

Specific Features of the Use of German Phraseologisms and Issues of Their Translation

Bazarova Laziza Baxromovna

Samarkand State Institute of Foreign Languages

Faculty of Romance and Germanic Languages

bakhrom1976@icloud.com

Rustamov Orifjon Mirzokulovich

Teacher at Samarkand State Institute of Foreign Languages

Faculty of Romance and Germanic Languages

Abstract: This article analyzes the characteristics of the use of phraseological units in German, their semantic and stylistic aspects, and the problems encountered in translation. Since phraseological units are closely linked to national culture, history, and the mindset of a people, finding a full equivalent when translating them into another language is not always possible. Therefore, the article highlights the semantic shifts that occur when translating certain German phraseological units into Uzbek, the problems of selecting context-appropriate variants, and ways to overcome these challenges. Additionally, the article discusses the degree of use of phraseologisms in modern German speech and their communicative significance.

Keywords: *phraseologism, German language, translation, equivalence, cultural context, idiomatic expressions, semantics, phraseological unit, linguoculturology, analysis.*

INTRODUCTION

Language is not merely a medium of communication; it is a manifestation of a nation's culture, worldview, and national intellect. Every language reflects its national mentality through unique imagery, symbols, and stable expressions. In this regard, phraseological units represent one of the richest and most diverse layers of a language. They embody the life, customs, historical experiences, and national values of a people, creating specific nuances of meaning and means of expression in every language.

Phraseological units in the German language are also essential tools that enhance the imagery and expressive power of the tongue. They are widely utilized in daily speech, belle-lettres, and journalistic texts. However, translating them into other languages—particularly into the Uzbek language—poses various semantic, stylistic, and cultural challenges. Since each phraseological unit is inextricably linked to its national cultural context, a literal translation can often lead to a distortion of the intended meaning. This article analyzes the specific features of the use of German phraseological units, their semantic and stylistic aspects, and the problems encountered during the process of translation into Uzbek. Furthermore, the article pays special attention to the issues of equivalence, cultural compatibility, and contextual interpretation in the translation of phraseological units.

METHODOLOGY

A phraseological unit is a lexically stable expression or phrase whose meaning is not merely the sum

of its individual components. In linguistics, the systematic study of phraseology was first established by V.V. Vinogradov (1947), who categorized them into three types: phraseological combinations, phraseological unities, and phraseological fusions. Subsequently, German linguists such as H. Burger (1998), W. Fleischer (1997), and I. Barz (2007) analyzed phraseologisms as a system of "ready-made" expressions within the language, identifying their cultural and communicative functions.

Phraseological units reflect national-cultural markers within a language. For instance, just as the Uzbek expressions “*qo‘l qovushtirib turmoq*” to stand idly or “*ko‘z yumdi*” passed away reflect imagery rooted in the national worldview, the German language possesses expressions such as “*die Daumen drücken*” to press one's thumbs/wish luck or “*blau machen*” to make blue/to skip school or work. German phraseologisms typically serve to increase the expressive power of speech, create emotional impact, and convey thoughts in a figurative form. They are primarily utilized in the following areas:

In Everyday Conversation:

“*Ich drücke dir die Daumen*” — "I wish you luck."

“*Alles in Butter*” — "Everything is fine literally: everything in butter."

“*Da steppt der Bär*” — "It's very exciting/lively here literally: the bear is tap-dancing."

In Literary Texts: Phraseologisms create vivid imagery. For example, in Thomas Mann's novel “*Der Zauberberg*” The Magic Mountain, the expression “*auf Wolke sieben sein*” to be on cloud nine/seven is used to describe a state of intense happiness.

Social Media and Advertising: Phraseologisms are frequently used due to their conciseness and memorability:

Advertising slogan: “*Greif zu, solange der Vorrat reicht!*” — "Buy it before the stock runs out!"

The primary challenge in translating phraseologisms is the lack of cultural equivalence. Certain idioms are unique to the culture of a specific nation. For example:

German Phraseologism	Literal Translation	Uzbek Equivalent or Context
“ <i>Die Katze im Sack kaufen</i> ”	To buy a cat in a sack.	<i>Ko‘r-ko‘rona savdo qilmoq</i> To buy blindly.
“ <i>Tomaten auf den Augen haben</i> ”	To have tomatoes on one's eyes.	<i>Hech narsani ko‘rmayapti</i> To be oblivious.
“ <i>Ins Gras beißen</i> ”	To bite into the grass.	<i>Jon bermoq / Vafot etmoq</i> To die/kick the bucket.

Translators often employ phraseological equivalents, analogues, or descriptive translation methods. For instance, translating “*den Kopf in den Sand stecken*” (to stick one's head in the sand) as “*muammodan qochmoq*” (to avoid the problem) is appropriate in Uzbek, as it conveys the synonymous meaning rather than a literal one.

The linguoculturological approach plays a vital role in the translation of these units (A. V. Kunin, 1996; Burger, 2010). Since every phraseological unit reflects a cultural image, it is more important to preserve the communicative impact and cultural connotation than the literal meaning. German phraseologisms are distinguished by their imagery, compactness, and expressive power. While full equivalents are not always available, a translator's cultural sensitivity and correct interpretation of context ensure high-quality results. Consequently, phraseology remains one of the most compelling intersections of linguistics and translation theory.

RESULTS AND DISCUSSION

The analysis presented above demonstrates that phraseological units are essential components that express the cultural and national identity of any language. German phraseologisms embody the historical experience, customs, mentality, and worldview of the people; they enrich the language's expressive repertoire and provide speech with imagery and emotional depth.

The primary challenge identified in the process of translating these units into other languages—specifically into Uzbek—is the frequent absence of direct cultural and semantic equivalents. Consequently, a translator must possess a profound understanding of the original meaning, connotation, and cultural context of each idiom. To convey the intended message accurately, the translator must strategically employ methods of equivalent translation, analogical substitution, or descriptive translation. The translator must look beyond literal translation and prioritize the preservation of the communicative impact and the national spirit inherent in the phraseologisms.

Research findings indicate that a significant majority of German phraseological units are rooted in folklore, historical events, or traditional daily life. This necessitates a linguoculturological approach when analyzing these units during the translation process. Furthermore, in the realms of linguistics education and translation practice, specific emphasis should be placed on semantic analysis and the contextual adaptation of these expressions.

Ultimately, the successful translation of German phraseological units into Uzbek depends on the translator's ability to balance linguistic accuracy with cultural resonance. This study suggests that mastering the nuances of idiomatic expressions is not merely a vocabulary task but a bridge to cross-cultural understanding.

CONCLUSION

In conclusion, the study of German phraseological units and the complexities involved in their translation holds profound significance not only for the field of linguistics but also for the broader scope of intercultural communication. These units are not merely linguistic ornaments; they are concentrated vessels of a nation's history, social values, and collective psychology. As this research has demonstrated, a successful translation requires more than a high level of bilingual proficiency—it demands a deep-seated cultural intuition and an understanding of the subtle nuances that define the German national character. The accurate comprehension and adequate translation of phraseological units serve as a vital bridge in developing mutual cultural relations and fostering international understanding. By moving beyond literal interpretations and employing strategic methods such as functional equivalence and contextual adaptation, translators can preserve the stylistic richness and emotional resonance of the source text. Furthermore, integrating these findings into educational frameworks will significantly enhance the quality of German language instruction and professional translation training. Ultimately, phraseology remains a dynamic field where language and culture intersect, and its mastery is essential for anyone seeking to achieve true fluency in the art of cross-cultural dialogue.

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