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и културолошки истражувања**

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ВО МЕЃУНАРОДНОТО НАУЧНО СПИСАНИЕ „ПАЛИМПСЕСТ“

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Почитувани читатели,

Со објавувањето на деветтиот број на списанието „Палимпсест“ се одбележува и потврдува неговото петгодишно постоење. Тековниот број на ова списание обработува теми кои се однесуваат на областите јазик, книжевност, методика на наставата и културологија и тие се напишани на македонски, англиски, италијански и турски јазик. Тематските области што ги покриваат овие статии се доволно разнолики да го привлечат вниманието на нашите колеги, наставници, студенти, но и доволно мотивирачки да го одржат современиот чекор со актуелните феномени на истражување од горенаведените области. Од објавените трудови во овој број како најбројни се јавуваат авторите од Македонија (Милена Саздовска-Пигуловска, Милена Касапоска-Чадловска, Марија Леонтиќ, Виолета Јанушева, Силвана Нешковска, Мери Лазаревска, Марија Ѓорѓиева Димова, Славчо Ковилоски, Маријана Ѓорѓиева-Ристевска, Ана Стефановска, Оља Стојкова, Екатерина Намичева, Петар Намичев, Нина Даскаловска, Блерица Нухи, Арбнора Сулејмани, Брикена Џафери, Марија Ѓркова, Кирил Трајчев, Ранко Младеноски, Софија Иванова), потоа од Словачка Моника Зазривчова (Monika Zázrivcová), од Австрија Мариантонија Трамите (Mariantonia Tramite), од Италија Елеонора Фоа (Eleonora Fois), Кјара Фуско (Chiara Fusco), Мирко Мондило (Mirco Mondillo), Марчела ди Франко (Marcella Di Franco) и од Турција Ѓулшен Јилмаз (Gülşen Yılmaz).

Доминантен јазик на статиите во овој број е македонскиот јазик, што го толкувам како наш стремеж во борбата за негово негување и зачувување како наше најголемо културно наследство, како и желбата и намерата обработените тематски содржини да бидат лесно достапни за сите заинтересирани на територијата на целата наша држава. Сепак, се јавува неопходност и од актуелизација и популаризација и на другите јазици, што укажува на фактот дека светот на јазиците е огромен и дека многу аспекти од јазиците треба да се анализираат и да се објаснат. Тоа ја покажува важноста и значењето на странските јазици во современите емпириски текови во науката за јазикот, во науката за книжевноста, методиката на наставата и во културологијата.

Како резултат на електронската достапност на ова списание и на активностите на Уредувачкиот одбор, Редакцискиот совет, рецензентите, јазичните и техничките уредници, горди сме да истакнеме дека присуството на научноистражувачки статии од различни земји од светот говори за неговата актуелност и популарност. Сите што се вклучени во создавањето на ова списание несебично се ангажираат за неговото подобрување и со своите сугестии и добронамерни критики и дискусии влијаат доволно инспиративно да привлечат современи и модерни истражувачки публикации кои ќе најдат на уште поголема читателска публика во иднина, со што современите истражувања ќе бидат широко достапни и ќе овозможат размена на знаења, идеи, како и на научни и стручни достигнувања.

Билјана Ивановска, уредник на „Палимпсест“

FOREWORD

Dear readers,

The ninth issue of “Palimpsest” marks and confirms the journal’s five year existence. The current issue of the journal covers topics related to the fields of language, literature, teaching methodology and culturology, and they are written in Macedonian, English, Italian and Turkish. The thematic areas covered by these articles are diverse enough to attract the attention of our colleagues, teachers and students, and at the same time motivating enough to keep up with the current phenomena of research in the aforementioned areas. From the published articles in this issue, the authors from Macedonia appear as the most numerous, such as Milena Sazdovska-Pigulovska, Milena Kasaposka-Chadlovska, Marija Leontik, Violeta Janusheva, Silvana Neshkovska, Meri Lazarevska, Marija Gjorgjieva Dimova, Slavco Koviloski, Marijana Gorgieva-Ristevska, Ana Stefanovska, Olja Stojkova, Ekaterina Namicheva, Petar Namichev, Nina Daskalovska, Blerina Nuhi, Arbnora Sulejmani, Brikena Xhaferi, Marija Grkova, Kiril Trajcev, Ranko Mladenoski, Sofija Ivanova, then from Slovakia Monika Zázrivcová, from Austria Mariantonina Tramite, from Italy Eleonora Fois, Chiara Fusco, Mirco Mondillo, Marcella Di Franco and from Turkey Gülşen Yılmaz.

The dominant language of the articles in this issue is the Macedonian language, which I recognize as our aspiration in the struggle for its nurturing and preservation of our greatest cultural heritage, as well as the desire and intention to make the thematic contents to be easily accessible to anyone concerned throughout our country. However, there is a need for actualization and popularization of other languages, which points to the fact that the world of languages is vast, therefore, many aspects of languages ought to be analyzed and explained. This actually proves the importance and significance of foreign languages in contemporary empirical currents in the science of language, literature, teaching methodology and culturology.

As a result of the electronic availability of this journal and the activities of the Editorial board, the reviewers, the linguistic and technical editors, we are proud to point out that the presence of scientific research articles written by authors from different countries of the world speaks of its relevance and popularity. Everyone involved in the creation of this journal is selflessly committed to its improvement and with their suggestions, well-intentioned reviews and discussions influence the submission of contemporary and modern research articles that will attract even a larger readership in the future, so that contemporary research will be widely available and will enable the exchange of knowledge, ideas, as well as scientific and professional achievements.

Biljana Ivanovska, Editor of Palimpsest

ЈАЗИК



LANGUAGE

DEFINITION AND CLASSIFICATION OF PHRASEOLOGICAL EXPRESSIONS AND PROBLEMS OF IDIOMATIC EQUIVALENCE IN TRANSLATION

Milena Sazdovska-Pigulovska

“Ss. Cyril and Methodius” University, Skopje
milena.sazdovska@gmail.com

Abstract: This paper deals with two issues – review of established classifications of phraseological expressions as well as specificities of translation related to their transferred meaning. In the first part of the paper, a theoretical basis is provided for systematic classifications of phraseological expressions on the basis of different approaches and underlying criteria, while at the same time providing valuable insight into the main characteristics that define each specific type of phraseologisms. Furthermore, another aim of this paper is to discuss the type of meaning they convey, and to identify the main problems related to translation of phraseological expressions from English into Macedonian, which are connected to their defining and cultural characteristics. Although phraseological expressions are often used in conversational context due to their figurative meaning, they enjoy broad usage from colloquial to professional settings, so their use ranges from informal to semi-formal and from universal to culture-specific. The author identifies three main difficulties when translating phraseological expressions, such as maintaining a sufficient degree of idiomaticity in the target language, preserving idiomatic equivalence and respecting the cultural particularities and differences in English and Macedonian. One of the main goals of this paper is to discuss concepts of idiomaticity and equivalence with special focus on the different forms of idiomatic equivalence. On the basis of a comparative analysis of English and Macedonian examples, the author of this paper draws conclusions on the most suitable method for translation of phraseological expressions and suggests adequate translation strategies which point the translator in the right direction at the crossroads between literal and idiomatic translation.

Keywords: *phraseological expressions, (idiomatic) equivalence, idiomatic translation method, translation strategies.*

1. Defining and Cultural Characteristics of Phraseological Expressions

For the purpose of the research, the author of this paper uses the broad term “phraseological expressions”, which includes different types of frozen and fixed expressions. Various authors use different terms to refer to this linguistic phenomenon. For example, in her book on translation, Baker uses the terms “idioms and fixed expressions” and defines them as “frozen patterns of language which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components” (Baker, 2018, p. 69). This definition emphasizes that idiomatic expressions acquire new transferred

meaning from the phrase as a whole, i.e. they are subject to desemanticization which implies loss of lexical meaning of all or some of their components. Koonin, on the other hand, who suggests a structural-semantic classification, uses “phraseological units” as a broad term to define “stable word-groups characterized by completely or partially transferred meaning” (Koonin, 1981, p. 285). Both of these widely quoted definitions emphasize that the meaning of phraseological expressions is peculiar from a semantic point of view, so we can conclude that idiomaticity (whether full or partial) is a defining characteristic of phraseological expressions.

In his Macedonian-English Dictionary of Idioms, Murgoski uses the term “idioms” and defines them as “combinations of words which often have unexpected and unusual word order, and sometimes even ungrammatical word order, whereas their components are mainly fixed” (Murgoski: 2002, p. v).¹ This definition accentuates that idiomatic expressions are characterized by stability (as they are fixed or frozen word combinations) and predictability (as their meaning is conventionalized). Furthermore, phraseological expressions are highly expressive (as they are emotionally and stylistically charged). Thus, they exhibit cultural characteristics such as uniqueness and culturally-bound nature, and they also need to be considered by translators. Namely, idiomatic expressions which are culture-specific reflect cultural identity, history, tradition and way of life, and they are unique to a specific language and culture. Hence, it is difficult to find identical idiomatic expressions in different languages, such as English and Macedonian. And last but not least, it is also important to bear in mind that there are different types of phraseological expressions, so they are therefore classified in terms of different criteria, such as their constituent parts, the manner of their creation, the origin, the context of use, etc.

According to Baker, the first difficulty translators come across is being able to recognize that they are dealing with an idiomatic expression (Baker, 2018, p. 71). If a translator fails to recognize an idiomatic expression, he/she could comprehend it and translate it literally, and thus fail to use an authentic expression in the target language or could convey wrong meaning. That is why defining and cultural characteristics of phraseological expressions need to be taken into account by translators. Therefore, this paper firstly aims to accentuate the main characteristics and classifications of phraseological expressions based on different approaches and underlying criteria, and to discuss the type of meaning they convey, whereas the final goal is to identify the main problems related to idiomatic equivalence in the process of translating phraseological expressions from English into Macedonian.

2. Subject of Research and Purpose of the Paper

This paper consists of two parts. Namely, the first part provides a theoretical basis for systematic classifications of phraseological expressions on the basis of different approaches and underlying criteria, while at the same time providing valuable insight into the main characteristics that define each specific type of phraseologisms. Furthermore, the second part features a translational analysis

¹ Author’s translation of the quotation into English.

based on comparative analysis of English phraseological expressions and their translation equivalents in Macedonian. The purpose of this paper is to discuss the type of meaning they convey, and to identify the main problems related to translation of phraseological expressions from English into Macedonian, which are connected to their defining and cultural characteristics.

The author of this paper concludes that problems of idiomatic equivalence mainly result from the semantically, structurally, contextually or culturally-bound nature of phraseological expressions. An attempt is made to discuss the concept of idiomatic equivalence based on the findings of different authors and to identify problems related to preserving idiomatic equivalence when translating phraseological expressions from English into Macedonian.

The subject of research in this paper are different types of phraseological expressions mainly encountered in literary and conversational use. The author of this paper identifies three main problems or specificities when translating phraseological expressions on the basis of a comparative analysis, whereas several steps are emphasized that must not be disregarded in the translation process. Hence, conclusions are made on the most suitable method for translation of phraseological expressions and adequate translation strategies are suggested that help achieve translation equivalence above word level and that contribute to preserving idiomatic equivalence.

3. Relevant Classifications of Phraseological Expressions

Classification of phraseological expressions has been conducted by many authors on the basis of three main approaches: semantic, functional and contextual approach (Guliyeva, 2016, p. 107). The most popular approach to classification of phraseological units is the semantic approach proposed by Russian author Vinogradov (Dribniuk, 2007, p. 1). The well-known semantic classification by Vinogradov (1986) is accepted in many languages and is based on the criterion of motivation of the components' meaning, i.e. idiomaticity:

a. phraseological combinations (collocations which meaning is obtained by using one word independently and the other figuratively: *to bear a grudge* 'to maintain anger or resentment');

b. phraseological unities (expressions which meaning is motivated from the meaning of their constituent parts: *to hit the ceiling* 'to become extremely angry'); and

c. phraseological fusions (expressions which meaning is not motivated from the meaning of their constituent parts: *red tape* 'excessive bureaucracy').

Smirnitsky (1956) also uses the term "phraseological units" and classifies them on the basis of the functional approach, and suggests a structural classification into:

a. phraseological units; and

b. idioms.

According to Smirnitsky's classification, phraseological units are stylistically neutral and non-metaphorical (non-idiomatic units), whereas idioms are stylistically-charged and metaphorical (Smirnitsky in Nikolenko, 2007, p. 281). An example of the first type is *to take to drinking* 'to start drinking often' (*ce oddava*

на пиеше), and a typical example of the second type is the saying *Still waters run deep* ‘said about a person who is quiet, but surprisingly knowledgeable’ (*мирна вода брег рони*).

Veljanovska (2006) uses the broad term “phraseological expressions” and performs relevant research on their classification in the Macedonian language. The classification by this author is consistent with the contextual approach based on the criterion of stability of the components, and suggests three main types of phraseological expressions in Macedonian (Veljanovska, 2006, p. 26):

a. idioms (expressions which meaning is not entirely motivated from the meaning of their constituent parts, also referred to as phraseological units: *црна овца* ‘black sheep’);

b. componential phrasemes (expressions where one of the components has idiomatic meaning and the other component preserves its lexical meaning: *жив ненаспан* ‘dead tired’);

c. proverbs, sayings, greetings, blessings, curses and familiar quotations (fixed expressions, some of which are metaphorical: *Ако си овца секој ќе те стриже* ‘a naïve person is used by everyone’).

The three abovementioned classifications find applicability in many Slavic languages. On the other hand, O’Dell and McCarthy (2002; 2010; 2017) classify idioms and fixed expressions in the English language. This is a more recent classification based on the manner of creating idioms and fixed expressions, as its underlying criterion, where the focus of interest is shifted from the constituent parts of phraseological expressions to how they are created. Under this criterion, O’Dell and McCarthy define idioms and fixed expressions as a type of formulaic language and classify them into the following seven groups (2017, pp. 20-30):

a. new idioms (recently created expressions taken from TV, advertising, business and politics: *to be on the radar* ‘има некого на видик’);

b. similes (expressions that compare two things or persons: *as stubborn as a mule* ‘тврдоглав како магаре’; *to sing like an angel* ‘има глас како ангел’);

c. binominals (frozen expressions composed of two words: *loud and clear* ‘јасно и гласно’; *(neither) hide nor hair* ‘ни трага ни глас’);

d. proverbs (wise expressions the meaning of which cannot be derived from their individual components: *Good things come to those who wait* ‘Кoj чека ќе дочека’);

e. euphemisms (polite and politically correct expressions: *to pass away* ‘да почине’; *ethnic cleansing* ‘етничко чистење’);

f. clichés and fixed statements (*For your information (FYI)* ‘За ваша информација’; *Good Lord!* ‘Господе Боже!’);

g. expressions from other languages (*status quo* ‘непроменета ситуација’; *par excellence* ‘уникатно, без преседан’).

Translator’s knowledge about the classification of phraseological expressions provides valuable insight into the main characteristics of each individual type, which also helps understand the type of meaning conveyed. One common defining characteristic of all phraseological expressions is that they are characterized by desemanticization of meaning. According to Heine and Reh (1984), desemanticization involves loss of lexical meaning which means that the separate

components of an expression lose their independent meanings, and function as a whole with a different meaning (Heine; Reh in Croft, 2002, p. 261). Phraseological expressions have two types of meaning: literal (denotative) and phraseological (idiomatic). Since their meaning is often peculiar from a semantic point of view, we can say that transferred or idiomatic meaning creates numerous problems when translating, which are discussed in the next heading.

4. Specificities of Translating Phraseological Expressions

Relevant research on translation of phraseological expressions into Macedonian is conducted by Gjurgevska-Atanasovska and Sazdovska-Pigulovska who analyze how style is affected when translating “idiomatic expressions”, and conclude that inappropriately translated idiomatic expressions have three types of effect on the translation: loss of meaning, minimization of stylistic dimension and inappropriate meaning in context (Gjurgevska-Atanasovska; Sazdovska-Pigulovska, 2017, p. 11).

Bojkovska uses the term “phraseologism” and emphasizes that when translating phraseologisms special attention need to be paid to the denotative meaning, idiomatic meaning, imagery, connotations, style, stability and lexicalization (2016, p. 89), whereas literal translation is a common mistake when the translator fails to recognize that an expression is in fact a phraseologism (2016, p. 92).

Dadyan examines the work of translation theorists, some of which point out that the most recommended translation strategy for idioms is translation with a natural target language idiom with the same meaning as the original language idiom, whereas he points out that idioms go through semantic adjustment in the translation process (Dadyan, 2015, p. 182).

The subject of research in this paper are different types of phraseological expressions mainly encountered in literary and conversational use. Based on the defining and cultural characteristics of phraseological expressions, and based on their classification, we can conclude that phraseological expressions display several properties which directly affect how they are perceived and translated:

(1) ***semantically-bound nature***: means that they are peculiar in their semantics and idiosyncratic to a specific language and culture;

(2) ***structurally-bound nature***: means that they are peculiar in construction with fixed arrangement of their components, although slight differences in grammar are possible;

(3) ***idiomatically-bound nature***: means that their meaning is motivated, i.e. many phraseological expressions have transferred meaning (non-literal meaning), and are loaded with connotative meaning (their meaning is often not inferred from the meaning of the individual components). Connotative meaning also depends on the context of use (also referred to as contextual use);

(4) ***contextual and cultural sensitivity***: means that people use similar or different phraseological expressions in various contextual situations, whereas they rarely have identical form across languages. Culture-loaded phraseological expressions exhibit strong contextuality and opacity, whereas culture-free phraseological expressions exhibit literalness and transparency;

(5) *stylistically-bound nature*: means that, due to their sensitivity, phraseological expressions do not tolerate minimization or exaggeration in style (colloquial, slang, semi-formal, formal) or in the level of emotionality or expressiveness (neutral, semi expressive, highly expressive), in order to create an equivalent effect on the reader.

Properties related to (3), (4) and (5) cause the biggest translation difficulties, which can be supported with analyzed examples and their translation equivalents into Macedonian. Thus, we can identify three main problems when translating phraseological expressions into Macedonian: maintaining a sufficient degree of idiomaticity, preserving idiomatic equivalence in the target language and respecting the cultural differences and specificities. All three problems are discussed below.

4.1. Maintaining a Sufficient Degree of Idiomaticity in the Target Language

Idiomaticity means that the meaning of phraseological expressions is completely or partially motivated or unmotivated from the meaning of their constituent parts, and needs to be taken into account in the translation process because it affects meaning. For example, Murgoski differentiates between *real idioms* („вистински идиоми“) and *open idioms* („отворени идиоми“) (2002, p. vi). Real idioms have frozen forms because their constituents cannot be replaced and their word order cannot be altered, e.g. *to kick the bucket* (*скине конци*), and they also include proverbs, e.g. *The early bird catches two worms* (*Кoj рано рани, две среќи грабу*). These examples show that both constituents obtain new meaning, namely “kick” and “bucket” as well as “bird” and “worms” are used in their transferred (idiomatic) meaning. In the case of open idioms, at least one component has literal and non-figurative meaning and in certain cases it can be replaced by another component with a different lexical meaning, e.g. *burning issue* (*горливо прашање*), *Black Friday* (*Црн Петок*), *to foot the bill* (*плаќа сметка*) and the saying: *go to bed with the chickens* (*си легнува со кокошките*). In these word combinations, “issue”, “Friday”, “bill” and “go to bed” are used in their literal meaning.

To the above classification based on the degree of idiomaticity, Fernando (1996) adds a third group of *literal idioms* which are expressions with literal meaning that is more easily understood (transparent) as it is deduced from the meaning of its constituent parts (Fernando in Dadyan, 2015, p. 177).² Typical examples of literal idioms are the following sayings: *a man of his word* ‘a man who keeps his word’, *Have a nice evening!*, and the binominal *little by little* ‘gradually’. All of these examples are literally translated into Macedonian as follows: *човек од збор*, *Пријатна вечер!*, and *малку по малку*.

The above-analyzed examples show that idiomaticity greatly affects meaning and is therefore important in translation. This classification based on the degree of

² In addition to literal idioms, Fernando also distinguishes between pure idioms (non-literal expressions the meaning of which cannot be deduced from the meaning of their constituent parts) and semi idioms (expressions with at least one component with literal meaning and one component with non-literal meaning) (Fernando in Dadyan, 2015, p. 177).

idiomaticity of meaning is useful for a translator because it demonstrates that real idioms must be translated with ready-made translation equivalents or with authentic phraseological expressions in the target language, and that real idioms cannot be translated literally. The other case is when the translator knows that he/she is dealing with an open idiom, and thus knows that more creative solutions are allowed in his/her translation since many open idioms have different translation equivalents in different languages, for example *red tape* (Macedonian: *прекумерна бирократија*; Croatian: *papirologija*; German: *Papierkrieg*). The most challenging type is the third group of literal idioms as their literal translation is only possible when the literally translated expression is already familiar or accepted in the target language, for example, *Имај убава вечер* is a word-for-word translation and is less acceptable than the familiar saying *Пријатна вечер*.

4.2. Preserving Idiomatic Equivalence in the Target Language

According to Baker, idiomatic and fixed expressions create two main problems in translation: the ability to recognize and interpret an idiom correctly and the difficulties in conveying the various aspects of their meaning into the target language (Baker, 2018, p. 71). The type of meaning conveyed with a phraseological expression is closely connected with the transparency of meaning which is important because many phraseological expressions that do not exist in the target language or culture can be misinterpreted or misleading. To preserve idiomatic equivalence means to be able to perceive the transferred (idiomatic) meaning, to preserve it in the target language and to avoid literal understanding of an expression.

Based on the transparency of meaning, phraseological expressions are termed as transparent, opaque (Vega Moreno, 2007) or misleading (Baker, 2018). Transparent idioms are more easily understood due to an obvious relation between the meaning of words and the new meaning of the phrase as a whole, so their translation should not be problematic. For example, *to turn over a new leaf* is directly translated as *сврти нова страница* as it is a familiar concept in the Macedonian language with a clear connotation between “turn a leaf” (and “врти страница”) and the familiar metaphorical concept “life is a book”. Opaque phraseological expressions do not have clear connotations in meaning, i.e. their idiomatic meaning is not directly inferred from the literal meaning of its components, e.g. *under every nook and cranny* (*под дрво и камен*). In the binominal *like a lamb to the slaughter*, the translator can infer a connection between “slaughter” and “sacrifice” and translate it as *жртвено јагне*. These examples demonstrate that opaque idioms are thus more difficult to be translated than transparent ones. According to Vega Moreno, “the most essential feature of idioms is the ability to move back and forth between literalness and looseness, creativity and standardization” (Vega Moreno, 2007, p. 396).

In the third case, literal comprehension of a phraseological expression could point the translator in the wrong direction towards a familiar concept in his/her mother tongue with a completely different meaning. Hence, *to keep someone/something at arm's length* is an example of a misleading phraseological expression as it could be literally understood as *држи на дофат на рака*, which is

a familiar concept in Macedonian, but with opposite meaning of the English idiom. Namely, *at arm's length* has transferred (idiomatic) meaning 'to keep a distance from someone/something', not literal meaning ('to keep someone/something close'). The English and Macedonian expressions may have the same form, but they have different meaning. This demonstrates that preserving transferred (idiomatic) meaning is among the most difficult tasks in translation.

4.3. Respecting the Cultural Differences and Specificities

Cultural specificity implies using authentic and genuine expressions in the target language, rather than literally translated expressions based on the meaning of the individual components. For example, *knight in shining armor* is a culturally-bound idiom used to describe 'a brave person saving someone from a difficult situation' that could create translator dilemma as to whether to preserve the same lexical choice of the culturally-bound idiom and translate it as *вitez во сјаен оклоп*; *вitez на коњ*, or to convey the meaning with a familiar Macedonian concept *принц на бел коњ*. In such cases the translator must decide between rendering the same lexical choice (in order to refer to the original phraseological expression) or rendering the meaning by using an authentic expression that is natural to the mother tongue. The best way is for the translator to recreate meaning in "target-culture conditions" (a terms used by Nord, 2018, p. 33), which means to use a natural phraseological expression in the target language with the same meaning, despite of the different form. According to Baker, when it comes to equivalence above word level, which includes translating collocations, idioms and fixed expressions, the translator faces "tension between accuracy and naturalness", and needs to make "a difficult choice between what is typical and what is accurate" (Baker, 2018, p. 62). The above example illustrates that it is best to use an authentic expression in the target language whenever possible, such as *принц на бел коњ*, especially because the existence of "a knight" is associated with Medieval period and is only characteristic for certain cultures.

On the basis of all findings presented in this chapter and on the basis of the findings of translation theorists cited in this paper, we can conclude that there are four main steps that must be followed in order to preserve equivalence in the process of translating phraseological expressions:

- (1) Recognize a phraseological expression (based on the defining characteristics described in the first chapter of this paper);
- (2) Determine the type of phraseological expression (based on the suggested classifications in the third chapter of this paper);
- (3) Determine the type of meaning conveyed with the phraseological expression (literal, idiomatic, culture-specific, ironic, humorous, etc.);
- (4) Find an authentic (natural) phraseological expression in the target language and preserve idiomatic equivalence.

If one of these steps is missed or disregarded, the translation of a phraseological expression will result in loss of authentic meaning, wrong meaning, loss of style or unnatural literal translation. In the next chapter, the main problems related to achieving idiomatic equivalence in translation are discussed.

5. Problems of Idiomatic Equivalence in Translation

Different types of equivalence can be achieved in translation. According to Nord, equivalence is a concept of “equal communicative value” between two texts or, on lower level, between words, phrases, sentences, syntactic structures etc., whereas value refers to meaning, stylistic connotations or communicative effect (Nord, 2018, p. 34). Related to the translation process, Baker (2018) differentiates between lexical equivalence (which can be achieved at word level and above word level with collocations, idioms and fixed expressions), grammatical equivalence, textual equivalence, pragmatic equivalence and semiotic equivalence. Furthermore, Sechrest, Fay and Zaidi (1972) identify five translation problems that are related to the problem of equivalence (Secrest; Fay; Zaidi in Jandt, 2010, p. 135):

- vocabulary equivalence;
- idiomatic equivalence;
- grammatical-syntactical equivalence;
- experiential equivalence;
- conceptual equivalence.

It is important to clarify the above classification of equivalence-related problems in translation. Vocabulary equivalence is in fact lexical equivalence and occurs at word level, and in such cases translators also seek to achieve semantic equivalence. In the case of phraseological expressions, the translator seeks to achieve idiomatic equivalence which comes from the meaning of the combination of words, not from the literal meaning of the words themselves. Grammatical-syntactical equivalence refers to the grammatical structure and word order of an expression in the target language, so it is also considered important when translating phraseological expressions. Experiential equivalence, as the name suggests, exists when the same experiences or objects exist in both the source and target culture, whereas conceptual equivalence refers to abstract concept and ideas and it is important for specialized translators who deal with specialized terminology.

This paper is concerned with idiomatic equivalence which occurs above word level. Preserving idiomatic equivalence in translation means using translation equivalents with the same meaning and contextual use, thus preserving the authentic semantic, stylistic and cultural value in the target language. Since the English and Macedonian language differ from both a cultural and linguistic point of view, preserving idiomatic equivalence is a frequently encountered challenge. The lack of idiomatic equivalence when translating idioms contributes to “intercultural communication misunderstandings” (a term used by Szalay, Moon and Bryson, 1971). Larson (1984), Newmark (1998) and Fernando (1996) even use the term “idiomatic translation”. According to Larson, idiomatic translation is a translation method which implies communicating the meaning of the source language into the natural forms of the receptor language, whereas the meaning is re-expressed or reconstructed in the lexical and grammatical structure of the receptor language as well as in the same communication situation and cultural context in the target culture (Larson, 1984, p. 3).

In the translation process, three degrees of equivalence can be achieved in the target language (Baker, 2018; Arsova-Nikolic, 1999; Koller, 2004):

(I.) Full (direct) equivalence – involves finding a direct translation equivalent with the same meaning and form as the original, which is occasionally possible when translating phraseological expressions as it involves using ***an expression with the same meaning and form***. In this case it is possible “to use a target language idiomatic expression which conveys roughly the same meaning to that of the source language expression and consists of equivalent lexical items” (Baker, 2018, p. 77). Typical examples are the proverb *Strike iron while it’s hot* ‘to take advantage of an opportunity while it exists’ > *Железото се кове додека е жеуко*, the binominal *more or less* > *повеќе или помалку*, the similes *as thin as rake* > *слаб како сучка*, *to run like the wind* > *лета како стрела*, etc., which are phraseological expressions with the same (or similar) form and meaning in both the source and target language. Some of these even consist of the same lexical items, e.g. *When it rains it pours* > *Кога врне истура*;

(II.) Partial (approximate) equivalence – involves finding an approximate equivalent with similar meaning but different form in the target language, which is frequently possible when translating phraseological expressions as it involves using ***an expression with similar meaning but different form***. There are two types of approximate equivalence:

- ***equivalence*** - which involves using a different expression accounting for the same situation (Vinay and Darbelnet in Newmark, 1998, p. 90). Typical examples are the saying *Head over heels in love* > *Вљубен до уши*, the simile *To sell something like hotcakes* > *Се продава како алва*, the proverb *The devil looks after his own* > *Ѓаволот ни ора ни копа*, the binominal *bumper to bumper* > *кола до кола*, etc. In these cases, it is possible “to use a target language idiomatic expression which conveys similar meaning to that of the source language expression but consists of different lexical items” (Baker, 2018, p. 77). Partial equivalence is more common than full equivalence because people of different cultural and linguistic background express themselves differently; and

- ***adaptation*** – which involves use of a recognized equivalent between two situations or cultural equivalence (Vinay and Darbelnet in Newmark, 1998, p. 90). According to Newmark, approximate equivalence involves a translation procedure termed “***cultural equivalent***”, which implies approximate translation where a source language cultural word is translated by a target language cultural word (Newmark, 1998, p. 82), e.g. *Not every donut comes with a hole* ‘one does not come across a golden opportunity every day’ > *Не е секој ден Велигден*, *Give a man luck and throw him into the sea* > *Роди ме мајко со среќа, па фрли ме на буните*. This strategy is also called “translation by cultural substitution” and it is acceptable (although not easily achieved in practice) because the use of a cultural element in the translation makes an equivalent stylistic and cultural effect on the reader. The opposite strategy involves “***cultural concessions***” and implies substituting a cultural word with a neutral word (Newmark, 1998: 49) or translating an idiom with a non-idiom (omission), e.g. *at sixes and sevens* > *во бунило*, *to go the extra mile* > *прави дополнителен напор*. This second strategy should be less frequently applied because the above translations do not make an equivalent effect on the reader, they minimize style and affect contextual use (using a neutral phrase in a highly expressive and emotive text or speech will neutralize the stylistic effect);

(III.) Non-equivalence – involves inability to find a direct or approximate translation equivalent in the target language, due to non-existence of an identical or similar expression in the target language or due to contextual or stylistic differences. For example, the English saying *Variety is the spice of life* is not typical for the Macedonian language and can be translated with a completely new Macedonian expression which conveys the same meaning *Едно те исто здоадува*. Non-equivalence is mainly addressed by using target language phraseological expressions with different form but same meaning, with the following proverbs and sayings as typical examples: *Let sleeping dogs lie* > *Седи мадро, да не биде мадро*, *Desperate times call for desperate measures* > *Целта ги оправдува средствата*, etc. Equivalent effect on the reader is not possible when cultural items have to be explained by culturally neutral or generic terms and when the content is simplified (Newmark, 1998, p. 48). This means that another strategy must be used, especially with culture-specific idioms in order to achieve the same stylistic effect as well as idiomatic equivalence, such as using **a natural phraseological expression in the target language**, so it is best to avoid translating an idiom with a non-idiom or to give a descriptive translation, e.g. *At sixes and sevens* > *Незнае кој пат да фати* (is a much more natural expression than the neutral one *во бунило*).

Other translation strategies are also used in case of non-equivalence above word level, such as:

- **Translation by paraphrase** – involves using a paraphrase of an English phraseological expression, which is sometimes longer than the original, e.g. *as silent as the grave* > *тивно како на турски гробишта*. Some translation theorists consider it the most commonly used strategy when translating idioms (Baker, 2018, p. 81), whereas others describe it as a lengthy and blurry form of free translation (Newmark, 1998, p. 47);
- **Borrowing** – is commonly used when translating culture-specific phraseological expressions, for example the French *par excellence* is borrowed in its original form through transcription into Cyrillic alphabet as *пар екселанс*, whereas the Latin saying *carpe diem* has double form as it is borrowed in its original form and transcribed as *карпе дием*, whereas its translated meaning *згранчи го денот* has become a well-known saying in Macedonian through common use;
- **Calque** – is another commonly used strategy when translating culture-specific phraseological expressions, and we differentiate between (a) idiomatic phraseological calques and (b) non-idiomatic phraseological calques. For example, *scapegoat* is an idiomatic phraseological calque, both of its components are literally translated as *жртвено јагне* and through persistent use this calque has become widely accepted in Macedonian. The following are similar examples: *dead end* > *корсокак*, *faux ami* > *лажни пријатели*, *money laundering* > *перење пари*, etc. Examples of non-idiomatic phraseological calques are: *light-weight category* > *лесна категорија*, the modern-day concepts *first come, first served* > *прв дојден*, *прв услужен*, *one-stop-shop system* > *едношалтерски систем*, etc.

The analyzed examples in this chapter demonstrate that idiomatic equivalence is achieved by using a genuine and natural target language expressions which make equivalent effect on the reader in terms of nuances of meaning, contextual use and stylistic value. Namely, literal translation does not work well with spoken idiomatic language (Newmark, 1998, p. 31) due to the fact that by conveying the literal meaning of every word the translator disregards whether it sounds natural and authentic in the target language. Larson differentiates between form-based (literal) translation and meaning-based (idiomatic) translation (1984, p. 15). Idiomatic translation implies translating the meaning of the original by focusing on “complete naturalness of expression” (Nida, 1964, p. 159) in the target language, which “sounds like it was originally written in the receptor language” (Larson, 1984, p. 16).

Idiomatic translation is therefore the most suitable method of translating phraseological expressions, which implies using natural components and elements in the target languages. It can be established with certainty that translating different types of phraseological expressions from English to Macedonian brings numerous challenges, so it is therefore best to look for authentic Macedonian fixed and frozen expressions in terms of lexical and structural choice as well as in terms of stylistic and cultural context, and to look for already familiar or domesticated sayings. This is achieved through the abovementioned translation strategies, whereas naturalization stands out as the most effective one.

6. Conclusion

This paper is concerned with idiomatic equivalence which occurs above word level when translation phraseological expressions. Preserving idiomatic equivalence in translation means using translation equivalents with the same meaning and contextual use, thus preserving the authentic semantic, stylistic and cultural value in the target language. Since the English and Macedonian language differ from both a cultural and linguistic point of view, preserving idiomatic equivalence is a frequently encountered challenge. One of the greatest challenges for translators in this process is to choose between form (lexical and grammatical choice) and meaning. In that process, translator’s knowledge about the classification of phraseological expressions provides valuable insight into the main characteristics of each individual type, which also helps understand the type of meaning conveyed.

Phraseological expressions have two types of meaning: literal (denotative) and phraseological (idiomatic). Since their meaning is often peculiar from a semantic point of view, we can say that transferred or idiomatic meaning creates numerous problems when translating. Based on the defining and cultural characteristics of phraseological expressions, we can conclude that phraseological expressions display several properties which directly affect how they are perceived and translated, such as semantically-bound nature (they are peculiar in their semantics and idiosyncratic to a specific language and culture), structurally-bound nature (they are peculiar in construction with fixed arrangement of their components, although slight differences in grammar are possible), idiomatically-bound nature (their meaning is motivated, i.e. many phraseological expressions have transferred non-literal meaning, and are loaded with connotative meaning

which also depends on the context of use, contextual and cultural sensitivity (similar or different phraseological expressions are used in various contextual situations, whereas they rarely have identical form and as a result culture-loaded phraseological expressions exhibit strong contextuality and opacity, whereas culture-free phraseological expressions exhibit literalness and transparency, and stylistically-bound nature (due to their sensitivity, phraseological expressions do not tolerate minimization or exaggeration in style, emotionality or expressiveness with the purpose of creating an equivalent effect on the reader).

Based on the comparative analysis of English phraseological expressions and their translation equivalents into Macedonian, three main problems can be identified when translating phraseological expressions: maintaining a sufficient degree of idiomaticity, preserving idiomatic equivalence in the target language and respecting the cultural differences and specificities. Preserving transferred (idiomatic) meaning is among the most difficult tasks in translation.

Certain translation strategies contribute to preserving idiomatic equivalence, whereas adequate translation strategies help overcome problems of idiomatic equivalence as one of the main challenges when translating phraseological expressions by pointing the translator in the right direction at the crossroads between literal and idiomatic translation.

The main conclusion of this paper is that when translating phraseological expressions, the translator must choose natural expression that are idiomatic as well as genuine and natural to the target language. Achieving idiomatic equivalence means achieving naturalness in the target language. The method of idiomatic translation is therefore the most suitable method of translating phraseological expressions, which implies using natural components and elements in the target languages. A translator does not want his/her translation equivalents to resemble the original, but to be perceived as original by the readers.

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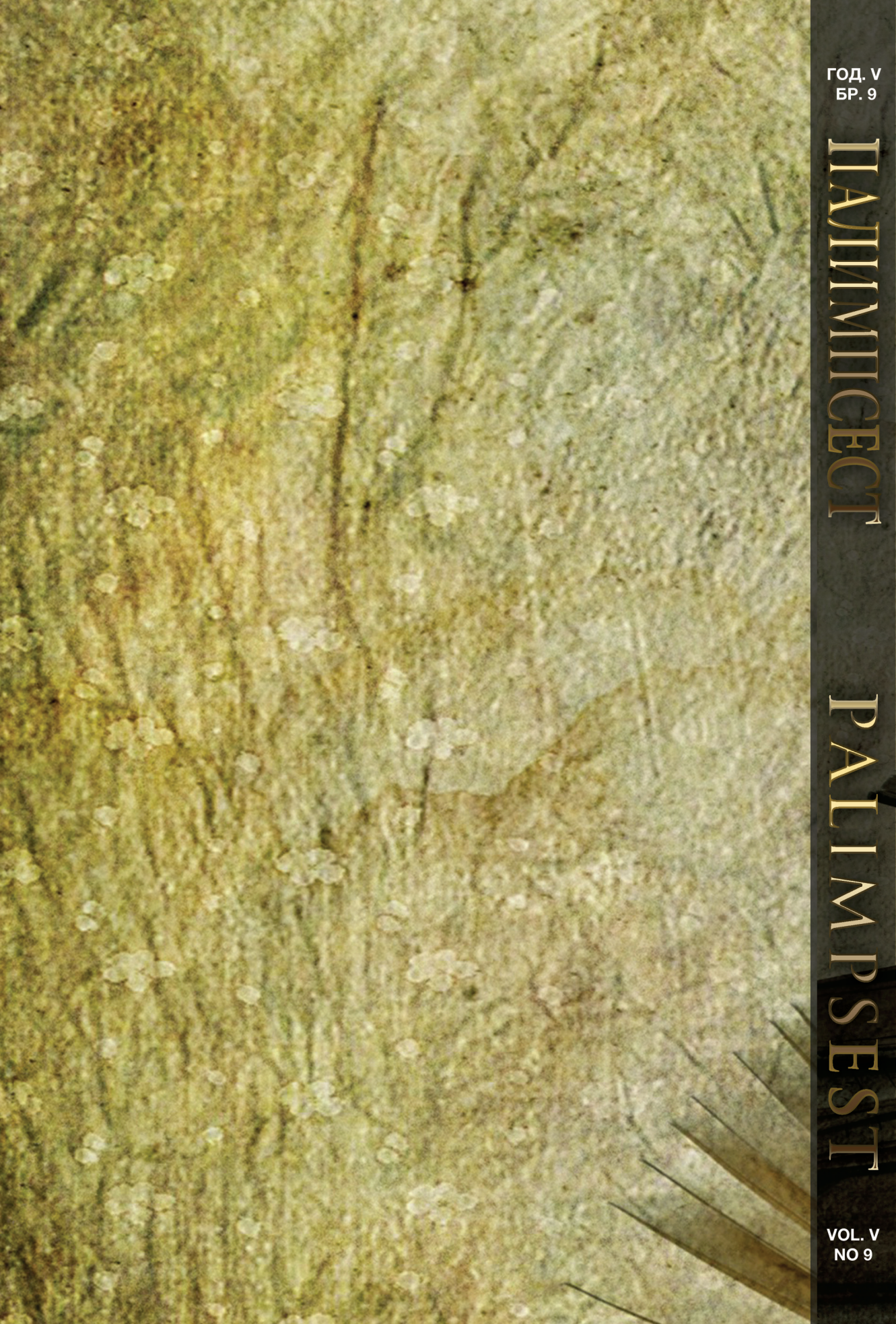
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