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## **IDIOMS AND PHRASES IN THE NOVEL *THE BASTARD OF ISTANBUL* AND THEIR TRANSLATION EQUIVALENTS IN MACEDONIAN AND SERBIAN**

### ***Abstract***

*The aim of this paper is to give a review of the translation equivalents of English idioms and phrases in Macedonian and Serbian. The motivation to write this paper arose from the fact that the novel *The Bastard of Istanbul* by Elif Shafak, originally written in English, is abounding in idioms and phrases, later translated into many languages, including Macedonian and Serbian. This paper starts from the corpus of idioms and phrases in the paper excerpted from the novel in order to examine the Macedonian and Serbian translation equivalents. The idioms were classified on the basis of their translation equivalents, that is to say, the idioms and phrases were reviewed in relation to the manner they were translated: whether they were interpreted with full equivalence, relative (partial) equivalence, semantic equivalence, or zero equivalence.*

**Keywords:** *idiom, phrase, translation, English, Macedonian, Serbian*

### **Introduction**

The aim of this paper is to offer a review of the translation equivalents of English idioms and phrases in Macedonian and English. The idiomatic expressions and phrases are, without doubt, part of the fundamental nature of every language, and they are used to highlight or lighten up what we say in a fun-loving way. First, we offer a theoretical framework for the English idioms by presenting their definitions as given in many dictionaries and the explanations of many linguists worldwide. We proceed to analyse a selection of sentences excerpted from the novel „*The Bastard of Istanbul*“ by the Turkish-British novelist Elif Shafak that include idioms and phrases together with their translations into Macedonian and Serbian. The aim of the research is to present the hypothesis that English idioms and phrases can be translated into Macedonian and Serbian with:

1. Full equivalence
2. Relative (partial) equivalence
3. Semantic equivalence
4. Zero equivalence

### **Theoretical framework**

The term idiom, defined as a “phrase or expression peculiar to a language,” dates back to the late 16th century. It derives from the French idiom (16<sup>th</sup> century) and directly from the Latin and Greek *idioma* “peculiarity, peculiar phraseology” (“idiom, Online Etymology Dictionary). Crystal (2008), in his work *A Dictionary of Linguistics and Phonetics*, defined an idiom as “a term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit.”

Additionally, Crystal (1995, p. 104) claimed that the term ‘word’ is useless when idioms, which are semantic units, have been researched. For instance, in the idiom *kick the bucket* (die), there is one single semantic unit comprised of three words. In this case, it would be hardly correct to speak of that unit as a ‘word’ if we still claim that the word consists of three words.

In the online version of the *Cambridge Dictionary*, an idiom is “a group of words in a fixed order that has a particular meaning that is different from the meanings of each word on its own.”

The online version of the American *Merriam-Webster Dictionary* provides the following definition: “an expression in the usage of language that is peculiar to itself either in having a meaning that cannot be derived from the conjoined meanings of its elements (such as *up in the air* for “undecided”) or in its grammatically atypical use of words (such as *give way*).”

The term *phrase* was defined as a “manner or style of expression” in the 1520s, and also as a “brief expression with some unity; two or more words expressing what is practically a single notion,” and derived from Late Latin *phrasis* “diction”, from Greek *phrasis* “speech, way of speaking, phraseology” (Online, Etymology Dictionary). The online *Cambridge Dictionary* defines the term *phrase* as “a group of words that is part of, rather than the whole of, a sentence.”

The term *idiom* in Macedonian, is defined in Murgoski (Толковен речник на современиот македонски јазик) as “combinations of words which have unexpected and usual word order, sometimes even ungrammatical, whereas their components are mainly fixed. Sazdovska-Pigulovska (2020) uses the broad term “phraseological expressions” that include different types of frozen and fixed expressions.

According to the Macedonian linguists Makarijoska and Pavleska-Georgievska (2020), “phrasemes are a unique linguistic phenomenon, and their understanding requires deep knowledge of the culture, mentality, tradition of the country and the people, taking into account the fact that they highlight the cultural and the national specificity of a certain language”. Owing to these characteristics, they are particularly interesting for research but, at the same time, quite complex for translation.

Many authors worldwide use different terms to refer to this linguistic phenomenon. Baker (2018: p. 69), in her book *In Other Words: A Textbook on Translation*, used the terms “idioms and fixed expressions” and defined them as “frozen patterns of language which allow little or no variation of form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components”.

In the Central European linguistic tradition, the term *phraseology* is in common use, while in the Anglo-American tradition, it is the term *idiom* that is widely accepted. However, as Bulbulušić (2019: p. 7) stated, changes have occurred in the last few years, and both terms are now used within the Central European linguistic tradition. The meanings of the terms *phraseme* and *idiom*, however, are not identical and interchangeable since they are defined by different linguistic traditions.

As specified by the Croatian linguist Menac, who is the editor of the *Croatian Phraseological Dictionary*, a phraseme is a phraseological unit. Menac (2003) stated that “phrasemes are established words that are used in a complete form and are not created during the speech process” and that “among the important components of the phrasemes are their expressiveness and picturesqueness.”

Idioms or phrasemes and phrases can cause problems when transferred from the source language to the target language. According to Ivir (1985), there are three possible procedures when it comes to the translation of phraseological expressions and idioms:

1. There are similar idioms with the same meaning in both the source language and the target language.
2. There are different idioms with the same meaning in the source language and the target language.
3. The idiom in the source language is unrelated or translatable, in form or meaning, with any phrase in the target language, an appropriate equivalent simply does not exist.

Baker (2018, p.71) believes that the first difficulty translators have to tackle is to recognize that the expression is idiomatic. If a translator does not recognize the expression as idiomatic,

he/she might read it and translate it literally, and thus fail to use an authentic expression in the target language or convey a wrong meaning.

The adequate transfer of information from the source language to the target language is vital to the process of translation. In the words of Arsova-Nikolic (1999: p. 63), it is a well-known fact that languages differ from each other in their different systems but also in the cultures that they express. In Mihajlovski's opinion (2019: p. 55) an extensive vocabulary is particularly important in the fulfilment of the duty of the translator. Jakimovska (2015) claims that translation is a compromise because it is a dialogue between the cultures of the author and the writer.

The successful communication and transfer of messages from one language to another depend on linguoculturology, a scientific discipline that studies language as the embodiment of cultural values. As stated by the Russian linguists Vereshchagin and Kostmarov (1979), there are three types of knowledge: universal, regional and geographical. The second type of knowledge is of particular importance because this type of information is available to the members of a certain ethnic and linguistic group and is related to their knowledge of their national culture. This regional knowledge is the main subject of linguoculturology in relation to the national culture. The motivation to write the paper arose from the fact that the novel *The Bastard of Istanbul*, written by Elif Shfak, the Turkish-British novelist and essayist, offers an abundance of idiomatic phrases. The novel has been translated into many languages, including Macedonian and Serbian. The novel *The Bastard of Istanbul* was translated into Macedonian under the title "Копилето од Истанбул" by Mirjana Burazer, while the Serbian translation of the novel was entitled „Istanbulsko kopile“ and was translated by Branislava Radević.

## **Methods**

The questions addressed in this research deal with how the English idiomatic expressions and phrases were translated into Macedonian and English. All research data have been analysed from a corpus of sentences excerpted from the novel *The Bastard of Istanbul* and its translation into Macedonian and Serbian. More than 100 idioms have been excerpted from the novel, and only the selected examples from the analysis have been discussed in the following four groups of Macedonian and Serbian translation equivalents.

## **Data Analysis and Discussion of Findings**

This research concerns itself with the manner in which some English idioms and phrases are translated into Macedonian and Serbian. All the analyzed research data comes from a selection of sentences with these idioms and phrases excerpted from the novel *The Bastard of Istanbul* as translated into Macedonian and Serbian.

The data collection was organized in such a manner that the sentences with idioms and phrases were divided into four groups according to their Macedonian and Serbian translation equivalents. Pursuant to Mokiejenko and Stěpanova (2008) and including the attitude of Bulbulušić (2019) regarding the translation, that is to say, the level of equivalence accomplished, four types of idiomatic expressions can be distinguished in the target language:

1. Full (direct) equivalence that involves finding a direct translation with the same semantic, structural, and lexical content and the same figurative meaning as the original idiom, which is occasionally achievable when translating idioms and phrases as it involves using expressions with identical meanings and forms.
2. Partial (relative) equivalence that involves finding an approximate equivalent of the idiom or phrase that is identical in meaning but with some insignificant differences regarding the form in the target language, which is generally achievable when translating idioms and phrases as it involves using expressions with similar meanings but slightly different forms.
3. Semantic equivalence is problematic and a challenge for the translator because it concerns idioms that share identical meanings but use different lexical items. The translator's task is to use different grammatical units to link the equivalents in an acceptable translation.
4. Non-equivalence (zero) equivalence we have when it is impossible to find a direct or approximate translation equivalent in the target language because an identical or similar idiomatic expression in the target language does not exist or there have emerged some contextual or stylistic differences.

The main aim of the research is to examine the translation equivalence of English, Macedonian, and Serbian idioms and phrases. These idiomatic expressions convey the same message but employ different means when transferring their meaning. We have to take into account the fact that we examine typologically different languages, that is to say, English and Macedonian are analytic languages, while Serbian is a synthetic language. Therefore, in some cases, the criteria for full translation equivalence cannot be too strict and do not fully apply.

Bearing in mind the fact that English and Macedonian are different from a cultural and linguistic point of view, the preservation of idiomatic equivalence is also a frequently encountered problem. According to Pigulovska-Sazdovska (2020: p. 23), the absence of idiomatic equivalence when translating idioms contributes to “intercultural communication misunderstandings” (a term used by Szalay, Moon and Bryson (1971) quoted in Jandt

(2010) *An Introduction to Intercultural Communication: Identities in a Global Community*.

Larson (1984) and Newmark (1998) use the term “idiomatic translation”.

Macedonian and Serbian are different from a linguistic point of view, Macedonian being an analytic language, while Serbian is a synthetic, but both languages belong to a linguistic area with shared culture and tradition in the Balkans as well as to the group of South Slavic languages.

The paper analyses how the idioms and phrases were translated, whether they were translated literally, explained descriptively or substituted with appropriate expressions from the target language. Thirty-six idiomatic expressions and phrases were examined. The meanings of the English idioms and phrases were quoted from the online versions of the Cambridge Dictionary and Merriam-Webster Dictionary, and the Macedonian equivalents were quoted from the „Толковен речник на македонскиот јазик” by a group of authors and „Толковен речник на современиот македонски јазик” by Murgoski, while the Serbian equivalents were examined in parallel with the meaning of the English idioms as in the „Енглеско-српски фразеолошки речник“ by Margot Vilijams- Milosavljević and Boško Milosavljević.

### **Idioms and phrases with full equivalence**

The idiomatic expressions and phrases that are identical in all three languages define the same concept that the cultures of English, Macedonian and Serbian languages share as members of the Indo-European language family and cultural heritage and, therefore, exhibit certain similarities.

*The Copper Rule of Prudence for an Istanbulite Woman: When harassed on the street, you'd better forget about the incident as soon as you are on your way again, since to recall the incident all day long **will only further wrack your nerves!*** (Shafak, 2007: 11)

*Бронзена мудрост на истанбулската жена: Кога ти дофрлаат на улица, поарно батали ја случката штом ќе продолжиш каде што си тргнала, зашто ако цел ден ѝ се навраќаш, **само непотребно ќе си ги кинеш нервите!*** (Шафак, 2018: 16)

*Bakarno pravilo Ženske Razboritosti istanbulskih žena glasi: Kad ti dobacuju na ulici, bolje što pre zaboravi na taj izgređ jer, ako ga se celog dana budeš sećala, **samo će ti još više iskidati živce!*** (Šafak, 2012: 19)

In the excerpted example, the phrase “*wrack your nerves*” is used as a parallel to the adjective *nerve-wracking* (“extremely trying on the nerves” according to the online Merriam-Webster Dictionary). The Macedonian and Serbian translation equivalents are idiomatic expressions.

*“They say **the road to hell is paved with good intentions**”, Uncle Dikran snapped.* (Shafak, 2007:57)

*„Нели велат, **патот до неколот е послан со убави намери**“, процеди Дикран.* (Шафак, 2018: 57)

*„Kažu da je **put u pakao popločan dobrim namerama**”, odbrusi ujak Dikran.* (Šafak, 2012: 66)

The phrase ‘*the road to hell is paved with good intentions*’ is a well-known proverb and aphorism and is translated fully equivalently into both Macedonian and Serbian.

*They’ll **scare the life out of him**.* (Shafak, 2007:103)

***Ođ namem ќе го извадам.*** (Шафак, 2018: 97)

***Nasmrt će ga prepasti.*** (Šafak, 2012: 112)

The idiom ‘*scare the life out of someone*’ (‘to frighten someone very much’, according to the online Cambridge Dictionary) is fully translated into Macedonian and Serbian.

*You **made an idiot** out of me.* (Shafak, 2007: 133)

***Направиште будала** од мене.* (Шафак, 2018: 125)

***Napravile ste budalu** od mene.* (Šafak, 2012: 142)

In the excerpted example, the idiom ‘*make a fool of oneself*’ is modified into ‘make an idiot of oneself’ and is translated with the identical idiom in Macedonian and Serbian.

*“Why are you **poking your nose** into things that are none of your business?”* (Shafak, 2007: 142)

*„Зошто си **го пикаш носот** каде што не ти е местото?“* (Шафак, 2018: 133)

*„Zašto **guraš nos** u ono što te se ne tiče?“* (Šafak, 2012: 151)

The idiom ‘*poke your nose into something*’ (meaning “to show too much interest in a situation that does not involve you”, Cambridge Dictionary online) is faithfully translated into Macedonian and Serbian.

***As light as a feather.** No family, no memories and all that shit...* (Shafak, 2007: 148)

***Лесна како пердув.** Без семејство, без спомени и такви срања...* (Шафак, 2018: 138)

***Laka kao pero.** Bez porodice, bez uspomena i sveg tog sranja...* (Šafak, 2012: 157)

The idiom ‘(as) *light as a feather*’ (meaning very light according to the online Cambridge Dictionary) is translated identically both in Macedonian and Serbian.

*I don’t think Asya drinks. They’re Muslims! But she sure **smokes like a chimney**!* (Safak, 2007: 183)

*Не верувам дека Асја пие. Муслимани се! Ама дефинитивно **чури како омак**.* (Шафак, 2018: 170)

*Ne verujem da Asja pije. Pa oni su muslimani! Ali zato **puši kao odžak**.* (Šafak, 2012: 192)

The idiom ‘*smoke like a chimney*’ (“to smoke a lot of cigarettes, cigars, etc.”, online Merriam-Webster Dictionary) is fully and adequately translated into Macedonian and Serbian.

*Man is born free but everywhere is **in chains**.* (Shafak, 2007: 235)

*Човекот се раѓа слободен, а насекаде е **во окови**.* (Шафак, 2018: 216)

*Čovek je rođen slobodan ali je svuda **u lancima**.* (Šafak, 2012: 244)

The phrase ‘*in chains*’ is translated into an identical phrase in Macedonian and Serbian, and it has exactly the same meaning as the original.

*If anything she enjoyed **being in the spotlight**.* (Safak, 2007: 330)

*Барем уживаше што е **во центарот на вниманието**.* (Шафак, 2018: 301)

*U svakom slučaju, uživala je da **bude u centru pažnje**.* (Šafak, 2012: 340)

The phrase ‘*in the spotlight*’ (meaning (a person) “receiving a lot of public attention” according to the Cambridge Dictionary) is translated into Macedonian and Serbian with an adequate translation equivalent with the same meaning.

### **Idioms and phrases with Partial (relative) equivalence**

Partial (relative) equivalence is also known as approximate equivalence and refers to idioms that are identical in meaning but encounter differences regarding the form.

*“You know, this is **like killing two birds with one stone**,” Aunt Feride remarked.* (Shafak, 2007: 89)

*„Знаеш, тоа ти е како **да тенаш две муви со еден удар**“, забележа тетка Фериде.* (Шафак, 2018: 85)

*„Tom vam je, znate, kao **da ubijamo dve muve jednim udarcem**”, primeti tetka Feride.* (Šafak, 2012: 99)

The idiom ‘*kill two birds with one stone*’ (meaning to succeed in achieving two things in a single action) is translated into Macedonian and Serbian with a similar idiomatic expression where the noun *birds* from the original idiomatic expression is substituted with *муви*, *muve* (flies) in the translation equivalent in Macedonian and Serbian.

*Perhaps that is why lunatics have a harder time dating, she thinks - not because they are **off the wall** but because it is hard to find someone who is willing to date so many people in one person.* (Shafak, 2007: 220)

*Можеби затоа на лудаците им е потешко во врските, си мисли таа - не бидејќи се **чукнати**, туку бидејќи е тешко да најдат човек што е подготвен да биде во врска со толку многу лица во една личност.* (Шафак, 2018: 203)

*Možda zato umobolni imaju problema sa zabavljanjem, misli tetka Feride – ne zato što su **ćaknuti**, već stoga što je teško naći nekog ko je voljan da se zabavlja s toliko mnogo ljudi u jednoj osobi.* (Šafak, 2012: 229)

The idiom ‘*off the wall*’ (meaning “strange and unusual” according to the online Cambridge Dictionary) is translated into Macedonian and Serbian with the adjective *чукнат*, *ćaknut* with a similar meaning but with a form that differs from that in the original idiom.

*Back then I used to enjoy **driving my mom crazy**.* (Shafak, 2007: 249)

*Уживав да ја **вадам мајка ми од такт**.* (Шафак, 2018: 229)

*Tada sam uživala u tome da **izluđujem svoju majku**.* (Šafak, 2012: 259)

The idiom ‘*drive somebody crazy*’ (meaning “to make someone upset or annoyed” as defined by the online Cambridge Dictionary) is translated with a more suitable idiom regarding the grammar in Serbian and with a different form but a similar meaning in Macedonian.

*As a result, I had **to work my butt off** to fulfill all their dreams at the same time.* (Shafak, 2007: 171)

*И затоа **душата ми излегува низ нос** за да им ги исполнам сите сонини.* (Шафак, 2018: 159)

*I stoga sam **dupe odrala** trudeći se da ostvarim sve njihove snove istovremeno.* (Šafak, 2012: 180)

The idiom ‘*to work my butt off*’, which is an adaptation of the idiom ‘*work someone’s ass off*’ (a rude phrase meaning “to make someone work very hard” as defined by the online Cambridge Dictionary), is translated with a similar form in Macedonian, where the noun *butt* is substituted with the noun *душа* (soul), while the translation of the Serbian idiom is closer to the original.

*She knew they would be **worried sick**.* (Shafak, 2007: 119)

*Има да се **разболат од секирациии**.* (Шафак, 2018: 112)

*Znala je da bi se **razboleli od brige**.* (Šafak, 2012: 129)

The idiom ‘*worry (oneself) sick*’ (meaning “to be extremely worried” according to Merriam-Webster online dictionary) is translated into Macedonian and English with an expression with the same meaning but with a different form.

*Are you planning to go to Turkey on your own, did you **take leave of your senses**?* (Shafak, 2007: 117)

*Планираш сама да одиш во Турција, **кај ти е наметом**?* (Шафак, 2018: 110)

*Planiraš da sama ideš u Tursku? Mora da si **sišla s uma**!* (Šafak, 2012: 127)

The idiom ‘*take leave of your senses*’ (according to the online Cambridge Dictionary: “to lose your good judgement”) is translated with different Macedonian and English forms but with similar meanings.

“*Now that Dad is dead,*” *Mustafa declared, “I am **in charge of this family**.”* (Shafak, 2007: 315)

„Сега, кога баба е умрен“, изјави Мустафа, „јас сум **главата на оваа фамилија**.“ (Шафак, 2018: 287)

„*Sad kad je tata mrtav,*” *izjavio je Mustafa, „jas sam **glava ove porodice**.”* (Šafak, 2012: 325)

The idiom ‘*in charge of*’ (according to the Cambridge Dictionary online: “responsible for something or someone”) is translated into Macedonian and Serbian with an approximate equivalent with a similar meaning.

*Her heart sank.* (Shafak, 2007: 111)

**Ќ падна тешико на душата.** (Шафак, 2018: 104)

**Srce joj se steglo.** (Šafak, 2012: 120)

The idiom ‘*someone’s heart sinks*’ (meaning “to feel disappointed or to lose hope,” as defined by the online Cambridge Dictionary) is translated almost directly into Serbian and has a similar idiomatic expression in Macedonian, using the noun *душа* (soul) instead of the noun *heart*.

### **Idioms and phrases with Semantic equivalence**

Semantic equivalence within idioms refers to idioms that share the same meaning but differ in terms of syntactical structure and lexical items.

“*Tell me more about this Baron,*” *Asya said **out of the blue**.* (Shafak, 2007: 197)

„Раскажи ми за тој Барон“, рече Асја **како гром од ведро небо**. (Шафак, 2018: 182)

„*Pričaj mi o tom Baronu*”, **iznebuha** *kaza Asja.* (Šafak, 2012: 207)

The idiom ‘*out of the blue*’ (according to the online Cambridge Dictionary, if something happens out of the blue, it is completely unexpected) is adequately translated into Macedonian with the idiomatic expression ‘*гром од ведро небо*’ (meaning a sudden and unexpected event) and with the adverb *iznebuha* (meaning unexpectedly) in Serbian.

*And then she **lets the cat out of the bag**: By the way, I am coming to Istanbul in a week. May I stay with you at your house?* (Shafak, 2007: 149)

*A потоа **го одврза јазикот**: Патем, следната недела доаѓам во Истанбул. Може ли да се сместам кај вас?* (Шафак, 2018: 139)

*A onda, s **neba pa u rebra**: ‘Uzgred budi rečeno, dolazim u Istanbul za nedelju dana, mogu li da odsednem kod vas, u vašoj kući?* (Šafak, 2012: 158)

The idiom ‘*let the cat out of the bag*’ (according to the online Cambridge Dictionary, “to allow a secret to be known, usually without intending to”), (Енглеско-српски фразеолошки речник -открити нешто што се држало у тајност, 1996: р. 26) is translated with the idiom ‘*го одврза јазиком*’, in Macedonian and with the idiom “*s neba pa u rebra*” in Serbian. The semantic meaning of the translation equivalents is close to the original idiom.

*But fate must have been **pulling her leg**, because in San Francisco she had attracted only to non-Armenians, whereas all three of the young men she had had a crush on while in Arizona turned out to be Armenian Americans, much to her mother’s disappointment.* (Shafak, 2007: 92)

*Но очигледно судбината **ја влечеше за нос**, бидејќи во Сан Франциско ѝ се допаѓаа сите други освен Ерменците, додека сите тројца во коишто беше затрескана додека беше во Аризона, на големо разочарување на мајка ѝ, излегоа Американци со ерменско потекло.* (Шафак, 2018: 88)

*Ali sudbina je s njom **zbijala šale** pa su je u San Francisku privlačili samo nejermeni, dok su joj se u Arizoni sviđali momci za koje bi se, na veliko razočaranje njene majke, ispostavilo da su Amerikanci jermenskog porekla.* (Šafak, 2012: 101)

The idiom ‘*pull someone’s leg*’ (meaning “to try to persuade someone to believe something that is not true, as a joke”, according to the online Cambridge Dictionary), (Енглеско-српски фразеолошки речник – нашалити се с ким, завитлавати, намагарчити кога 1996: р. 164) is translated with idiomatic expressions with similar semantic meanings but different lexemes. “*For heaven’s sake, can’t I possibly have a moment’s peace on a Sunday morning?*” (Shafak, 2007: 123)

*„Да му се сневиди, може ли барем во недела сабјле да ме оставите за момент на раат?“* (Шафак, 2018: 116)

*„Mogu li, **zaboga**, imati trenutak mira nedeljom ujutru?“* (Šafak, 2012: 132)

The idiom ‘*for heaven’s sake*’ (used “to make a statement or question more forceful or to express surprise, anger, etc.”, according to Merriam-Webster Online Dictionary) is translated with a Macedonian phrase and an exclamation in Serbian with similar semantic meanings as the original idiomatic expression.

*She needs someone who can stand with her **through thick and thin**, sanity and insanity.* (Shafak, 2007: 220)

*Ќе треба некој што ќе биде покрај неа **и кога ќе згусте**, и кога ќе ја прифатат будалите.* (Шафак, 2018: 203)

*Treba joj neko ko će stajati uz nju i u dobru i u zlu, i u duševnom zdravlju i u bezumlju.* (Šafak, 2012: 229)

The idiom ‘*through thick and thin*’ (meaning “through difficult times over a long period,” according to Merriam-Webster's online Dictionary) is translated into idiomatic phrases with close semantic meanings in Macedonian and Serbian.

*I went out for a walk and then I saw this man **beating the hell out of his wife** in the middle of the street.* (Shafak, 2007: 318)

*Излегов да прошетам и видов еден човек **како си ја мена жената** среде улица.* (Шафак, 2018: 290)

*Izašla sam da prošetam i videla kako neki čovek nasred ulice **ubija od batina svoju ženu.*** (Šafak, 2012: 328)

The idiom ‘*beat the hell out of someone*’ (meaning “to hit someone repeatedly”, according to the online Cambridge Dictionary) is translated with phrases with similar semantic meanings, the Serbian translation equivalent being closer semantically to the original meaning when compared to the Macedonian translation of the idiom.

*Oh well, I can join you folks briefly, what difference does it make anyway, **life sucks** either way.* (Shafak, 2007: 83)

*Ќе ви се придружам на блиц, и онака сè ми е сеедно, како и да вртиш, **животот е кучка.*** (Шафак, 2018: 79)

*Pa dobro, društvo, mogu da vam se pridružim nakratko, inonako nije važno, **život je sranje** u svakom slučaju.* (Šafak, 2012: 92)

The colloquial phrase ‘*life sucks*’ is used to express a feeling of disappointment or frustration with one’s current situation or circumstances and is translated into Macedonian and Serbian with phrases with similar semantic meanings.

*The guy had a wife who took care of every little detail, raised the dozens of kids they had, and **worked like a dog** so that his majesty the great Tolstoy could concentrate and write novels!* (Safak, 2007: 85)

*„Типот имал жена што се грижела за секоја можна ситница, му изгледала едночудо деца, **‘рмбала дење-ноќе** за неговото височество големиот Толстој да може да му се посвети на пишувањето!“* (Шафак, 2018: 81)

*„Taj tip je imao suprugu koja je do u detalje vodila brigu o svemu, podizala gomilu njihove dece i **radila kao konj** da bi njegovo veličanstvo veliki Tolstoj mogao da se usredsredi na pisanje romana!“* (Šafak, 2012: 95)

The idiom ‘worked like a dog’ (meaning “to work very hard” according to the online Cambridge Dictionary) is translated with a semantically corresponding idiomatic expressions in both Macedonian and Serbian, but the Serbian translation equivalent where the noun *dog* is replaced with *коњ* (*horse*) is closer to the original idiom.

*What the hell do you think you are doing?* (Shafak, 2007: 117)

*Свесна ли си што правиш?* (Шафак, 2018: 110)

*Gde ti je pamet, dodavola?* (Šafak, 2012: 127)

As defined by the online Cambridge Dictionary, the idiom ‘*what the hell*’ is used when one suddenly realizes that one's plan is no longer important and chooses to do something else. The phrase is translated using semantically similar phrases in both Macedonian and Serbian.

### **Idioms and phrases with Non-equivalence (zero) equivalence**

Non-equivalence or zero equivalence occurs in cases of non-phraseological equivalence, that is, in the absence of an equivalent synonym or antonym in the target language and when, as explained by Bergerova (2005), the idiom has to be translated or described.

*One day I tell the other kids how I will soon become rich with my gold-to-be wheat, and the next thing I know, I am **the butt of every joke** in the classroom.* (Shafak, 2007: 133)

*Еден ден им кажувам на другите деца дека наскоро ќе се збогатам од пченицата што еден ден ќе стане алтан, и дури да трепнеш, цела училница **ми пука сеир**.* (Шафак, 2018: 125)

*I jednog dana sam drugoj deci rekla kako ću uskoro postati bogata, kad mi se pšenica pretvori u dukate, i dok sam trepnula postala sam **predmet sprdnje** svih u razredu.* (Šafak, 2012: 142)

The phrase ‘*the butt of someone's jokes*’ means to be “a person who is joked about or laughed at”, according to the online Cambridge Dictionary, is translated with the idiom ‘*пука сеир*’ (гледа сеир, фаќа сеир -Толковен речник на современиот македонски јазик) meaning to find pleasure in the inconveniences, troubles, etc. of others. In Serbian, the phrase ‘*predmet sprdnje*’ is a literal translation of the original English phrase.

*Rıza Selim Kazancı **turned a deaf ear** to such counsels.* (Shafak, 2007: 142)

*Руза Селим Казанџи **се правен наудрен** за ваквите совети.* (Шафак, 2018: 133)

*Takvi saveti **nisu dopirali** do Rize Selima Kazandžija.* (Šafak, 2012: 151)

The idiom ‘*turn a deaf ear*’, meaning to ignore someone when they complain or ask for something, as claimed by the online Cambridge Dictionary, is translated with the expression ‘*се прави наудрен*’ in Macedonian while in Serbian is translated with negation and the verb *dopirali*.

*Out of the corner of her eye*, Asya could tell that her mother was now intently looking at her. (Shafak, 2007: 162)

**Крадеишкум**, Асја знаеше дека мајка ѝ упорно ја гледа. (Шафак, 2018: 151)

Asja je **krajičkom oka** zapazila da majka pažljivo gleda u nju. (Šafak, 2012: 172)

The idiom ‘*out of the corner of one’s eye*’, meaning “to the side of where one is looking”, according to the Merriam-Webster dictionary, is translated with the adverb ‘**крадеишкум**’ in Macedonian, and with the phrase ‘**krajičkom oka**’. The Serbian translation is closer to the original (Енглеско-спрски фразеолошки речник – уочити нешто гледајући искоса, потајно проматрати, 1996: p. 52) meaning to observe something secretly).

*When Armanoush was six years old, she and her mother had once run out of gas in the middle of nowhere* in Arizona. (Shafak, 2007: 167)

Еднаш, кога имаше шест години, на Армануш и мајка ѝ им снемало гориво во Аризона **среде жива пустелија**. (Шафак, 2018: 155)

Kad je Armanuš bilo šest godina, njena majka i ona su jednom ostale bez benzina **usred pustinje** u Arizoni. (Šafak, 2012: 177)

According to the definition in the online Cambridge Dictionary, the idiom ‘*in the middle of nowhere*’ means “far away from any towns or cities where few people live.” In the Macedonian and Serbian translations, the idiom is translated literally, and no idiomatic expressions are used.

*Do those ring a bell? Did you not hear anything about the Armenian genocide?* (Shafak, 2017: 178)

**Ти текнува?** Зар не си слушнала ништо за геноцидот на Ерменците? (Шафак, 2018: 165)

**Da li te to podseća na nešto?** Zar nisi ništa čula o genocidu nad Jermenima? (Šafak, 2012: 187)

The idiom ‘*ring a bell*’, which means ‘sound familiar’ (online Cambridge Dictionary), is translated into Macedonian and Serbian with its literal meaning, and no idioms are used in the translation.

**Quite a character** -full of rage, satire, and wit. She’d make a good Dostoyevski character. (Safak, 2007: 183)

**Интересна личност** – полна со гнев, иронија и остроумност. Би била одличен лик на Достоевски. (Шафак, 2018: 169)

**Upečatljiv lik** -ispunjena besom, podrugljiva i duhovita. Bila bi dobar lik za Dostojevskog. (Šafak, 2012: 192)

The idiom '*quite a character*' means to have a lot of personality or individuality, to be unusual or surprising. It is translated descriptively into Macedonian and Serbian.

*If they do so, they'll **pull the rug out from under our feet** and take the strongest bond that unites us.* (Shafak, 2007: 263)

*Ако признаат, ќе ни **ја извлечат чергата од под нозе** и ќе ни ја одземат најсилната врска со нè поврзува.* (Шафак, 2018: 242)

*Ako to učine, **izvući će nam tepih ispod nogu** i oduzeti nam najjaču vezu koja nas ujedinjuje.* (Šafak, 2012: 273)

The idiom '*pull the rug from under someone's feet*' meaning "to suddenly take away help or support someone or to suddenly do something that causes many problems to them" (online Cambridge Dictionary) (Енглеско-српски фразеолошки речник – ускратити коме подршку 1996: p. 247) is translated literally in both Macedonian and Serbian translations.

*It was **out of the question** for a Turkish girl from a traditional family to have a piercing, so I went ahead and did it on my own.* (Shafak, 2007: 250)

***He doaѓaue pređuid** Турчинка од традиционална фамилија да има пирсинг, па си го направил сама.* (Шафак, 2018: 229)

*Tad se **ni zamisliti nije moglo** da devojka iz tradicionalne turske porodice ode da joj to negde urade, pa sam onda izvela sama.* (Šafak, 2012: 260)

The idiom '*be out of the question*', meaning "not possible or allowed, "as defined by the online Merriam-Webster Dictionary, is translated differently into Macedonian and English, but neither translation uses an idiom.

*Petite-Ma didn't take long **to make up her mind**.* (Shafak, 2007: 138)

*На Нана не ѝ требало долго **да реши**.* (Шафак, 2018: 130)

*Majčici nije trebalo dugo **da se odluči**.* (Šafak, 2012: 147)

The idiom '*make up your mind*' (meaning "to decide" according to the online Cambridge Dictionary) is translated directly into Macedonian and Serbian translations, and idiomatic expressions are not used.

*The past is nothing but a shackle we need **to get rid of**.* (Shafak, 2007: 148)

*Минатото не е ништо друго освен окови од кои мораме **да се ослободиме**.* (Шафак, 2018: 138)

*Prošlost nije ništa drugo do okovi koje treba **da obacimo**.* (Šafak, 2012: 157)

The idiom '*get rid of something*' (meaning "to remove something that you do not want any longer", as defined by the online Cambridge Dictionary) is translated adequately and differently in both Macedonian and Serbian translations, but no idiomatic expressions are used.

## Conclusion

When analyzing the thirty-six idiomatic expressions and proverbs from the novel “The Bastard of Istanbul” and their translation equivalents into Macedonian and Serbian, we determined that nine of them were translated with idioms and phrases with full equivalence; eight were translated with translation equivalents with relative (partial), or also known as approximate equivalence; nine idioms were translated with translation counterparts with semantic equivalence; and ten were translated with translation equivalents belonging to a non-equivalence group, also known as zero-equivalence. It is an interesting fact that all three languages, English, Macedonian and Serbian, belong to different language groups typologically, English and Macedonian being analytic languages, while Serbian is a synthetic language, although all of them are members of the Indo-European language family and cultural heritage and share certain similarities and differences with respect to their idioms and phrases. We could also establish that there are similarities in the translation equivalents between Macedonian and Serbian, owing to the fact that they belong to the same group of South Slavic languages in the Balkans. A more encompassing and reflective approach to the idioms in the novel yielded more similarities in the idiomatic expressions of English, Macedonian, and Serbian. These similarities can be attributed to the fact that the writer, Elif Shafak, a Turkish-British novelist who wrote this novel in English, used a lot of idioms and phrases, and as we have mentioned already, idioms and phrases express the wisdom and culture of a certain nation in a broader context. She is a writer who blends the Eastern and Western ways of storytelling, and as an author, she exhibits heightened intercultural awareness. Kuzmanoska, Petkovska and Ničeva (2014) believe that linguoculturology, as an academic discipline that studies the interrelation and mutual influence of language and culture, is especially important, referring to the translation and transfer of information from one language into another. Eco (2006) firmly believed that regardless of the fact that each language is special, all languages can be compared, and similarities and differences can be discovered. The American linguist Bloomfield (1933) stated, „whatever can be said in one language can doubtless be said in any other: the difference will concern only the structure of the forms and their connotation”. When it comes to using and translating idiomatic expressions, the knowledge of the language source and the ability to express oneself in a different language, that is, the target language, is of great importance. The use of different idioms and phrases can reflect the thinking of one nation or more nations and their general viewpoints. When translating idiomatic phrases, the translator should choose phrases and expressions that are idiomatic, authentic, and natural to the target language wherever and whenever this is possible.

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# IDIOMI I FRAZE U ROMANU „THE BASTARD OF ISTANBUL” I NJIHOVE PREVODNE EKVIVALENTE U MAKEDONSKOM I SRPSKOM JEZIKU

## *Sažetak*

*Cilj ovog rada je prikaz prevodnih ekvivalenata idioma i fraza iz engleskog na makedonski i srpski jezik. Motiv za pisanje ovog rada je činjenica da je roman „Istanbulsko kopile” autorke Elif Şafak, originalno napisan na engleskom pod naslovom „The Bastard of Istanbul”, bogat idiomatskim izrazima i frazama i preveden na više jezika, uključujući makedonski i srpski. Korpus idioma i fraza ekscerpiran iz ovog romana i njihove makedonske i srpske prevodne ekvivalente su analizirani. Kriterijum klasifikacije idioma i fraza je urađen saglasno načinu prevoda, odnosno, da li se radi o potpunoj ekvivalentnosti, relativnoj (parcijalnoj) ekvivalentnosti, semantičkoj ekvivalentnosti ili nultoj ekvivalentnosti u prevodu.*

**Ključne reči:** *idiom, fraza, prevod, engleski, makedonski, srpski*