to accompany someone critically; observe critically; different body parts
"to be someone's (own) flesh and blood" see 2.3.3.			

2.10. Foot[2]

Table 20. Foot: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"keinen Fuß mehr über jemands Schwelle setzen" (no longer set foot over someone's threshold)	"regloh mosh hatʿatib bētoh" (his leg will not enter his house)	No longer visit someone; to stop contacting someone	Very close imagery; lexic: G. "threshold" included in the verb in Eg.

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1 For "Flesh: full equivalence" see "a person of flesh and blood" in Table 7.
2 For "Foot: partial equivalence" see "to take the legs / feet under the arm / the arms" in Table 26.

Table 21. Foot: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"mit einem Bein / Fuß im Grab sein / stehen" (to be / stand with one leg / foot in the grave)	"regloh wel-'abr" (his leg with the grave)	To be near death, about to die soon, be terminally ill	G. also: in danger of being killed; different prepositions

2.11. Hair

Table 22. Hair: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"sich die Haare raufen / ausraufen" (to pull one's hair)	"yeshid fī sha'roh" (he pulls in his hair)	To be very angry, to be desperate	None

Table 23. Hair: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"mehr Schulden als Haare auf dem Kopf" (to have more debt than hair on the head)	"be'adad sha'r rāsoh" (in the number of the hair of his head)	A great number	G. specific: have high debts

Table 24. Hair: false friends

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"sich (wegen etwas) keine grauen Haare wachsen lassen" (not to let gray hair grow because of something)	"sha'roh shāb" (his hair became grey)	None	G.: not to worry about something; Eg.: he became so worried and scared, that his hair became grey

2.12. Hand

Table 25. Hand: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"Hand in Hand" (hand in hand)	"el-īd fil-īd" (the hand in the hand)	Together	Minimal differences: Eg. nouns with article.
"Hand auf etwas legen" (put the hand on something)	"ḥaṭ īdoh ʿala" (he put his hand on)	To seize / own something	None
"Jemandes rechte Hand sein" (to be someone's right hand) similar to 2.1.1.	"īdoh el-yemīn" (his right hand)	Somebody you trust very much, your most important coworker	None
"es liegt in Gottes Hand" (it lies in gods hand)	"el-ḥagah dī fī īd rabena" (this thing is in gods hand)	Something is out of reach of man, it cannot be influenced by man	None
"um die Hand einer Frau bitten" (ask for the hand of a woman)	"yoṭlob īd" (to ask for the hand)	To ask to marry, to propose; to ask for the blessings and approval	None

Table 26. Hand: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"freie Hand haben" (to have a free hand)	"yotlo' yadāoh" (he releases his hand)	To be allowed to act freely according to his own judgement	Different syntax
"die Hand aufhalten" (open the hand)	"yemid īdoh" (to stretch his hand)	To want money, to ask for money	The verbs in G. and Eg. are very similar.
"alle Karten in der Hand haben / halten" (have / hold all cards in the hand)	"kol el-awrāʾ fī īdoh" (all papers (documents) are in his hand)	Have all means of power	"Cards" and "papers" are similar.

"etwas an einer Hand abzählen können" (can count something on one hand)	"yetʿad ʿalā el-ṣawabeʿ'" (it is counted on the fingers)	A very little number	Different body parts: G. "hand" versus Eg. "fingers"; plural versus singular
"to take the legs / feet under the arm / the arms" see 2.1.2.			

Table 27. Hand: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"etwas liegt in jemandes Hand" (something lies in someone's hand)	"el-ḥagah dī fī īdoh" (this thing lies in his hand)	Something depends on someone's actions and decisions; he has influence on it.	G.: in someone's field of expertise; Eg.: in someone's power
"die Hand gegen jemandem erheben" (to raise the hand against someone)	"rafaʿ īdoh ʿala" (he raised his hand on)	To hit someone	G. also: to threaten someone, to resist someone
"seine Hand auf etwas haben" (to have his hand on something)	"ḥaṭ īdoh ʿala ḥaga" (he put his hand on something)	To have power / control over something	Eg. also: have a clue
"in die Hand beißen, die einen füttert" (bite in the hand that feeds one)	"yeʿoḍ el-īd ellī itmadetloh" (he bites the hand that has reached out for him)	To behave ungratefully towards a person that was giving him in a generous way	G. also: to act against your own interests; same imagery, same lexic, different verbs: "feed" versus "reach out to"
"alle Fäden (fest) in der Hand haben / halten" (to have / hold all the threads (tight) in the hand)	"kol el-khoyūt fī īdoh" (all the threads are in his hand)	To have control over.	G. also: be the leader, have the power to make decisions, to have an overlook on everything

Table 28. Hand: false friends

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"eine hohle Hand haben" (to have a hollow hand)	"ʿīdoh makhrūmah" (his hand is hollow)	None	G.: be corrupt, accept bribes; Eg.: be too generous
"sich für jemanden die Hand abschlagen lassen" (to have your hand cut off for someone)	"ye'taʿ derāʿoh in …" (he will cut off his arm if …)	None	Similar imagery but different meaning: G.: to fully trust someone; to vouch, stand up for someone, to be liable for someone. Eg.: to be so sure of something that you are ready to cut off your arm if it does not happen
"die Hand in anderer / fremder Leute Taschen haben / stecken" (have / put the hand in other people's pockets)	"ʿīdoh fī gēb el-tāni / ghēroh" (his hand is in the pocket of the other / others)	None	G.: steal, live at the expence of others, behave parasitically Eg.: everyone takes from the other

2.13. Head

Table 29. Head: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"von Kopf bis Fuß" (from head to foot)	"min rāsoh li-sāsoh" (from his head to his foot)	From top to bottom, fully, through and through	Minimal difference: Eg. possessive pronouns

| "einen harten Kopf haben" (have a hard head) | "rāsoh nashfah" (his head is hard) | Stubborn, strong-willed, unyield-ing | Slight syntactical difference |
| "sich etwas in den Kopf setzen" (put something in the head) | "yeḥoṭ ḥagah fī demāghoh" (to put something in his head) | To have /want to do something; take on some-thing firmly | Minimal differ-ence: G. reflex-ive pronoun |

Table 30. Head: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiom-atic meaning	Differences
"sich keinen Kopf machen" (to make no head for himself)	"sharī / mekabar demaghoh" (he has bought / en-larged his head)	Not being wor-ried	Different lexic; imagery. G. also: not be hesitant, be thoughtless
"Jemandem nicht in den Kopf gehen wollen" (not going into someone's head)	"el-ḥāga mosh dākhlā demāghoh" (something does not enter into his head)	Not to under-stand, not to realise some-thing, not to be convinced of something; something does not make sense	G.: not being able to keep / no-tice something; G. someone versus Eg. some-thing
"someone's blood rises to head" see 2.3.3.			

Table 31. Head: false friends

German PUS	Egyptian-Arabic PUS	Common idiom-atic meaning	Differences
"Augen im Kopf haben" (to have eyes in the head)	"ʿēnēh fī rāsoh" (his eyes are in his head)	None	G.: see through, notice some-thing, be able to judge; Eg.: be very careful
"den Kopf hoch tragen" (carry the head high)	"rafeʿ rāsoh" (he is carrying his head high)	None	G.: be haughty; Eg.: be proud

2.14. Heart

Table 32: Heart full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"ein großes Herz haben" (to have a big heart)	"'alboh kēbīr" (his heart is big)	To be generous, helpful, humane	None
"ein Herz aus Stein haben" (to have a heart of stone)	"'alboh ḥagar" (his heart is stone)	To be hearthart-ed, rejecting, merciless, without sympathy, with-out compassion	G.: "heart" + preposition, Eg.: "heart" predicate
"jemandem das Herz stehlen" (to steal someone's heart)	"khataf 'alboh" (he kidnapped his heart)	Make someone in love	The verbs "steal" and "kidnap" are very similar.
"jemandem das Herz brechen" (to break some-one's heart)	"kasar 'alboh" (he broke his heart)	To cause some-one great grief; make someone unhappy; to leave someone, who loves you	None

Table 33: Heart asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"mit Herz" (with heart)	a)"bi'alboh" (with his heart) b)"min 'alboh" (from his heart)	a)With feeling, sympathy b) with convic-tion	G. includes the idiomatic mean-ing of both Eg. PUS
"jemandes Herz schmilzt" (someone's heart melts)	"'alboh ra'" (his heart became soft)	Someone gives in, becomes yielding	G.: someone gets into a romantic, loving compas-sionate, sympa-thetic mood
"jemandem das Herz öffnen" (to open the heart to someone)	"fataḥloh 'alboh" (he opened his heart to him)	To talk open-ly about his thoughts; to show someone his feelings; to speak out; to confide in someone	G. also: soft-hearted; humane, generous

"jemandem steht das Herz still" (someone's heart stands still)	"'alboh we'if" (his heart stood still)	Someone is very scared	G.: someone is very excited
"etwas nicht übers Herz bringen" (not to bring something over the heart)	"'alboh mosh metāwʿoh" (his heart does not obey him)	Do not have the guts to do something	G. also: have scrupels, be sentimental
"jemandem rutscht / fällt / sinkt das Herz in die Hose" (someone's heart slips / falls / sinks in his pants)	"'alboh we'eʿ fī reglēh" (his heart fell in his legs)	Someone suddenly becomes very scared, gets a great fright	G.: someone is excited; someone feels a thrill; different lexic: "pants" versus "legs"
"have no heart in the body" (see 2.4.1.)			

2.15. Knee

Table 34. Knee: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"weiche Knie haben / kriegen" (Have / get weak knees)	"rokāboh sābet" (his knees gave way / became weak)	Getting scared	Full equivalence inspite of different syntax: G.: "knees" object, Eg.: "knees" subject

Table 35. Knee: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemandem schlottern die Knie" (someone's knees are shaking)	"rokāboh bitkhabaṭ fī baʿḍ" (his knees are clapping against each other)	Someone is very scared	G.: someone is freezing

2.16. Leg[3]

2.17. Mouth

Table 36. Mouth: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"etwas (ständig / dauernd / oft) im Mund führen" (carry something (constantly / continuously / often in the mouth)	"zay ellibāna fī bo'oh" (like a chewing gum in his mouth)	To talk a lot about something; to use a word all the time	Different imagery; different lexic

Table 37. Mouth: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"in aller Mund sein" (be in everyone's mouth)	"sirtoh ʿalā kol lesān" (his reputation (is) on everyone's tongue)	Being something that is talked about a lot	G.: to be very well known, or be a hot topic; Eg.: talked about in a negative way

2.18. Neck

Table 38. Neck full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"Ich könnte ihm den Hals umdrehen" (I could twist his neck)	"hayo'ṭom ra'abtoh" (he will break his neck)	Exclamation when you are very angry about someone	Similar verbs: G. "twist" versus Eg. "break"

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3 For "Leg: partial equivalence" see "to take the legs / feet under the arm / the arms" in Table 26.
For "Leg: asymmetric idiomatic meanings" see "to be / stand with one leg / foot in the grave" in Table 21.

2.19. Nose

Table 39. Nose: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"die Nase in etwas stecken" (to stick the nose in something)	"ḥāsher mānākhiroh fī" (he sticks his nose in)	To get involved, be nosy	Verbs very similar

Table 40. Nose: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"die Nase hochtragen" (carry one's nose up)	"mānākhiroh fil-samah" (his nose (is) in the sky)	To be haughty, conceited, arrogant	Different lexic, imagery, syntax. G.: only high (part of the verb); Eg.: in the sky (noun + preposition)

Nose 41. Nose: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"von etwas die Nase vollkriegen" (to get the nose full of something)	"rōḥoh fī mānākhiroh" (his soul is in his nose)	To get fed up with something	Different lexic, different imagery; G.: to be disgusted

2.20. Shoulder

Table 42. Shoulder: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"Schulter an Schulter" (shoulder on shoulder)	"elkitf filkitf" (the shoulder in the shoulder)	Close together	Slight differences: G. preposition "on" versus Eg. "in"; nouns with article in Eg.

Table 43. Shoulder: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"Schulter an Schulter" (shoulder on shoulder)	"kitfi fī kitfoh" (my shoulder in his shoulder)	Solidarity and support	G.: being close to somebody

2.21. Skin

Table 44. Skin: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"eine dicke Haut haben" (to have a thick skin)	"geldoh samīk" (his skin is thick)	To be insensitive	Eg. possessive pronouns; the G. PUS as a whole is object, Eg. consists of the "skin" as subject with the adjective "thick" as predicate
"only be skin and bones" see 2.5.1.			

Table 45. Skin: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"mit heiler Haut davonkommen" (get away with a healthy skin)	"nafad bi-gildoh" (he got away with his skin)	Survive unharmed	G.: survive without being punished

2.22. Stomach

Table 46. Stomach: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"etwas dreht einem den Magen um" (something turns somebody's stomach)	"ḥāgah ʿalabet-loh meʿdetoh" (something turned his stomach)	Something causes nausea	None

Table 47. Stomach: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemandem knurrt der Magen" (someone's stomach growls)	"ʿaṣāfīr baṭnoh betsawsaw" (the birds of his stomach are chirping)	be hungry	Different imagery, lexic; G.: his own stomach is making noises, Eg.: the birds of his stomach are making noises.

2.23. Tongue

Table 48. Tongue: full equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemandem etwas / Worte auf die Zunge legen" (put something / words on the tongue of someone)	"ḫaṭ kalām ʿala lisānoh" (he put words on his tongue)	Get someone to say something	None
"jemandem die Zunge rausstecken" (stick your tongue out at someone)	"talaʿloh lisānoh" (he stuck out his tongue to him)	To stick out the tongue, to show to express disregard, malicious joy	None
"die Zunge lockert sich" (the tongue loosens)	"lisānoh felet" (his tongue escapes (loosens)"	One becomes talkative	None

Table 49. Tongue: partial equivalence

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"eine spitze Zunge haben" (to have a sharp tongue)	"lisānoh mabrad" (his tongue (is) a nailfile)	To make ridicule, polemical, sharp, critical, malicious remarks	Different lexic; different syntax

Table 50. Tongue: asymmetric idiomatic meanings

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"jemandem liegt etwas auf der Zunge" (someone has something on the tongue)	"ḫāga ʿala lisānoh" (something is on his tongue)	Someone would like to say something that does not come to his mind at this moment; someone has a short-term memory gap	G.: someone wants to say something, but holds back at the last moment

Table 51. Tongue: false friends

German PUS	Egyptian-Arabic PUS	Common idiomatic meaning	Differences
"eine schwere Zunge haben" (have a heavy tongue)	"lisānoh te'īl" (his tongue is heavy)	None	G.: aggressive, contradicting himself; Eg.: be sick, paralysed, not to be able to answer

2.24. Vein[4]

3. Conclusions

The two main aims of this study are to find Egyptian-Arabic somatic equivalents to the German PUS. Only those German PUS are included in the study that have Egyptian-Arabic PUS as their equivalences. The second aim is to find criteria for the classification of equivalence which have been extracted from the corpus of this study as there exist in the field of phraseology a number of other classifications of equivalence which generally play an important role in the contrastive study of phraseological units but are not taken up in this study. After analysing the syntactical, lexical, semantic aspects and also the imagery of these PUS and their relationship with each other the different categories of

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4 For "Vein: asymmetric idiomatic meanings" see "someone's blood boils in their veins" in Table 9.

equivalence to which each pair of PUS belongs have been determined.

The following table will sum up the results of the contrastive analysis of this study. The number of the German PUS in the table are based on the digital index of German phraseological units the "Redensarten-index". The sum of the PUS under each body part are named in order to reach the total number of German PUS which appear in the index and are the basis of the underlying study. Only those German PUS are analysed which have an Egyptian-Arabic equivalent. As for the number of the Egyptian-Arabic PUS only the ones are considered which are equivalent to the German ones. Our aim is not to offer a collection of the Egyptian-Arabic PUS but to finding ones which show some kind of equivalence with the German ones. Dividing the Egyptian-Arabic PUS on the basis of their type of equivalence serves as a further demonstration of the results of the analysis.

Table 52. General table with the results of the analysis.

Name of the body part in the PUS	Number of German PUS	Number of Egyptian-Arabic PUS with full equivalence	Number of Egyptian-Arabic PUS with partial equivalence	Number of Egyptian-Arabic PUS with asymmetric idiomatic meanings	Number of Egyptian-Arabic PUS considered as "false friends"
Arm	16	1	3	-	1
Back	34	3	-	1	1
Blood	33	2	1	4	1
Body	33	-	-	1	-
Bone	20		1	-	-
Ear	26	-	-	2	-
Face	43	2	-	2	-
Finger	39	1	1	1	-
Flesh	12	1	-	2	-
Foot	38	1	1	1	-
Hair	14	1	-	1	1
Hand	147	5	5	5	3
Head	186	3	-	3	2

Heart	88	4	-	7	-
Knee	11	1	-	1	-
Leg	25	-	1	1	-
Mouth	59		1	1	-
Neck	67	1	-	-	-
Nose	63	1	1	1	-
Shoulder	17	1	-	1	-
Skin	28	-	2	1	-
Stomach	17	1	1	-	-
Tongue	40	3	1	1	1
Vein	4	-	-	1	-
Total	1060	32	19	38	10

The sum of the German PUS that serve as the basis of this study are 1060. The table shows that there are 89 equivalent Egyptian-Arabic PUS, that means less than 8,5% of the German corpus. This number is divided into different degrees of equivalence, as full equivalence appears in 32 Egyptian-Arabic PUS (nearly 3%), partial equivalence in 19 Egyptian-Arabic PUS (nearly 1,8 %) and PUS with asymmetric idiomatic meanings in 38 Egyptian-Arabic PUS (nearly 3,6 %). The 10 false friends among the PUS (nearly 1% of the German corpus) were left out of the following statements as they do not show idiomatic equivalence at all. Their literal meaning – based on the outward form – is equivalent, but not their idiomatic meaning.

Considering the findings, it can be stated that only 3% of the analysed corpus have full equivalence in the true sense of the word. Added to them are the ones with partial equivalence, which also can be considered as equivalent as they have the same idiomatic meaning in common and can be used as equivalents. The different syntactical, lexical aspects and also the different imagery and literal meaning do not affect the common idiomatic meaning. This means that nearly 4,8% of the Egyptian-Arabic PUS can be understood and applied within the same contexts. The pairs of PUS with asymmetric idiomatic meanings, which take up nearly 3,6% of the corpus, should be thoroughly examined, so that the reader is sure that the common idiomatic meaning is realised in the context and not a meaning which only belongs to either the German or Egyptian-Arabic PUS.

Based on the analysis it can be stated that only a small number of German PUS have equivalent Egyptian-Arabic PUS. Only the Egyptian-Arabic PUS equivalent to the German ones are taken up in this study. This does not mean that the Egyptian-Arabic PUS are restricted to the ones mentioned here. The Egyptian-Arabic phraseology also has a great number of PUS among the phraseological units. Those which show no equivalence with the German ones far exceed the ones with equivalence. Studying and comparing the German and the Egyptian-Arabic PUS that have no equivalence among them will surely lead to interesting results and contribute to the study of phraseological units with somatic components as an important part of the study of phraseology.

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