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Theme: Phraseological Observation in Everyday Discursive Conversations of Different Age Groups and Their Backgrounds

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Abstract:

The study of the phraseological expressions usage in today communication takes a special importance focusing the view of complex communication of our time and also the socio-cultured statue in everyday discursive conversations of different aspects.

Object of this study is the presence of figurative speaking in everyday discursive conversations in Albanian language and aims to introduce the language relationship describing it by a detailed observation and a functional explanation which is related directly with evidences of the utterance of speech of three different age groups with different backgrounds: by the manner of speech interaction, including here phraseological units, motivated or not by metaphors or simile etc., (figures of speech), with the theme of human body.

According to it, those phraseological units are seen effectively as communicative means bringing the intensity of thought, created the meaning between of what is said and what is understood, in order to bring also socio-cultured reality of daily routine in our life.

Keywords: *Phraseological units, meaning, Albanian language, metaphor, different age groups, discursive communication.*

1. Introduction

The importance of functional phraseological units gives full meaning to the discourse in conversation, intending that, it is essential between the speakers and the recipient of the message in this conversation. Accordingly, we see fit to analyze the figurative speech in the different age groups, influenced those of their backgrounds in order that the value of a communication in speech, to be just as important as the relationship of language in talk, creating the social context, which differentiates these age groups.

Selecting of age groups is made based on their social status, young people, adults, mature people that vary:

- 16–20 years old (high school students)-the largest part of 83 participants or 41.5% of all of them.
- 25–30 years old, (people inserted in the work market, or self-employed etc.), 55 participants or 27.5% of all of them.
- 35–55 years old, (neighbors, relatives, friends etc.), 62 participants or 31% of all of them.

Numerous questions which have been addressed to about 200 participants, during the period of time of four months, (May – August), in the conversation way in this survey, related to social changes in our country as well as the various issues of the time for these age groups, in order to encourage to talk and prolong the conversation, to highlight the use of language figuratively in our daily life, when they were expressing their opinions, their thoughts, related to their problems and other situations that follow them during the life.

2. Phraseological Units as Part of Daily Routine

The phraseology is one of the greatest assets of the language, with particular strength expressive and exciting. Living speaking cannot be imagined without this subject of Albanian language. We often, during the daily routine, talk each other metaphorically, so it seems that summarize better our opinion in order to express our thoughts.

The life itself, the job, the different situations, the traditional way we are living and understanding, the lessons or vocabulary of four old generations, etc., showing us that everything which is said, in every moments, has inside a proper meaning, so that interior thought is expressed through language that we speak all the time. Breal sees the language as a concept of validity of use and as a promoter of the dynamic of speaking.¹

This precisely, is the way of expressing things with metaphor or figuratively so, when you say something, which cannot be understood word by word, but with a different significance than that, which you have said literally. e.g. *mu hapën sytë-* (my eyes are opened), *e ka gjuhën e gjatë-* (speak too much), *e ka kokën si shkëmb-* (he/she has the head as strong as a rock), *me duar të arta-* (very talented), *me zemrën flori-* (with the kind soul), etc., the meaning of the words is inside them.

¹Breal, M. Essai de Semantique: Science des Significations, Hachette, Paris, 1897.

"Language is one of the ways that takes form to the thinking and the integrity of our knowledge".² These metaphorical phrases are classified as metaphorical units which have been come to the metaphorical forms, passing in a relatively long process of time and are already rigid expression with rigid meaning. As claims Prof. Valter Memisha, "in many treatises they are seen as a unit entering ready in discourse, which have as primary characteristics the lexical and figurative meaning".³

The wording in its infancy there is a comparison based on, as far as we can say that the metaphor is a missing comparison, a comparison with the fallen connector, or an abstractive comparison, the intermediate gray part in terms of the understanding and the function of the thought, e.g. *e ka gjuhën të gjatë - sa të gjatë e paska gjuhën - (speak too much)*, *e ka kokën shkëmb - e ka kokën të fortë si shkëmb - (he/she has the head as strong as a rock)*, *meduar të arta - si me duar të arta - (a very talented person)*, *mu bë zemra mal - mu bë zemra sa një mal - (very delighted)*, *e ka dritë syri - e ka si dritën e syrit - (very wealthy person)*.

But they may have been arisen from the free phrases and being rigid forms as follows:

According to the action showing concrete meaning (Alb. Lang. free phrases)	According to the meaning in a figurative way (Alb. Lang. motivated phraseological units)
<i>shes domate/sell tomatoes</i> <i>blej rroba/buy cloths</i> <i>del shëtitje/take a walk</i> <i>dredh leshin /frizz the wool</i> <i>ul dorën/down the hand</i> <i>lë me sy hapur/leave with opened eyes</i>	<i>shes mend/be selfish</i> <i>blej mend/become wiser</i> <i>del nga shinat/go out of the road</i> <i>dredh zinxhirin/twiddle one's thumbs</i> <i>ul hundën/bring sb down a peg</i> <i>lë me gojë hapur/taken aback</i>

Table 1

Throughout the *everyday discursive* conversations, phraseological unit is actually present. It is an integral part of life in the spoken language communication.

3. Functional Analysis of Phraseological Units Based on Different Age Groups and Their Backgrounds

Phraseological units, motivated or not figuratively, have its inevitable importance in discourse conversations so that it takes the right size to justify it and see it into the view of a study on the broader use of it and as well as the differences of usage from different age groups, as a chain with links that works in communication, in speaking and expressing the thought too, giving the importance of relationship word-thought / language-thought, underlining the expressed language of thought that is unfolded from it. Saussure pays particular attention to the rapport language-thought. The thought, without language is like a fog, something vague, undefined. Only by the intervention that language makes, the thought is materialized. With the rapport language & thought, Saussure tends to see the meaning as a content and the language as form.⁴

I would like to underline that the tools used here as part of the methodology is a questionnaire, semi-structured, in order to create situations, which enable the use of the right means to the research, non participative direct observation, in accordance with the methodology of research used in this case. The research on the concept of phraseology in Albanian language is realized on the study of a specific concrete subject on its using in the everyday life and problems where are reflected the values of own phraseology.

For instant, some of the questions, part of the questioner used in this research are as follows:

- Gr. I – 15-20 years old (high school students)
 - 1.- What is the place of information technology in your daily life?
 2. -How many hours do you spend with video games?
 3. -Do you are satisfied with the school, facilities, teaching, teachers? etc.
- Gr. II - 25 – 30 years old (people just working, e. g. in business centers, their small business etc.)
 - 1- How do you see your employment opportunities?
 - 2-How do you evaluate the remuneration system?
 - 3-Which are your plans for the creation of your family today?
- Gr. III - 35 – 55 years old (neighbors, relatives, friends etc.)
 - 1-How would you consider the retirement age?
 - 2-Which is the place of the family in Albanian society today?
 - 3-How do you see the division of wealth in Albanian society?

The importance of this questionnaire does not stand on the answers to these questions and others like these, but on creating situations and topics that spark discussion, in order to encourage the situation to use as much as figurative language and in conversational discourse to select phraseological units, used them by those age groups, as well as the frequency of their use to express their opinion within their backgrounds.

From the observations were made, and the processing of their data, it appears that several criteria: *life experience, the cultural heritage of generations, the language inventory, the symbolic expressions, the slang used, registers* etc., bring a series of phraseological

²Valter Memisha, "Studime për fjalëshqipe", përmblendhje artikujsh, Tiranë 2011.

³L. Wittgenstein, Recherches philosophiques, perkt, E. Rigal, Paris, Gallimard, 2004.

⁴F. de Saussure, Course de linguistique Generale, Payot, 1969, f.23.

expressions that really impressed and showed the summarized opinion, better expressed with metaphorical meaning than literally word by word.

Gr. I. - Students from high school, showed that 44 participants or 53% of all of them used the phraseological units. Their phraseology units with the theme of the parts of body, used in this conversation were like these: *me vjen në mendje*, (come to my mind); *nuk i vë veshin*, (take no notice of sb/sth); *luan mendsh* (take leave of one senses); *marr zemër* (take one's courage in both hands); *të me gojë hapur* (taken aback); *ngul këmbë si mushka* (as stubborn as a mule); *fle në këmbë* (sleep on foot); *marr parasysh* (take into account); *ja mbath me të katra* (take to fight); *fus në kokë* (put sth into sb's head); , *sa për të larë gojën* (just to wash the mouth), *i ka ik truri* (the brain left him/her); *si nxë truri* (the brain is not enough to learn); *heq nga mendja* (put sth out of sb's head); etc. As you can see, those phraseology units are motivated by metaphor and simile in order to give the meaning and express the thought figuratively.

Gr. II.- The young people inserted in the work market, working in business centers, self-employed showed the using of phraseological units in 56.3% of all of them (31 participants): *një dorë lan tjetrën*; *i zuri kokën me derë*; *zë me presh në dorë*; *më jep dorën*; *heq këmbën zvarrë*; *si sytë e ballit*; *si gishtat e dorës*; *ia vunë këmbën*; *më kanë në dorë*; *më doli llapa*; *i jep dorën*; *i jep dorën etë marrin krahun*; *fus dorën në xhep*; *vë gishtin mbi*; etc. (Eng.- one hand wash another; catch the head with the door; catch in the act; give a hand; crawl the leg; as the eyes of forehead; as the fingers of hand; to be under the foot; to be in his/her hand; to have the tongue out; give your hand; give your hand and they take your arm; put one's hand in one's pocket; put one's finger on; etc.

Gr. III.- The neighbors, friends and relatives of middle age, proved that they used phraseological units in amount of 75.8% of all of them (49 participants), which indicates that this group uses more the figurative speech to summarize their opinion metaphorically using: *mu bë shpirti derr*; *s'të bën zemra*; *të hedhësh sytë*; *e ka të vulosur në ballë*; *kokëmëkokë*; *kokë e madhe*; *vërikokëmuhabetit*; *ngrezërin*, *irripërkrah*, *dorëmedorë*, *e vuri para*, *sidritë e syrit*, *mbeti me gojëhapur*, *e kagojënllokum*; *e kagojën mjaltë*; *pa mend nëkokë*; *të kalezeshpirti*; *e nxjerrngazemra*; *iikugoja*; *ijepgojës*; *s'iqeshbuza*; *mu thabuza*; *mëdhembzemra*, *mëplasishpirti*; *me këmbët e para*; *v me shpatulla pas murit*; even sb. talked to me with the lines of poem written by F. Noli,⁵ "trup e shpirtisakatosur", etc. (respective in Eng.- my soul became a pig; the heart does not want to do sth.; flash a glance; it's written on the forehead; head to head; a big head; put the head for the problem, up the voice/ tone, stay near, hand by hand, push him/her in front of, as the light of eyes, with the open mouth, his/her mouth is sweet, his/her mouth is as sweet as mile, without brain, with relish soul, take out by heart, without mouth, speak too much, without smile on his/her lips, I'm thirsty, pain my heart, broke my heart, with the first legs; push sb to the wall; from the poem of F. Noli "On river banks" "...mutilated body and soul (or) lame in body and in spirit..." according to Robert Elsie⁶), etc.-note that not all the English explanations are phraseological units.)

Age groups	Nr. of Participants	% of participants	Female	Male	Phr. Units motiv. by Metaph.	Phr. Units motiv. by simile	Usages of phr. units in % of age groups.
16- 20 Year old	83	41.5%	63%-52p	37%-31p.	33.7%-28p.	19.27% -16p.	53%-44p.
25- 30 Year old	55	27.5%	55%-30p.	45%-25p.	49% -27p.	7.2%-4p.	56.3%-31p.
35- 55 Year old	62	31%	52%-32p.	48%-30p.	49.5%-32p.	26.2% - 17p.	75.8%-49p.

Table 2

According to the way, the figures of speech are expressed, is the motivation of linguistic development, that brings phraseology with implied significance, which is ultimately the expression of thought given figuratively, summarized and faster.

Notes that metaphors, coming to their right forms, have come for a very long way, up until now to their final process, and final shape. By the phrase, and then in the form of comparison, they reduce the comparative particle (is/as, like), and come into their rigid dimension, being perfect, so gradually step by step, as the professor Memisha says: "metaphor and semantic abstraction, take new dimensions, language reveals its options and intellectualized, regardless of the source of phraseological units, come directly from the popular fountain".⁷

We find also the synonymy of phraseological units by the meaning, as follows: *stë bën zemra/stë qesh buza*, (unhappy); *i iku goja/mbeti pa gojë* (fjalë), (surprised); *i jep gojës/s'i u mbyll goja*, (talkative); *e ka gojën llokum/ gojën mjaltë*, (smooth-tongued); *me zemrën flori/me zemër të bardhë*, (honest); *më therr në shpirt/më dhemb shpirti*, (sadness); etc., bringing the conversation discourse with semantic scales, which justify their uses of language intensity operation, degrees of quality, virtue, strength, etc., seeing these even, in the light of semantic synonymy.

⁵Fan S. Noli, Anes Lumenjve, poem, 1928.

⁶Robert Elsie "On river banks", translated in English, New York 1995, vol. 1, p. 380-381.

⁷Valter Memisha, "Studimepërfjalëshqipe", përmbledhjeartikujsh, Tiranë 2011.

“In popular spoken, we can find thousands of such units. The Albanian language user, can easily turn such free constructions into phraseological constructions, using them vividly, coloring sensitively the discursive communication”.⁸

Age groups	Sentences with phraseological units motivated by <i>metaphor</i> or <i>simile</i> / Examples
16-20 years old	<i>Ku më nxë truri mua?</i> <i>Ik tani, se ma bëre kokën daulle/si daulle.</i>
25- 30 years old	<i>Kushdo ngre krye sot, ky vend duhet të ndryshojë.</i> <i>Ajo e ka zemrën flori/si flori.</i>
35-55 years old	<i>Fëmijët i duam si dritën e syve e i presim me krahëhapur.</i> <i>Ajo është si veshka mes dhjamit, si do vetë Zoti.</i>

Table 3

Many forms of phraseological units, is conditioned by the number of components and as well as the motivation, which names them figuratively, during these semantic-linguistic processes, and are presented as Phraseological unit e.g. by metaphor, simile, metonymy, hyperbole etc. with one, two, three or more components, which according to Prof. J. Thomas "the phraseology there is, where the free lexical meaning is covered by the figurative meaning of the sustainable phrase"⁹

4. The Impact of Phraseological Units as an Equivalence in Intercultural Communication with Reference of English and Other Languages on Different Age Groups

Globalization tends to change the linguistic forms, used them, especially related to issues of time, jobs and businesses, and influenced by interactive elements of the certain culture, and this appears as well in the language.

The origin of phraseology is diverse, and we would stress not only from popular fountain, as stated Prof. V. Memisha, but it is borrowed, which as stated Prof. A. Jashari" among those who have found a place beautifully in our linguistic and cultural environment, are also calques, phraseological borrowings, statements, proverbs, and sayings of the outstanding people, that we will encompass with the term " borrowed expressions"...¹⁰

Theories of the time have defined the metaphors as structuring of the descriptive cognitive system (Lakoff 1987; Lakoff & Johnson in 1980.) " Metaphors affect how we define the world as we categorize experiences, and how organize our thoughts. Those visual tools, have a very important role, as they not only guide the reasoning, but also enhance the innovative, advanced and original thinking"¹¹

According to Prof. Shezai Rokaj 'phrase as maximum meaningful unit is put into question from different views it appears. Many phrases function as a whole "¹²

And Brailsupports the same opinion with Wittgenstein too: " The meaning of expression depends entirely on how we go on using it "¹³

As we mentioned above, all the time people today have benefited from each other's cultures. In this sense, introducing, assimilation and use of borrowed phraseological units, is the phenomenon that appears in all developed nations, where we would underline the great contribution of Prof. A. Jashari through the Dictionary with Borrowed Expressions in Albanian Language.¹⁴

I would have presented some phraseological units with the theme from the parts of body, taken from Prof. Ali Jashari's dictionary (2007) such as:

1)-*me armënëdorë*(ready to fight)

frëngj. les armes à la main

ital. a mano armata

2)-*e kaasinnëdorë* (has the best tool in order to win; there is the most appropriate case, to insure something)

frëngj. avoir l'out

3)-*përbukën e gojës*(how to keep the spirit alive in order to live)

Lat. pre panolucrandes

Frëngj. le pain de la bouche

4)-*ikabuzët me qumësht(dikush)*(It is still young and inexperienced)

rus Молоко на зубах не обохло

ital. Avere ancor aidenti di late

frëngj. il en sortirait encore du lait

⁸Valter Memisha, Albanian lang. researcher, "Studime përfjalëshqipe", përmbledhje artikujsh, Tiranë 2011.

⁹Thomai, J. Fjalor frazeologjik I Gjuhës Shqipe, shtepi abotuese "Shkenca", Tirane, 1999.

¹⁰Jashari, Ali, Fjalor me Shprehjete Huazuar ne Gjuhën Shqipe, botimet " Dudaj", Tirane, 2007.

¹¹Lakoff, G. 1987. Women, fire and dangerous things. What categories tell us about the mind. Chicago: University of Chicago Press.

¹²Shezai Rokaj, Albanian lang. researcher, Filozofi e Gjuhës prej Antikitit derinë kohën e sotme, Arbëria, 2010.

¹³L. Wittgenstein, Recherches philosophiques, perkth. E. Rigal, Paris, Gallimard, 2004.

¹⁴Jashari, Ali, Fjalor me Shprehjete Huazuar ne Gjuhën Shqipe, botimet " Dudaj", Tirane, 2007.

5) **-iapërplasinëfytyrë(dikujt)** (evictedsb)

frëngj. claquer la porte au nez de qqn

angl. To slam the door in face

ital.chiuderelaporta in faccia a qicu

6) **-ikahyrëdjallinëbarkë (dikujt)**(became the black-hearted evil)

frëngj. avoir le diableou corps

ital. avereildiavoloaddoso

7) **-dora e djathtë**(main assistant of sb)

angl.right hand

frëngj. less brass droit de qqn

rus. праеаярука

ital. Il bracciodestro; la manodestra

8) **-idorëssëdytë**(low quality for value)

frëngj. deseconde main

angl.second rate

ital. il second mano

9) **-dorë e hekurt** (very powerful man with power)

angl.iron hand

frëngj. Une main de fer

ital. Mano di ferro (polso di ferro)

10) **medorëtëhekurt** (with determination to put rules without concessions)

frëngj. d'une main de fer

ital. Con manoferrea

11) **-i jap dorën(dikujt)**(to help (someone), to support)

frëngj. tendre la main à qqn

rusбатьруку

ital. Dare la mano

angl.give/lendsb a hand

12) **-me duartëpastra**(with honesty, without deception)

Frëngj.mainspropres

13) **vëdorënnëzjarr**(to be very confident for someone)

frëngj. enmettresa main au feu

ital.metterelamanosulfuoco per qicu

14) **-kafshoi gjuhën**1.-(to force myself to keep silent); 2.-(to be repented for what is said)

ital. tenere la lingue a freno

angl.keep the tongue between the teeth

rusбежамьяэыкзаэубаму

frëngj.avalersa langue

15) **-me gjuhën e Ezopit**(to express figuratively)

frëngj.avec la langue d'Esopé

rus.езопоескуязыком

angl.in language of Aesop

16) **-kolos me këmbëprejargile (balte)**(to be strong andpowerfulapparently but weakinside)

angl.colossus on the feet of clay

rus.колоснаглиняныхногах

ital.colossodaipiedi di argilla(de creta)

frëngj.colosse aux piedsd'argile

17) *enjohnëmajëtëgishtave(dicka)*(know very well)

rus. знать как сеопиятьпальцев

ital.saperesullapuntadelledita

frëngj.savoirconnaitresur le boutdesdoigts

angl.know to fingertips

18)-*e kalitarinnëgrykë (dikush)*(sb is faced with a great danger)

frëngj.avoir la cordeaucou

ital. avereilaccioalcollo

19) *i del shkumënga goja*1.-(to be very tired, exhausted); 2.- (to be very angry)

angl.it is foaming at the mouth

ital.fareschiumadallabocca

20)-*Pa vdekjen me sy*(to be in a great risk)

frëngj.voir la mort de sespropresyeux

ital.vedere la morte in viso

21)-*me sytë e zemrës*(with kindness for someone)

frëngj. lesyeux du Coeur

angl. With the heart's eye

22)-*Thembra e Akilit*(the weak point of sb)

angl.the heel of Achilles (the Achille'heel)

ital.iltallone di Achille

rus.Ахилесоеа пята

frëngj.le talon d' Achille

Phraseological units are presented as communicative and expressive language, where a great help for their selection are phraseological dictionaries giving also their explanations about them. The great contribution of the Albanian language researchers and the linguists Prof. Ilo Stefanllari, Prof. J. Thomai, Prof. A. Jashari, Prof. V. Memisha have given us a treasure of their works on the importance of phraseological uses in Albanian, where the frequencies of their use in the daily life are extremely large.

Resulting that the phraseological units are used more by the Gr. III, 75.8%, or 44 participants, as well as we would stress the wider use of motivated phraseology by metaphor of the three age groups, than that motivated one by simile. That's why the phraseology motivated by simile often during the time is transformed into phraseology motivated by metaphor e. g. in Albanian language we can say: *iu bë zemra sa një mal - iu bë zemra mal; e ka is dritën e syrit - e ka dritën e syrit; mu bësferrë- mu bëferrë etc.* I would also add that generally, the use of phraseology, in discursive conversation is at the level of approximately 72%, or 144 participants in total, which shows a high degree of intensity of its in usage phraseological units, where females use them more than males. While 28%, or 56 participants did not use phraseological units, or use the way of expressing their thoughts and opinions directly, word by word, literally. Also from 144 in total of participants, 25% of them, or 36 participants used the same phraseology or its synonym related to their meaning, e.g. *epërdredhbuzët/shtribërojfytirën (make a face at sb); iambathkëmbëve/iambath me tëkatra (make a bolt for); mëthyhet zemra/ biemoralisht (lose heart); hap sytë/ibëjsytëkatër (look sharp); ngrezërinkundër/hedhshqelmakundër (kick against sth); e kanë dorë/e kanë xhep (have sb in one's pocket); e kanë zemër/e kanë shpirt (have sth at heart); e di nëmajëtëgishtave/e njohnjëmajëtëgishtave (have sth at one's fingertips); iranëkokë/i amorimendjen (go to one's head); etc.*

5. Conclusions

1. The numerous phraseological units and the high frequency of their everyday life usage show the great values of expression of thought as a way of figurative abstraction in order to be concentrated in communication and unfold the thought.
2. Beside semantic-linguistic values, the phraseological units are important indicators on psychology, the intensive ways of expression and mentality, the culture and the history of the people from they derive.
3. Phraseological units, beside the figurative sense, bring us emotional stylistic connotations of the word as thought.
4. The treatment of the phraseological units, a popular and historical product, represents the function that it gets through the meaning inside the sentences as a thought.
5. The structures, the forms and the specific that are shown on the phraseological units, are always in the function of thought, in order to express the relation of language-thought, in the daily human life and used it by different age groups through the words and language with intensity in the discursive conversations.
6. The motivation of different age groups and their background effects on the quantity of usage and selection of phraseological units through their expressive intensity.

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