English Phraseological Units with an Onomastic Element and their Translation Equivalents in Slovene

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ABSTRACT

This article presents the findings of the study where 173 English onomastic phraseological units (PUs) were classified according to their translations into Slovene. Four groups were identified. More than 61% of all PUs belongs to the group where the translation equivalent is either descriptive or represented by a one-word equivalent. This group is followed by two groups amounting to 18.50%, i.e., a group where the English PU is translated idiomatically with a proper name and a group where it is translated idiomatically with the same proper name. The smallest group where the English PU is translated by means of a different proper name amounts to less than 2%. It is evident that non-idiomatic descriptive translation or one-word equivalents exceed idiomatic translations of any kind, and that the majority of PUs in both languages are highly culture-specific, thus posing problems to non-native speakers in comprehension and translation.

Key words: onomastic phraseological units, descriptive equivalents of phraseological units, one-word equivalents of phraseological units, idiomatic translations of phraseological units, culture-specific translations of phraseological units

Introduction

A proper name can be defined as representing a unique entity and being arbitrarily used to denote a particular person, place, or thing without regard to any descriptive meaning the word or phrase may have. The uniqueness of a proper name, whether given to a person or a place, separates each and every named individual or thing from all nameless individuals or things[1]. Interest in names can be found in myths, legends of ethnogenesis and works of literature as long as thousands of years ago, which is evidenced by explanations and etymologies given to names. Proper names are also constituents of phraseological units: some phraseological units with proper names have been present in the language over centuries (e.g., biblical, mythological, historical names), some contain modern onomastic components (e.g., living politician's names, brand names)[2].

The term onomastics is used to refer to anthroponyms and toponyms, which are also observed to appear in phraseological units with highest frequency[3], but the division between anthroponyms and toponyms can sometimes be considered an arbitrary one, since places can be named after people and vice versa (e.g., Victoria, the capital of British Columbia, Canada, is named after Queen Victoria, Lincoln is a place name as well as a first name). Ethnonyms referring to proper names by which a people or ethnic group is known should also be mentioned, since either the presence or the absence of a particular ethnic group in phraseology of any language may imply their significance in the linguistic and ethnic patterns of the Weltanschauung. Proper names are also unique as regards their translation from the source language into the target language, since they are often not translated between languages, although it is possible to transliterate them, adapt them morphologically to the target language, adapt them culturally or substitute them[4]. It is typical of any language to have particular proper names, some of which are deeply rooted in the culture of the speakers of the specific language. All such proper names can cause considerable difficulties in comprehension as well as in translation. They are present in the collective memory of a given nation (in this case, such names may not be known to the majority of people not belonging to a given ethnic

community), they may be associated with a given stereotype by language users, they evoke certain connotations[5]. If this connotative information is omitted, the resulting translation can be considered unacceptable[6]. Besides that, the knowledge of cultural references and of the figurative use of language is of great importance, as this type of knowledge helps to make sense of culture-specific names whenever such names occur[7]. Phraseology tends to reflect the correlation between language and culture and highlights the need for linguo-cultural studies, or the analysis of phraseological units for cultural data as represented in linguistic meaning[8]. This is the reason why language users need shared knowledge to be able to understand given units properly. At the same time, the knowledge of connotative meanings of components is a precondition for them to decode modifications of canonical forms of phraseological units as well as to create their own modifications[9]. Kramsch[10] also believes that „language is not a culture-free code, distinct from the way people think and behave, but, rather, it plays a major role in the perpetuation of culture", since language expresses, embodies and symbolizes cultural reality[10]. Dobrovoľskij and Piirainen[11] also highlight the fact that no cross-linguistic contrast is needed to perceive a lexical unit as being culturally connoted, since it is the specific properties of these lexical units that native speakers consider as part of their tradition culture, which leads to culture-specific usage restrictions. They conclude that in such cases, the corresponding lexical units are mostly untranslatable.

The aim of this article is, however, to focus on English phraseological units containing proper names, either anthroponyms, toponyms and ethnonyms, or their derivatives and their translations into Slovene. It can be presupposed that a vast number of such phraseological units are culture specific, since speakers perceive phraseological units with a proper name typical of a given national culture as being culturally connoted[11]. Some English phraseological units have direct parallels in terms of meaning and underlying idea, but details differ. Other phraseological units are peculiar to a single language; in these cases, the translation should reflect register and meaning, although the metaphor or metonymic transfer is quite different, and they are not true equivalents. Consequently, it is of great importance to look at how phraseological units work crosslinguistically in other languages and cultures[12]. Apart from that, the process of decoding phraseological units is influenced by linguistic, social as well as cultural factors[9].

When comparing English and Slovene, it can be established that some English phraseological units have a direct translation in Slovene, incorporating exactly the same metaphor. Our intention was, therefore, also to investigate whether there are any cultural constants if we compare the English phraseological units with onomastic components and their Slovene translation equivalents. Doubtlessly, some phraseological units can be more universally used than others; they can be easily translated, and metaphorical meaning can be more easily deduced. It should be pointed out that the most common phraseological units can have deep roots, date back many centuries, and can

be traceable across many languages. We can trace parallel fixed expressions in different languages, and we can talk about the universality of some human situations, on the one hand, and about cultural specificity, on the other. If phraseological units contain components carrying connotations of local character, they may be more difficult to decode or they may be decoded correctly only on condition that sufficient context is provided[9]. A crucial point is that the situations are either cultural constants or cultural universals. The real cultural importance is not the lexis or metaphor in use, but the situation for which a shorthand mode of reference has been developed[13,14].

Methodology

For the purposes of our research, a database was compiled, consisting of 173 English PUs with either proper names or derivatives from proper names. The English phraseological units were selected with the help of the following five British monolingual idiom dictionaries: »Collins COBUILD Dictionary of Idioms«[15], »Oxford Idioms Dictionary for Learners of English«[16], »Chambers English Dictionary of Idioms«[17], »Cambridge International Dictionary of Idioms«[18] and »Dictionary of Idioms and Their Origins«[19]. The English phraseological units were translated into Slovene to enable us to carry out a comparative analysis of the occurrence of the onomastic components. When translating the phraseological units into Slovene, the following three dictionaries were consulted: »Angleški frazeološki slovar«[20] (English Phraseological Dictionary), »Veliki angleško-slovenski slovar«[21] (Comprehensive English-Slovene Dictionary) and »Angleško slovenski slovar«[22] (English-Slovene Dictionary). Many translations were also checked in the »Slovar slovenskega knjižnega jezika«[23] (Dictionary of Standard Slovene), »Slovar slovenskih frazemov«[24] (Dictionary of Slovene Phrasemes) and the »FidaPLUS«[25] and »Gigafida«[26] corpora.

In our database, there are some polysemous phraseological units, and a contrastive comparison of different senses shows that they belong to different groups. In such cases, one phraseological unit was counted twice. For example, »take French leave«:

– sense 1: leave your work, duty, etc. without permission

   Slovene translation equivalent: oditi iz službe brez dovoljenja (»leave your work without permission«) (descriptive, non-idiomatic)

– sense 2: go away without telling anyone

   Slovene translation equivalent: oditi po francosko (»leave in a French way«) (idiomatic, including the same proper name)

It should be pointed out that many phraseological units with the same origin are more universally used in several languages with the same cultural and historical background, which also holds true of English and Slovene. Since we presupposed that the etymology of individual phraseological units would be helpful in our analysis, we included it in our database wherever it could be traced.

Classification of English Phraseological Units with Regards to Slovene Translation Equivalents

As far as the translation of a phraseological unit is concerned, it should be pointed out that first, the phraseological meaning of the phraseological unit should be analysed in order to be able to translate the phraseological meaning or to find a suitable substitution in the target language. Since phraseological units often pose problems in comprehension and translation from one language into another, especially if they are not translated literally, we carefully investigated how the English phraseological units with an onomastic element in our English database are translated into Slovene. Proper names constitute one of the most numerous groups of components functioning as culture carrier and proper interpretation of cultural allusions carried by proper nouns is a precondition to decoding the whole phraseological unit[9]. The results of our research show the following groups, arranged according to the size of each group in descending order:

1) the translation equivalent is non-idiomatic and is either descriptive or represented by a one-word equivalent:

»a Colonel Blimp« – star konservativec, star nazadnjak (»old conservative«)

»go Dutch (with sb)« – plačati vsak zase (»pay separately«)

»keep up with the Joneses« – tekmovati s sosedi/prijatelji (»compete with neighbours/friends«)

»meet one's Waterloo« – doživeti poraz (»experience defeat«),

»rob Peter to pay Paul« – vzeti denar kje in ga dati kam drugam (»take money from somewhere and put it somewhere else«) (The names of the two apostles Peter and Paul (Pavel in Slovene) occur together in some phraseological units in English as well as in Slovene[27].

»send somebody to Coventry« – ne meniti se za koga, ne govoriti s kom (»not pay attention to somebody«, »not speak to somebody«)

»(there are) too many chiefs and not enough Indians« – (tu je) preveč šefov in premalo delavcev (»(there are) too many chiefs and too few workers«)

»the Midas touch« – sposobnost, da kdo spremeni v zlato vse, česar se prime/dotakne (»the ability that one turns to gold everything they touch«)

»Adam's ale« – voda (»water«)

»Heath Robinson« – nepraktičen, kompliciran (»impractical, complicated«)

»Jekyll and Hyde« – dvoličnež, dvoličnica (»a person who behaves in a way different from what he/she really is«)

»the Old Bill« – kifeljc, cajo (»cop«)

»Simple Simon« – butec, norec (»fool«)

2) idiomatic translation equivalent without a proper name (idiomatic translation expressing the same metaphor but with different lexical items):

»carry/take coals to Newcastle« – nositi vodo v morje (»carry water to the sea«), zlivati vodo v morje (»pour water into the sea«) (Although having the same structural and semantic model, the Slovene phraseological unit contains a common noun instead of a place name. The phraseological unit »carry/take coals to Newcastle« has another equivalent in Slovene, i.e., »nositi vodo v Savo« (»carry water to the Sava River«), which contains a proper name. The latter, however, is obsolete. In this phraseological unit, the toponymic element is replaced by a different toponym. Contrastively, the toponyms differ, since the place names are typically of national character. Here, a parallel can be drawn between »carry/take coals to Newcastle« and the Russian equivalent of this phraseological unit, i.e., 'to go to Tula with one's own samovar'. The phraseological units are set in cultural context of England and Russia: Newcastle used to be a centre of coal-mining in England, whereas Tula is the Russian town known as the traditional centre of samovar production. However, both phraseological units build on the same image, i.e., to transport something to a place where there is plenty of it already[28,11]. Interestingly, Piirainen[29] establishes that the German phraseological unit Wasser in den Fluss tragen ('carry water to the river') has about 20 adaptations to particular regions by means of varying river names (e.g., »Wasser in den Rhein/die Donau/Saar/Spree, etc. tragen« (»carry water to the Rhine/Danube/Saar/Spree, etc.«)).

»fight like a Kilkenny cat« – boriti se na življenje in smrt ('fight a life and death struggle')

»in the land of Nod« – v kraljestvu sanj (»in the kingdom of dreams«) (»land of Nod« is a pun on the biblical place name found in Genesis 4, 16. Interestingly, »and dwelt in the land of Nod« can be found in the King James Version, whereas in the Contemporary English Version it is replaced by »and live in the Land of Wandering«. In the most recent translation of the Bible into Slovene, the name »Nod« is still preserved (»in se naselil v deželi Nod«), which means that the Bible translation corresponds to the English wording, but the phraseological unit has not been established in Slovene.)

»Jack Frost« – starka zima (»old woman winter«)

»raise Cain« – zagnati/zaganjati vik in krik (»raise a hue and cry«)

»Rome was not built in a day« – potrpežljivost je lepa čednost (»patience is a nice virtue«) (In English, this phraseological unit is a literal translation from Latin, i.e., »Roma non una die aedificata est«, while in Slovene, no corresponding phraseological unit has been lexicalized.)

»the best of (British) luck (to somebody) or the best of British (to somebody)« – (no,) pa veliko sreče, vso srečo (»good luck«)

»(and) Bob's your uncle« – pa je, pa imaš (»it is«, »you have it«)

»for Christ's sake« – za božjo voljo (»for God's sake«)

»Gordon Bennett« – za božjo voljo (»for God's sake«)

»tell it to Sweeney« – pripoveduj to komu drugemu (»tell it to someone else«)

»(all) shipshape and Bristol fashion« – pospravljen kot iz škatlice (»tidied up as from a box«)

3) idiomatic translation equivalent with the same proper name:

»between Scylla and Charybdis« – med Scilo in Karibdo

»cut/untie the Gordian knot« – presekati/razvozlati gordijski vozel (In Slovene, the adjective »gordijski« is derived from the place name »Gordij« (= Gordium), as opposed to English, where Gordian is derived from the male name Gordius.)

»(as) rich as Croesus« – bogat kot krez/Krez (In Slovene, the use of a lower-case or upper-case initial in this phraseological unit may vary. As far as this phraseological unit is concerned, three hits can be found in the FidaPlus corpus; in two, »krez« is spelt with the lower case, whereas in one it is capitalized (for more about the inconsistencies in the Slovene spelling, cf. Kržišnik[30]). The »Slovar slovenskega knjižnega jezika« does not include this particular phraseological unit but lists the entry »krez« (spelt with the lower case) and defines it as »a man of means«. Similarly, the capitalization varies in the English phraseological unit »a jack/Jack of all trades« – mojster za vse (»a master/craftsman for everything«). »Jack« has long been used in English as a general term for »a man of the common people«, the same as »Janez« (= John) in Slovene; both names (i.e., »Jack« and »Janez«) have become a constituent in several phraseological units in English and Slovene. As Svensén[31] points out, the appellativization can be more or less »forgotten«, which may be manifested by the common noun's being written with a lower-case initial letter, as is the case with jack/Jack in the above phraseological unit.)

»a/the sword of Damocles« – Damoklejev meč

»a Trojan horse« – trojanski konj

»the American Dream« – ameriški sen, ameriške sanje

»a Freudian slip« – freudovski spodrsljaj/lapsus

»Murphy's Law« – Murphyjev zakon

»somebody's road to Damascus« – pot v Damask

»Uncle Sam« – striček Sam

»Vietnam syndrome« – vietnamski sindrom

4) idiomatic translation with a different proper name:

»something is double Dutch (to somebody)« – kaj je za koga španska vas (»something is a Spanish village for somebody«)

»it's (all) Greek to me« – to je zame španska vas (»this is a Spanish village for me«) (The phraseological units »something is double Dutch (to somebody)« and

TABLE 1

STATISTICAL ANALYSIS OF TRANSLATION GROUPS

Group	Number of phraseological units	Phraseological units in %
Non-idiomatic descriptive translation or one-word equivalent	106	61.27
Idiomatic translation without a proper name	32	18.50
Idiomatic translation with the same proper name	32	18.50
Idiomatic translation with a different proper name	3	1.73
Total	173	100

»it's (all) Greek to me« are translated in the same way into Slovene. According to Keber[24], the phraseological unit španska vas comes from the German phraseological unit »für jemanden spanische Dörfer sein«, which is a mixture of two phraseological units: »das ist mir spanisch« (used in reference to the Spanish and German king Charles V, who introduced unknown customs to the German lands) and »für jemanden böhmische Dörfer sein« (Germans did not understand the names of the Czech (= »böhmisch«) villages). Both English phraseological units express attitude to the foreign language. However, it should be pointed out that »Dutch/Dutchman« is a component in many British ethnic idioms, whose connotations are often negative, which can be explained by the fact that the seventeenth century was the time of political and military opposition between Great Britain and the Netherlands for supremacy on the seas.

Table 1 above summarizes these groups (Column 1) together with the number of phraseological units belonging to each group (Column 2), each number also being expressed as a percentage (Column 3).

As is evident from the figures presented in the table above, non-idiomatic descriptive translation or one-word equivalents far exceed idiomatic translations of any kind, since non-idiomatic translation can be found in more than 60% of phraseological units as opposed to the less than 40% that account for the last three groups including English phraseological units translated idiomatically into Slovene.

Discussion

The groups identified and dealt with in Section 3 clearly indicate the complexity of translating phraseological units because we must pay attention to providing an idiomatic translation equivalent where possible, and if the latter does not exist in the target language, we have to

resort to a descriptive translation equivalent. It has to be stressed that the connotations carried by the onymic component can be of international, national or local character. As stated by Szerszunowicz[9], connotations of phraseological units of international and national character can be assumed to be decoded properly by the majority of language users, since many of them originate, for example, from the Bible, mythology, literature, history. A careful analysis of the Slovene translation equivalents of the English phraseological units with onomastic components shows that, if a phraseological unit with an anthroponym is an allusion to antiquity, the Greek or Roman cultural heritage or ancient history, and if it has certain literary connotations, it is less problematic or not problematic at all in the process of decoding (e.g., »an/sb's Achilles' heel« – Ahilova peta; »cut/untie the Gordian knot« – presekati/razvozlati gordijski vozel; »(as) old as Methuselah« – star kot Metuzalem; »a/the sword of Damocles« – Damoklejev meč). The same holds true of phraseological units with toponyms whose connotations are universal, since they may originate from a common background, be connected with events of particular significance, be places known from mythology or be universally known to the vast majority of language users (e.g., »all roads lead to Rome« – vse poti vodijo v Rim; »between Scylla and Charybdis« – med Scilo in Karibdo; »cross the Rubicon« – prekoračiti Rubikon; »a Trojan horse« – trojanski konj). All these expressions are lexically identical in both languages, which proves that the common European linguistic and cultural heritage has had a strong influence on English as well as on Slovene phraseological units.

We cannot but agree with Szerszunowicz[32] that the cultural character of the onomastic components influences the translatability of phraseological units containing proper names. In many cases, differences in connotations can be observed, since the phraseological unit is translated into the target language without the onomastic component. It should be stressed, however, that the majority of phraseological units in English and Slovene are highly culture-specific and the same holds true of metonymic expressions, since metonyms can be concealed within etymologies[12]. This can be explained by the fact that cultures are typically localized; therefore, phraseological units are frequently not used outside that local context. Such phraseological units are more difficult to comprehend and translate, since the proper name used as a component element of an English phraseological unit may be a name completely unknown to a non-native speaker of English or, in other words, a phraseological unit with a proper name may be so deeply rooted in the cultural tradition of a specific language community that one has to consult a historical dictionary to learn about an event, place, or person that left their marks in the language[28]. For example, anthroponyms, such as »Heath Robinson« (an English artist who drew strange, complicated machines that could do simple jobs; in Slovene: nepraktičen, kompliciran (»impractical, complicated«)), »John Hancock« (the first person to sign the United States Declaration of Independence; in Slovene: podpis (»signature«)) or »Rube Goldberg« (an American who drew funny pictures for newspapers show-

ing complicated inventions; in Slovene: nepraktičen, kompliciran ('impractical, complicated')) are used in reference to people who really existed, but it is highly unlikely that they are known to Slovene native speakers. Also, the phraseological units containing a name referring to literary or cartoon characters, such as »John Bull« (from »The History of John Bull« written by John Arbuthnot in 1712; in Slovene: poosebljenje Anglije ali Angležev; tipičen Anglež, ki ne mara tujcev (»personification of England or the English«; »typical Englishman who does not like foreigners«), »Johnny Canuck« (a character in political cartoons; in Slovene: 1. Kanadčan 2. Kanada (»1. Canadian 2. Canada«), »Simon Legree« (the brutal slave dealer in »Uncle Tom's Cabin«; in Slovene: birič (»catchpoll«)), may prove to be too culture-specific for non-native speakers of English and are therefore difficult, if not impossible, to decode without additional explanation of their meaning. A similar observation can be made in connection with the phraseological unit »keep up with the Joneses«, which was invented by Arthur R. Momand, who used it as the title of his comic strip. The phraseological unit resulted from his own efforts to keep up with his neighbours and originally, he planned to use the surname »Smith« instead of »Jones«, but later, he decided on Jones, since he considered this surname more euphonious[28]. The same holds true of the English phraseological units with toponyms, since the place names used in phraseological units are very often places in the UK, Ireland or Scotland (e.g., »all shipshape and Bristol fashion« – pospravljen kot iz škatlice (»tidied up as from a box«); »grin like a Cheshire cat« – režati se kot pečen maček (»grin like a roasted cat«); »the man (and/or woman) on the Clapham omnibus« – navaden človek ('ordinary person'); »send somebody to Coventry« – ne meniti se za koga, ne govoriti s kom (»not pay attention to somebody«, »not speak to somebody«); »be like painting the Forth Bridge« – biti Sizifovo delo (»be a Sisyphean task«); »fight like a Kilkenny cat« – boriti se na življenje in smrt (»fight a life and death struggle«); »carry/take coals to Newcastle« – nositi vodo v morje ('carry water to the sea')) or places on the Continent (e.g., »Rome was not built in a day« – potrpežljivost je lepa čednost (»patience is a nice virtue«); »meet one's Waterloo« – doživeti poraz (»experience defeat«)). In some cases, the English phraseological unit containing a toponym is also translated word-for-word (e.g., »meet one's Waterloo« – »doživeti svoj Waterloo« (10 hits in the FidaPLUS and 10 hits in the Gigafida); »Rome was not built in a day« – Rim ni bil zgrajen v enem dnevu (2 hits in the FidaPLUS and 14 hits in the Gigafida)), although it is questionable whether native speakers of Slovene would understand the calque. In »Rome was not built in a day«, one has to be familiar with the origin of the phraseological unit to be able to understand it. In »meet one's Waterloo«, native speakers of Slovene may not know what is implied in the meaning of the word »Waterloo«, and if the historical background is not recognized, they fail to understand the figurative meaning of this phraseological unit. This corresponds to Szerszunowicz[9], who points out that the successful decoding of phraseological units with the toponymic component requires the knowledge of connotations evoked by the proper name.

Similarly, phraseological units containing ethnonyms are also difficult to decode and the majority of them do not contain the same ethnonym in both languages compared (»something is double Dutch (to somebody)« – kaj je za koga španska vas ('something is a Spanish village for somebody'); »it's (all) Greek to me« – to je zame španska vas (»this is a Spanish village for me«)) or do not contain the ethnonym in the target language at all (»go Dutch (with sb)« – plačati vsak zase (»pay separately«). Only in rare cases do we come across the same ethnonym in both languages (»the American Dream« – ameriški sen, ameriške sanje) resulting from the process of calquing. To sum up, these English phraseological units have no counterparts in Slovene and are thus not understood by Slovene native speakers because they are limited to a specific cultural background.

The greatest number of phraseological units included in our database is translated by means of a non-idiomatic equivalent of descriptive character, the result being that the neutral translation of the phraseological unit does not reflect the culture and the stylistic markedness may vanish[5]. As stated by Fiedler[28], the phraseological units with no equivalent in the target language or with an equivalent based on a different metaphor should be approached with great care, since it should be examined to what extent the new image is suitable for the target language context. She concludes by pointing out that in some cases, it is advisable to express the content of the phraseological unit in a non-phraseological way, which is also in line with the analysis of Slovene translations of English phraseological units included in our research.

Conclusion

Phraseological units in general are not only difficult to identify in context but even more difficult to decode and translate – and phraseological units with an onomastic component are no exception. Many errors made when translating phraseological units are caused because the translator does not identify a string of words as belonging together and forming a unit or does not realize that the identical expression in the target language differs in meaning[28]. The phraseological units that cannot be translated idiomatically (which constitute the majority of phraseological units in our database) pose more problems, since they should retain their original meaning in translation together with all possible connotations, at the same time, the translation equivalent(s) should fit the context and be as expressive and well-formed as the original phraseological unit. It is important to point out that there is always a gap between two cultures and, consequently, between two languages, which can be explained by the fact that in the same manner that people construct and present different realities within a single culture, so people of different cultures construct and present their cultural heritage. When studying the Slovene translations of the English phraseological units with onomastic components, it is necessary to distinguish between those that are used universally in both languages and those that are culture-specific in semantic domains and cognitive representations. As can be seen from our database, a relatively small number of phraseological units can be considered universal, the vast majority belonging to the culture-specific group. Another thing that should be emphasized is that a phraseological unit may lose some meaning across cultural boundaries, which is also doubtlessly reflected in the translation, where not all the subtle nuances of the meaning can be expressed. Broadening the study of the culture in which a certain phraseological unit is used may have far-reaching implications and may deepen our understanding of this particular culture, thus contributing to our knowledge about the awareness of cultural differences and about the issue of multiculturalism.

R E F E R E N C E S

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ENGLESKE FRAZEOLOŠKE JEDINICAMA S ONOMASTIČKIM ELEMENTIMA I NJIHOVI PREVEDENI EKVIVALENTI NA SLOVENSKOM JEZIKU

S A Ž E T A K

Ovaj članak prikazuje rezultate studijskog sustava, gdje su 173 engleske onomastičke frazeološke jedinice (PU) klasificirane prema njihovim prijevodima na slovenskom. Četiri skupine su identificirane. Više od 61% svih PU-a spada u skupinu u kojoj prevedeni ekvivalent opisuje ili zastupljeni ekvivalent od jedne riječi. Ovu grupa slijede dvije skupine u iznosu od 18,50%, tj. skupine u kojoj je engleski PU preveden idiomatski s istim nazivom imena. Najmanja skupina gdje je engleski PU preveden pomoću različitog vlastitog imena iznosi manje od 2%. Očito je da neidiomatsko opisno prevođenje ili ekvivalenti od jedne riječi premašuju idiomatske prijevode bilo kojeg vrste, te da je većina PU-a u oba jezika su vrlo kultura specifična, pa to se predstavlja problem razumijevanju i prevođenju ne-izvornim govornicima.