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PHRASEOLOGICAL UNITS WITH COMPONENT “EYE” IN  
GERMAN, ENGLISH, TURKISH AND GEORGIAN LANGUAGES -  
COMPARATIVE ANALYSIS

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**ABSTRACT**

The object of the research is the phraseological units with component „Eye“ in the German, English, Turkish and Georgian languages. The subject of the research is the semantic features of the phraseological units which carry the characteristics of a person and his/her activities. To achieve this goal, the following tasks are solved: 1) to study the concept of phraseology and phraseological units, identify the features and characteristics of phraseological units; 2) to perform a comparative analysis of the phraseological units with component „Eye“

in German, English, Turkish and Georgian languages and identify their similarities and differences.

**Keywords:** phraseology; phraseological units; national character; equivalence; culture

## INTRODUCTION

The term “phraseology” has two generally recognized meanings today: on the one hand, it stands for the “linguistic sub-discipline that deals with the study of phraseologisms”, on the other hand, it refers to the “stock (inventory) of phraseologisms from a specific individual language” (Fleischer, 1997: 3). In the narrower sense, phraseologism is used synonymously with idiom, or as a generic term for several classes of fixed word combinations. In the present work, phraseologism is used in the second meaning.

A comparative analysis of phraseology of different cultures reveals that each language has its own linguistic elements. Each language has its own phraseological units containing specific, national-cultural components, determined by a different phraseological picture of the world. Each country has its own history, customs, traditions and culture. Alongside of national phraseological units, that are related to a specific culture and language, there are universal phraseological units that are similar in semantics.

Our aim is to conduct comparative analysis of phraseological units with component “Eye” in four different languages: German, English, Turkish and Georgian and see similarities and differences between them. In the present work, phraseologism is used in the second meaning in the tradition of Fleischer (1997) and Burger (2010).

### Methodology

Theoretically our article is based on scientific researches of H. Burger, V. Fleisher, Röhrich, L. Römer, Ch. Schippan, T. Sakhokia T. As for practical material, empirical material for the article is taken

from N. Stambolishvili's "German-Georgian Phraseological Dictionary" und "Deutsch-Russisches Phraseologisches Wörterbuch". Binowitsch L. Grischin N.

In our work, we try to clarify the various phraseological of different languages: German, English, Turkish and Georgian. The methods used in the following article: inductive and deductive methods. We also used the comparison method to determine the similarities and differences between the source language and the target languages.

## **DISCUSSION**

### **1. FEATURES OF PHRASEOLOGISMS**

Phraseology is one of the most important layers of the language. Phraseological fund of every language is the source of figurativeness, expressiveness, evaluation and emotionality. Moreover, phraseological units can transmit universal and national knowledge from person to person and from generation to generation.

Phraseological units are always directed to the subject. Consequently, they are used in the language with the aim to describe the world, to interpret and reflect the subjective attitude towards the reality. For this reason, phraseology of the language can be defined as a kind of reflection of national identity in the definite linguoculture.

Phraseologisms are fixed word combinations, i.e. they are indecomposable groups of words that exist in language and appear in the process of speaking in the function of individual words. Almost all linguists share this definition. According to Schippan: "Phraseologisms are solid units consisting of more than one word" (Schippan, 1992:47). Phraseology deals with those fixed word groups that are stored like individual words in long-term memory (in the mental lexicon); However, they differ from the words and the free word groups (cf. Römer 2003: 158).

Phraseology has a number of essential features: stability, reproducibility, integrity of meaning, dismemberment of its composition (separate structure), lexicality, idiomaticity and expressiveness.

a) Reproducibility (as relatively fixed components of the language system, phraseologisms are not newly formed in the linguistic act, but are reproduced as a unit Reproduzierbarkeit);

b) Stability (phraseologisms are relatively stable linguistic wholes, their application is only possible to a limited extent); Stability of use means that set expressions are reproduced ready-made and not created in speech.

Stability and reproducibility are related but not identical concepts. Reproducibility is the regular repetition of language units of varying degrees of reproducibility. Stability is a measure, a degree of semantic unity and indecomposability of components. Stability serves as a form of manifestation of idiomaticity.

c) Semantic integrity is most fully manifested in phraseological units that have arisen as a result of a metaphorical rethinking of free phrases of the same lexical composition;

d) Lexicality (compared to the free syntagma, they form a new semantic unit and their components can partially or completely lose their independence);

E) Idiomaticity (the meaning of a phraseologism cannot be explained from the meanings of its components).

## **2. PHRASEOLOGICAL UNITS WITH COMPONENT „EYE“**

Somatic phraseological units, commonly known as idioms, are linguistic constructs that use human body-related imagery to convey abstract meanings. They play a fundamental role in communication, contributing to the richness and depth of expression.

The historical roots of somatic phraseological units can be traced back to the earliest stages of human language development. As humans evolved and developed increasingly complex communication systems, they naturally drew upon their immediate physical experiences, particularly those related to their bodies, to describe abstract concepts, emotions, and experiences. Early humans relied on their bodily sensations and actions as a primary source of metaphorical language. This approach was not only practical but also highly intuitive. When they

experienced strong emotions or encountered difficult situations, they turned to the physical sensations they could perceive and the actions they could perform to create metaphors that vividly conveyed their inner experiences to others (Rusikulova, 2019:1).

In the big group of somatic phraseological units, a special place is given to those ones that contain component „Eye.“

I have made a list of most frequently used phraseological units with component „Eye“ in German, English, Turkish and Georgian and tried to find their equivalents.

### **German**

1. Die Augen aufreißen – to make your eyes wide open, to be amazed;
2. Aug(e) auf jmdn./etw.haben - to like someone (something);
3. etwas im Auge haben- to take something into account, to have something in mind;
4. In die Augen fallen (springen)- to attract somebody's attention;
5. mit einem blauen Auge davonkommen- to get away without much damage;
6. ins Auge fassen – *to stare persistently*;
7. Unter vier Augen – Directly, personally, without a witness;
8. *jmdm. ein Dorn im Auge sein*- to be unpleasant, hateful to someone;
9. jmdm. Sand in die Augen streuen – to deceive, to cheat;
10. Mit scheelen Augen ansehen- to look at somebody differently;

### **English**

1. All eyes and ears – to be attentive;
2. to keep an eye on – to watch something closely;
3. All eyes are on – to watch alertly or attentively;
4. In the blink of an eye - very quickly;
5. to keep an eye peeled – to be observant;
6. to see eye to eye - to agree;

7. Eagle Eye - to have ability to see important details and notice mistakes;
8. to turn a blind eye - to ignore something intentionally; to choose not to notice something;
9. Catch someone's eye - to get someone's attention;
10. Cry one's eyes out – to cry for a long time in a desperate manner such as at the loss of a loved one.
11. a black eye - a mark of shame;
12. to be the apple of someone's eye -to be loved and treasured by someone;
13. A feast for the eyes- Something that is visually appealing;
14. Have eyes in the back of your head - to be very aware of your surroundings;
15. Have eyes bigger than your stomach -to take more food than you can eat.

### **Turkish**

1. göz koyar- to have an eye on something or someone; to like something or somebody;
2. göz 'kolak olun – to keep an eye on somebody or something;
3. göz nuru döker – to work hard and for a long time;
4. göz onunden kaçır AK kaçırır - to miss something out because of lack of attention;
5. göz ucuyla barar - to glance, to look at someone shyly;
6. göze batar – to be an eyesore; to dislike someone;
7. Göze çarpar – to catch somebody's eyes;
8. Gözle yer- to look at someone eagerly;
9. Gözleri arkada kaldı – to put an eye on someone or something;
10. Gözleri kararır – to be unable to see well;
11. Gözleri Parlar- to have eyes bright with desire;
12. Göz açıp kapayınca kadar - in an instant;
13. Göz alici – glamorous, eye catching;

14. Göz banyosu yaparn- to please one's eyes;
15. Göz etme – to wink;
16. Göz göre göre- blatantly; with one's eyes open;
17. Göz goze gelmek- to catch each other's eyes;
18. Göz gözü görmemek – can't see beyond the end of one's nose; can't see one's hand in front of one's face;
19. Göz hapsinde tutmak – to watch someone like a hawk;
20. Göz kesildi - to have eyes on something or somebody; to be all eyes;

### Georgian

1. თვალეში ნაცრის მიერა (*tvalebshi natsris miṗra*) - to deceive;
2. თვალის გასწორება (*tvalis gastsoreba*) - to look directly into the eyes;
3. თვალის თვალში გაერა (*tvalis tvalshi gaṗra*) - to look at somebody directly and fearlessly.
4. თვალის ჩინი<sup>1</sup> (*tvalis chini*)<sup>1</sup> - the ability to see;
5. თვალის ჩინი<sup>2</sup> (*tvalis chini*)<sup>2</sup>- (Metaphorical phraseology) - Dear, very lovely creature;
6. თვალის ცეცება (*tvalis tsetseba*) - to roll one's eyes, to squint here and there;
7. თვალის ახელა (*tvalis akhela*) - to find out something that previously was unknown;
8. თვალის დახამხამებაში (*tvalis dakhamkhamebashi*) - quickly, instantly;
9. თვალის დევნება (*tvalis devneba*)- to pay attention;
10. თვალის მოტყუება (*tvalis motṗueba*) – to take a nap;

### RESULTS

The analysis showed that there are three types of equivalence between English, German, Turkish and Georgian **phraseological units with component „Eye“**: complete, partial and zero equivalence. **Com-**

plete equivalence is found in the phraseological units that show lexical and structural congruence and represent the same picture. Such phraseologisms are: **jmdm. Sand in die Augen streuen** - თვალებში ნაცრის მიყრა (*tvalebshi natsris minra*) - to throw ashes in somebody's eyes; **jmdm. ein Dorn im Auge sein** - თვალში ეკალივითაა (*tvalshi ekalivitaa*) - to be a thorn in someone's eyes; **in the blink of an eye** - თვალის დახამხამებაში (*tvalis dakhmakhemashi*); **die Augen aufreißten** - გაახილო თვალები (*gaakhilo tvalebi*); **An Eye for an Eye** - თვალი თვალის წილ (*tvali tvalis tsil*); **Turn a blind eye** - თვალის დახუჭვა (*tvalis dakhuchva*); **Catch someone's eye** - ვინმეს მოკრა თვალი *tvalis mokra tvali*.

## CONCLUSION

The analysis revealed that German, English, Turkish and Georgian phraseological units with component „Eye“ are multiword units that contain information on nonverbal actions of the person and his/her emotions.

A comparative analysis of phraseological units with component „Eye“ of different cultures shows that each language has its own linguistic elements. Each language contains a specific, national-cultural component, which is determined by a different phraseological picture of the world. Phraseological units with component “Eye” function not only as metaphors, but they function as quasi - symbols of a given culture.

Despite culture specific phraseological units, there is a large number of idioms, which are in complete agreement with each other. Phraseologisms with complete equivalence are structurally, semantically, and lexically identical in the source and target languages, and they also have the same image.

On conducting a contrastive analysis of German, English, Turkish and Georgian somatic idioms, it can be concluded that there are many full equivalents, yet, culture-specific idioms dominate in the analyzed corpus. The culture-bound idioms reflect the national image of the world, traditions, customs etc., which developed in a given cul-



ture. Such idioms function as exponents of national specificity, which may manifest itself by the frequency of employment of lexemes as constituents of phraseological units.

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