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Somatic Phrases: Macedonian-Czech Parallels

Abstract. The human body and its parts have an important place in the cultural and mythical cognition of the space and as mythical codes participate in the creation and recreation of the structure of the world. In our presentation, we will stress the semantics of somatic phrases both in Macedonian and Czech language, as well as the classification of possibilities for their translation from one language into another. We will analyze the problems arising during translation of phrases, which can have pragmatic, language nature, culture-specific problems or problems arising from the specifics of the phrases themselves.

Key words: *somatic phraseology, cognitivism, theory of translation, Macedonian language, Czech language*

1. Introduction

The phrases in the Czech language, but also in the Macedonian language take a very important part of the lexicological fund of the language. They are a testimony of the creativity and resourcefulness of the speakers of the given language, and they tell a lot about the spiritual life of a certain nation, the typology of its emotions and moral principles, its overall way of living and attitudes, its life philosophy. The phrases not only reflect the life wisdom and experience, but they also show the human capability to create images and games with words, which can indicate not only the development of the language, but also the development of the mentality of the nation. They significantly enrich the language and interpersonal communication, which is the basis of the mutual familiarization of the people from all around the world.

For the purpose of our paper, we have used the theoretical postulates of the cognitive science, that is, cognitive linguistics which refer to the human thought and ability to think through metaphors. The ideas coming out of the cognitive postulates indicate that the language covers the interpretation of the world.

For the needs of our paper, first, we have limited our material to the Czech works translated into Macedonian and vice versa, Macedonian works translated into Czech. Out of that material, we have excerpted the phrases, which as a component contain a human body part. Then, based on the language material, we have made an analysis into several directions:

- in regard to their semantics for which we have divided the phrases into 8 schemes (according to the concept of cognitive theory);
- in regard to their structure (noun, verb, comparative clauses and whole sentence);
- in regard to the way they have been translated into Macedonian, that is into Czech (full equivalent, partial equivalent, relative equivalent, analogue, without an equivalent and literal or incorrect translation).

2.

We support the view that the somatic phraseology contains the word connections which contain a component with a direct meaning 'a human body part' or terms of body liquids and materials. We think that this area is interesting in regard to the interlanguage comparatistics, since it is possible to find numerous universalities within the phraseological fund of the Slavic languages. The reason might be the anthropocentrism of the human thought, but also the fact that the body functions as a connection/link of the human being with the world and as a result, it is the basis for the establishment of contact with the environment. Thus, the somatic phraseology is an expression of anthropocentrism and anthropomorphism of the language and the human subconscious.

2.1. In our analysis, we have divided the human body in six parts within which we have distributed the individual parts of the body. In the divisions of the body parts, we have placed only those somatic key components, which we have singled out in our material for excerption.

2.2. In our analysis, we present the individual body parts in an order according to the number of excerpted phrases.

Considering the fact that the number of works in Macedonian language translated into Czech language is smaller, we have smaller number of Macedonian phrases in the comparative analyses. However, we want to stress that

it does not mean that there are less phrases in the Macedonian language, but our material, to which we have limited the excerpt, was smaller in size than the one we had for excerpt of works in Czech language translated into Macedonian.

For the needs of this paper, from the works in Czech language translated into Macedonian language we have excerpted 498 phrases. Considering the fact that some phrases are more frequent than the others, and for the needs of the analysis of the translation of phrases we needed all the examples present in the material. Thus, by repetition of some phrases, we have excerpted a total number of about 1200 phrases with a somatic key component and plus the same number of translation solutions in Macedonian language.

We have already mentioned that the very corpus for excerpt of phrases from the works in Macedonian language translated into Czech language was smaller in size, and that is why in our material we have excerpted a total of 197 Macedonian phrases, while with a repetition of same phrases, we have excerpted a total of 272 phrases and the same number of their translation solutions in Czech language.

3.

We start our analysis with the EXTERNAL BODY PARTS. This group includes SKIN, BODY, and HAIR.

3.1. The following table (1) gives us a best presentation of the number of excerpted phrases:

Table 1. Number of excerpted phrases – external body parts

EXTERNAL BODY PARTS					
No.		Number		Occurance	
		Czech SP	Macedonian SP	Czech SP	Macedonian SP
1.	SKIN	8	2	12	2
2.	BODY	7	1	9	2
3.	HAIR	3	2	2	2
Total		18	5	27	6

Source: own research.

3.1.1. As far as the conceptualization of the body parts is concerned, the most present are the phrases with the component **skin**, followed by **body** and **hairs**.

3.2. The following division is the one of HEAD – NECK. We can say that these are the most numerous and most present phrases in both languages (Table 2).

Table 2. Number of excerpted phrases – head/neck

HEAD – NECK					
No.		Number		Occurance	
		Czech SP	Macedonian SP	Czech SP	Macedonian SP
1.	HEAD	78	16	241	24
2.	EYE	72	34	218	55
3.	MOUTH	27	9	53	12
4.	NOSE	20	3	33	3
5.	NECK	18	3	30	4
6.	EAR	12	8	15	12
7.	FACE	10	5	32	5
8.	TOOTH	9	4	15	4
9.	TONGUE	9	4	10	5
10.	FOREHEAD	6	/	31	/
11.	HAIR	3	2	3	4
12.	BEARD/MOUSTACHE	2	2	2	2
13.	EYE LID	1	/	1	/
14.	EYEBROWS	1	2	1	2
15.	EYELASHES	1	1	3	1
16.	JAW	/	1	/	1
Total		267	94	682	134

Source: own research.

3.2.1. As it could be also seen from the table, it has been confirmed, as it is the case in the greatest number of languages in the general framework, that the greatest number of phrases belong to those which contain the components **head** and **eye**. It could be also confirmed in regard to the frequency of occurrence in our material. In the material excerpted from works in Czech language translated into Macedonian language the component **head** not only occurs in the greatest number of phrases, but also their frequency is present in even 241 examples, as opposed to let's say another body part in the area of HEAD-NECK, such as **beard** or **eyebrows** which occur only twice, that is once. A similar situation is also notable in the Macedonian language. Our analysis has not proved that it is the phrases with the component **head** to be

the most frequent, but we think that the fact that we were limited to only a certain material for excerption has brought us to this number, thus we think that this result cannot be taken as valid in a sense that the Macedonian language has less phrases with the component **head**. If we analyze the Macedonian phraseological sentences, which are available, we can note a great number of phrases with this component.

However, as a general comment we can say that the focus of our material in regard to the number of phrases goes to those, which contain a component, which is a body part belonging to the division HEAD-NECK. Thus, we can say that the head as a seat of the thought / mind is a basis of the whole body, the eye occurs as a representative of the most important of all senses. The next to come is the mouth, which for the human being represents the very important contact with the surrounding world.

3.3. TRUNK or torso of the human being in our material occurred through the following parts (Table 3):

Table 3. Number of excerpted phrases – trunk

TRUNK					
No.		Number		Occurance	
		Czech SP	Macedonian SP	Czech SP	Macedonian SP
1.	BACK	7	2	15	2
2.	CHEST	2	1	2	1
3.	HIP	2	/	9	/
4.	BOTTOM	1	2	1	2
5.	BACKBONE	1	/	1	/
6.	ABDOMEN	1	/	2	/
7.	BOSOM	/	1	/	1
Total		14	6	30	6

Source: own research.

3.3.1. The trunk in the phraseology is conceptualized as a front side (abdomen, chest, hip) and back side (back, backbone, bottom). Here we are talking about the orientation of the body in space. In this division, we can note the greatest number of discrepancies in regard to the presence of the phrases in the Czech and in the Macedonian material. In the Macedonian material, we have not excerpted a single phrase with a somatic key component **hip**, **backbone** or **abdomen**, but we have excerpted a phrase with a somatic key component **bosom**, which has not been excerpted from the Czech material.

3.4. The next division within our analysis is HAND AS AN UPPER EXTREMITY, including the following components – body part (Table 4):

Table 4. Number of excerpted phrases – hand as an upper extremity

HAND AS AN UPPER EXTREMITY					
No.		Number		Occurance	
		Czech SP	Macedonian SP	Czech SP	Macedonian SP
1.	HAND	56	31	118	47
2.	FINGER	11	8	14	8
3.	FIST	4	1	16	1
4.	SHOULDER	3	4	35	9
5.	NAIL	3	1	4	1
6.	HANDFUL	2	/	6	/
7.	THUMB	1	/	2	/
8.	PALM	1	/	1	/
Total		81	45	196	66

Source: own research.

3.4.1. The area of upper extremity is mostly notable through the presence of the component **hand** in the greatest number of examples. In the examples of the Macedonian material, the component **hand** takes the second place based on the number of excerpted phrases, following the eye. In the area of HAND AS AN UPPER EXTREMITY, we have only one example where the term **handful** is included, and it is not a priori linked to a specific physical body part.

3.5. In the area of LEG AS A LOWER EXTREMITY, a smaller number of components occur (Table 5):

Table 5. Number of excerpted phrases – leg as a lower extremity

LEG AS A LOWER EXTREMITY					
No.		Number		Occurance	
		Czech SP	Macedonian SP	Czech SP	Macedonian SP
1.	LEG	16	9	24	13
2.	KNEE	7	4	13	4
3.	HEEL	6	/	13	/
Total		29	13	50	17

Source: own research.

3.5.1. The lower extremity in most of the examples is represented by the **leg** in both excerpted materials – Czech and Macedonian. In regard to the number, next come the examples with the somatic component **knee**, while the phrases with the component **heel** have not been present in the material excerpted from works in Macedonian language translated into Czech language.

3.6. As a last area of our division of the human body is the INTERNAL BODY PARTS by the following number of phrases and components (Table 6):

Table 6. Number of excerpted phrases – internal body parts

INTERNAL BODY PARTS					
No.		Number		Occurance	
		Czech SP	Macedonian SP	Czech SP	Macedonian SP
1.	HEART	44	18	76	24
2.	BLOOD	15	7	18	8
3.	NERVES	6	/	12	/
4.	STOMACH	5	/	6	/
5.	THROAT	4	4	9	6
6.	RIB	3	/	3	/
7.	BONE	3	3	4	3
8.	BRAIN	2	/	4	/
9.	SKELETON	2	/	2	/
10.	JOINT	2	/	4	/
11.	BILE	1	/	2	/
12.	VEINS	1	/	1	/
13.	LIVER	/	1	/	1
14.	TEAR	/	1	/	1
Total		88	34	141	43

Source: own research.

3.6.1. In this division, most of the phrases in both materials contain the component **heart** and **blood**. The heart occurs as a center of emotions, the blood as an element, natural, energy, while the stomach in the Czech phraseology is considered as a physical center of negative feelings. In the Macedonian material, we have not excerpted phrases with the components **stomach**, but as a conclusion, we can say that in the Macedonian phraseology in general there are very few such phrases at the **account of the phrases** with the component **abdomen**.

In addition to the blood and heart, the phraseology does not also forget the other essential parts of the bloodstream, such as the veins, even though in smaller number, and in the Macedonian material they were not even present in a single example.

As far as the body liquids are concerned, besides the blood, the phraseology includes also the bile as symbol of anger, rage (without examples in the Macedonian material), and the tear as a symbol of sadness (without examples in the Czech material)

The nervous system is also present through the brain and nerves, yet we did not excerpt such examples in the Macedonian material.

4.

In regard to the structure of the phrases that we have excerpted in both materials, we can conclude that the greatest number of phrases are verb phrases then noun phrases followed by comparative phrases and those with a whole sentence, that is proverbs.

5.

To review the phrases from a semantic point of view means to work with a language material which is not a subject to codification, which provides testimony for the language and the experience of the past generations, and which is specific for each nation.

Whereas, to make a semantic analysis of the somatic phraseology means to ask questions which are related to the bodily experience of the human being. It means to look for the pure, bare/raw experience of our body transferred into the language; it means to discover the interpretation of how we experience the world and how we live it through our own body; it means to look for a link/relation between the extent the world touches us and how we formulate that world in a language expression.

Starting from that aspect, for the needs of our semantic analysis we divided the excerpted phrases from our material in 8 schemes, and each of them is analyzed in regard to the specific features and characteristics, which we can find in the phrases, as well as in regard to the reality, which they interpret and value.

The purpose was to apply the principle of the physical body to a specific lexicological material and then to make a semantic classification of the phraseological units.

According to the frequency – besides the body parts which can be seen by naked eye, such as head, hand, leg, ears, nose, etc., there is a very big

group of body parts not visible for our eyes, that is, the internal organs, bones, and nerves. Thus, it cannot be noted that the human being would perceive his/her body only superficially and that he/she does not reflect only what happens internally.

Out of the overall scope of key components of the human body parts, we have analyzed only those, which we have identified in the excerpted material from Czech works translated into the Macedonian language, or from Macedonian works translated into Czech language.

The semantic analysis confirms that the human body and its physical experience represents a significantly important factor for our thinking and our language. On one side there are phrases which reflect pure sensory-motor experience of our body such as *mít hlavu jako koleno* (lit. to have a head as a knee). On the other side we come to abstract thinking of information of intangible character (for example emotions) which are linked to the physical feelings or the appearance of certain body parts that are followed by these aspects of thinking (for example: *s odchozími starostmi mu spadl kámen ze srdce* (lit. with his outgoing worries a stone fell from his heart)).

Each scheme has been analyzed in regard to the specific features and characteristics, which we could find in the phrases and also in regard to the reality they interpret and value:

1. The body as a means of counting – The body as a measure

The body also serves as a means of counting and identification of some measure. We can measure with fingers, elbows, and feet. Certainly, we can also measure with bones. They are located deep in the body, thus if the cold penetrates the bones, then we are talking about a real feeling of cold.

The body as a means of counting and measure can also count specific things such as height or length, but also abstract things such as degree or success. This can indicate that we need to transfer also the abstract meanings to a specific area, and that is our human body.

2. Orientation of the body in space

Each day our body functions within the space in which we move, in which we perceive our position and spatial orientation. The head manages our body, and that is why its orientation in space is also essential. Primarily, it is linked with the upward orientation, while the leg or heel are related to the downward orientation. As a result, it seems that the most important orientation is the opposition upward – downward, as well as forward – backward.

3. Appearance of the body – comparison on the basis of visual similarity

An area, which occurs in the somatic phrases to a great extent, is the appearance of the human body, meaning our visual experience with our bodies.

The most present measure of the appearance of our body is the comparison with the body of animals. Thus, we have, hands like those of a bear, long hands as those of a monkey, we have eyes like a gazelle, or red eyes like a rabbit.

4. Body parts and their specifics

This scheme names the body parts and their characteristics. It is about reflection of what certain words embody most intensively and most naturally for us. Thus, the head is, above all, a space where the human thought is happening and is located. The head represents a vessel, which is filled with thoughts.

5. The body as a sacrifice/guaranty

The importance, which is prescribed to certain body parts, can be conceptualized also in regard of the body as a sacrifice. In general terms, the human body parts can be given for the benefit of another person or something, which the other person considers as important.

We could interpret such phrases as an effort of the other person asking to see honest intentions, whose fulfilment we do not hesitate to guaranty by our own body. Here we can refer back to the past experience of our ancestors who often exercised, i.e. executed the punishments on the body of the individual. By such examples, we can look at the phraseology as collected human experiences, which mature as the time passes by.

All key words in this category indicate a close connection of the importance of certain human body parts with the need to confirm, guaranty the other side about the mutual agreement and to offer an opportunity for a possible sanction.

The presence of the key word “blood” within this conceptualization indicates that the blood is something that seals fateful agreements and at the same time indicates that the blood in its basic meaning is a body liquid, which circulates the whole body.

6. Human body = human being / Human body = life

This conceptualization indicates the human body parts, which occur as representative that symbolizes either the whole body or the human being as a personality. The most present is the occurrence of the head in this meaning.

A body part can also represent the meaning of life. Psychics predict our future from the lines on the palm and fingers, which means they predict from the hand.

7. The body represents a character – given characteristic

By the means of body parts, we express and value the human characteristics. The lack of preciseness of the human body can be expressed, since it is not a machine. Some state, character or specific feature or weakness can be also expressed.

8. The human body and expression of emotions and human relations and connections

Our emotional state is reflected on our body. We send the negative energy with eyes, with a look. The human body helps us express the mutual close human relations. The fear, love, peacefulness, laughter, surprise and wonder are also deeply rooted in the phrases. With the help of the body, we can also conceptualize the opposition of inferiority and superiority. The expression of punishment, attack, fight between two sides is also strongly linked with the body and it is natural because it is linked with the perception of a real physical fight.

9. The body as a means of communications / The body as a signal of a deal/agreement/disagreement

In the last scheme, the body is represented as a means of communications, as a means of expression of some gesture, nonverbal communication and pictorial expression linked with the human body.

A very numerous group of phrases contains the expression of agreement and disagreement within the communications.

5.1. After classifying all the phrases according to the semantics based on the schemes, we have reached very interesting results. Each scheme, has included a certain number of phrases, thus we could note that the body serves us as a means of counting or measure such as for example *се бројам на прсти* (lit. can be counted on the fingers) or *dalo by se to spočítat na prstech jedné ruky* (lit. it could be counted on the fingers of one hand) having the meaning of 'little', *за мало нокте* (lit. for a small nail) having the meaning of 'almost' or *co by se za nehet vešlo* (lit. that can fit as a nail) having the meaning of 'little, at all'.

Our analysis has indicated that with the help of the body we orient in space, for which we have the most phrase containing the somatic key component **head**: *mít/nemít kde hlavu složit* (lit. has/doesn't have where to

put his head) or *не знае кај му е главата* (lit. he does not know where his head is) – both having the meaning of ‘he/she has many problems, concerns, a lot of work and obligations’. Within this scheme, we have the occurrence of the opposition **upward: downward** by several examples such as *hlavu vzhůru* (lit. head up) or *горе главата!* (lit. head up!) having the meaning of ‘exclamations of giving hope, encouragement’ versus *svěsit hlavu* (lit. to hang a head) or *ведне глава* (lit. to bend a head) having the meaning of ‘to become submissive, to give in’.

The appearance of the human body is also present in our semantic analysis with a smaller number of phrases, such as *mít oči jako jestřáb/kočka/luňák/orel/rys* (lit. to have eyes like a hawk/cat/kite/eagle/rys) or *око соколово* (lit. a falcon eye) which mean ‘sharp vision’ or *црвено лице како лубеница/тетовско јаболко* (lit. red face as a watermelon/an apple from Tetovo) versus the Czech example (*být červený / (mít) tváře jako jablíčko* (lit. be) red / (have) the face as an apple) which have the meaning of ‘he/she has red cheeks; looks healthy’.

However, the most striking is the great number of phrases belonging to the scheme **Body parts and their specifics**. Half of the total number of excerpted phrases in both corpuses – from works in Czech language translated into Macedonian and the works in Macedonian language translated into Czech belong to this scheme. With the help of the eye we see, with the help of the ears we hear, and as a result we have the phrase *člověk má proto oči a uši, aby se díval a poslouchal* (lit. so man has eyes and ears to look and listen) or the Macedonian version *очите се за гледање, ушите за слушање* (lit. eyes are to see, ears are to hear), the hand serves for giving or taking: *dát něco z ruky* (lit. to give something from his hand (drop)) or the Macedonian phrase *испушти/испушта од рака (раце) некого или нешто* (lit. to drop something from his hand) which have the meaning of ‘to lose control, power/influence over somebody or something’.

The body serves us as a **guaranty/sacrifice** when *главата ја даваме* (lit. to give a head) when we are certain about something, or *раката в оган ја ставаме за некого или нешто* (lit. to put a hand in the fire for somebody or something). Certain human body part can represent a human being or life, for example: *prodat/neprodat svou kůži lacino* (lit. to sell or not to sell his own skin cheap) or *скапо/евтино ја продаде својата кожа* (lit. to sell his own skin expensive or cheap).

By the means of body parts, we express and value the human characteristics, thus we can say about somebody *му сече/фака главата* (lit. his head is cutting/catching) or that *má (dobrou) hlavu* (lit. he has a good head) having the meaning of ‘he/she is smart, understands fast’.

The scheme **Human body and expression of emotions and human relations** comes next based on the number of phrases. With the help of the body, we can express the most different emotions, feelings, fear, love, but also mutual close human relations such as inferiority vs superiority, punishment or attack. Thus if somebody's *срцето му затрепериува* (lit. his heart is trembling (shuddering)) or *srdce někomu poskočilo radostí* (lit. the heart of someone jumped of happiness/joy) has a meaning of 'he/she feels unexpected joy, but also fear'. By the knee, we can express submission/inferiority through the phrases *kleknout na kolena* (lit. to kneel on his knees) or *клекне на колена* (lit. to kneel on his knees).

The body can also represent a means of communications or a signal for a deal, and the gestures belong here as well. Thus, someone can *да се заканува со тупаница* (lit. to threaten with a fist) or the Czech equivalent *hrozit někomu pěstmi* (lit. to threaten with a fist (to someone)).

5.2. We can make a conclusion that in both corpuses the ratio of the presence of phrases in each of the schemes is very close, which makes us conclude that in both Czech and Macedonian language the concept of formation of phrases and their pictorial expression is pretty close which is due to the closeness of both languages both according to their origin, and according to the affiliation to the European culture and the similar geographical conditions. All this contributes for the human body parts to be perceived in a similar way and the formation and use of phrases with a somatic key component in both languages to have a same language image as a basis.

6.

In our paper, besides the semantic analysis, we have also made an analysis of the ways of translation of the Czech phrases in Macedonian, and of the Macedonian phrases translated in Czech. Based on what we have reviewed, we could conclude that in the greatest number of cases that is over 60% the translation is done in both directions with a full equivalent, for example the Czech phrase *být zamilovaný až po uši* (lit. be in love above/over ears) has a full equivalent in Macedonian language, and it is the phrase *вљубен до уши* (lit. be in love up to his ears) – in our material it was appropriately translated with a full equivalent.

About 7% of the translation is done with a partial equivalent, where the component is same, but we have a different grammar structure, for example: *го засука едниот мустаќ* (lit. to turn up the moustache) versus the Czech phrase *prohrábnout si vousy* (lit. to rake his own beard).

In the smallest number of cases, the translation is done with a relative equivalent, i.e. with a substitution of the component, while the grammar structure is the same. As an example, we can use the Czech phrase *zuby nehty se bránit* (lit. to defend himself with teeth and nails), which in Macedonian is translated with a substitution of the components *се брани со раце и со нозе* (lit. to defend himself with hands and legs).

The translation with an analogue, i.e. with a completely different phrase both in structure and component, is done in 5.58% in the material excerpted from the Czech works, or 7.14% from the Macedonian material. An example of translation with an analogue is the Czech phrase *nehnout ani brouu (při něčem)* (lit. to not move even with the eyelashes (at something)) which in our material is translated with the Macedonian phrase *без да му трепне око* (lit. without blinking with the eye) while preserving the meaning.

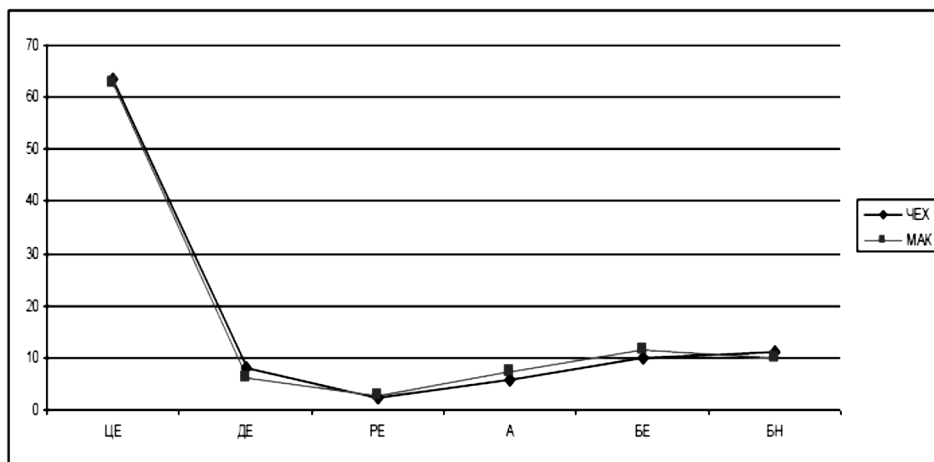
Without an equivalent, i.e. descriptive translation (as it is indicated by our analysis – the translation is given by an explanation of the meaning of the phrase) in the Czech material is almost 10%, while the Macedonian material is a bit more, 11.65%. For example, the Czech phrase *porazit na hlavu* (lit. to defeat up to a head) does not have an appropriate full equivalent in Macedonian language, and in our material it is translated descriptively with an explanation of the meaning of the phrase ‘fully, completely’.

As a last division, we have had the classification of the phrases with a literal translation on one side, and here we have also included the phrases which we have considered that even though they were translated literally, yet the reader could understand their meaning, such as for example: the Czech phrase *hrozí někomu pěstmi* (lit. to threaten with a fist (to the someone)) has a literal translation in Macedonian, but it is fully understandable for the Macedonian reader with: *се заканува со тупаница* (lit. to threaten with a fist). We have a literal translation of the Macedonian phrase *бистра солза* (lit. clear/transparent tear), which is translated in Czech as *čistá slza* (lit. clean tear), which is fully understandable for the Czech reader.

On the other side, there is the incorrect translation where the translator did not understand that there was a phrase in question or did not understand the text at all, for example, the Macedonian phrase *рамо до рамо* (lit. shoulder to shoulder) having the meaning of ‘sticking together’ has been translated in Czech with another phrase *hlava na hlavě* (lit. head on head) having the meaning of ‘many people gathered together in a small space’.

However, as a general impression by looking at the achieved results, we can conclude that in both materials the translations, according to all bases, are done identically, and it can be visually noted in the graph:

Graph 1. Results of analysis of the ways of translation of the Czech phrases in Macedonian, and of the Macedonian phrases translated in Czech



Source: own research.

7.

In our material, on one side the Czech works and their translations into Macedonian language and on the other side the Macedonian works and their translations into Czech language, we could come across the very same phrases, which we have singled out in both directions. They were very interesting in regard to how they were translated. As an example, we can use the phrases *hrozit prstem (na koho, komu)* (lit. to threaten with the finger (to somebody)) and the Macedonian phrase *му се закани со прст* (lit. he treats him with a finger), which we have singled out in both directions. We could note that in both materials the translation was done appropriately with full equivalents.

8. Conclusions

In our paper, we have tried to make an analysis of the phrases with a somatic key component in the translations from Czech into Macedonian language and vice versa, from Macedonian into Czech language. Then, we have reviewed the phrases from the excerpted material in regard to their structure, in regard to their semantics, and in regard to how there have been translated into Czech, i.e. into Macedonian language. The conclusions of these analyses

are presented in the text above. For the needs of this analysis, we have singled out a comprehensive material of somatic phrases in both languages for which we think it could be further used as a basis for future, more comprehensive research and projects of lexicographic nature. We also think that this material can be useful for the lectures of Czech language, i.e. Macedonian language and it will be useful for the students and lecturers in mastering the skills of translation and practical use of the language (Macedonian and/or Czech).

When it comes to the translation as such, we would like to conclude one more time that we represent the view that the translation is a creative process. A quality translation plays its role and it might be better not to have a translation instead of having a bad translation. However, there is one thing which cannot be ignored, and it is the fact that only through translation the work starts, i.e. it continues to live – it becomes more available to the reading public which is not a native speaker or does not know the language in which the work is written. The translators are the bridge that connects different nations, cultures among each other and in that way they leave traces, not only for themselves, but also for all future generations and their descendants. Translating from one language into another does not mean only to transfer the code, but it means to get to know and bring closer two cultures, two literatures, two nations.

As Hečko would say (Hečko: 2000): “Translators enable exchange of beauty among nations, they extend their hands to their colleagues over mountains and oceans. They do not only bring themselves to the market, but they also bring their own heart on a palm. They are the citizens of the world that pass the relay of friendship and peace...”

References

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Somatische Phrasen: Mazedonisch-Tschechische Parallelen

Zusammenfassung

In unserer Arbeit haben wir versucht, die Phrasen mit einer somatischen Schlüsselkomponente in den Übersetzungen vom Tschechischen ins Mazedonische und umgekehrt, vom Mazedonischen ins Tschechische zu analysieren.

Wir analysierten die Phrasen aus dem extrahierten Material nach Aspekten ihrer Struktur, nach Aspekten ihrer Semantik und nach Aspekten, wie sie in die tschechische oder mazedonische Sprache übersetzt wurden.

Die Schlussfolgerungen aus diesen Analysen wurden in den obigen Zeilen dargestellt. Für die Zwecke dieser Analyse haben wir ein umfangreiches Material somatischer Phrasen extrahiert und aus beiden Sprachen, von denen wir glauben, dass sie die Grundlage für spätere, umfangreiche Forschungen und Projekte lexikographischer Natur bilden könnten. Wir glauben auch, dass dieses Material für den Unterricht der tschechischen Sprache, bzw. der mazedonischen Sprache von Nutzen sein wird, und dass es auch Studenten und Lehrer verwenden werden, bei der Beherrschung der Übersetzungsfähigkeiten und des praktischen Sprachgebrauchs (Mazedonisch und/oder Tschechisch).

