A CONTRASTIVE ANALYSIS OF PHRASEOLOGICAL UNITS WITH THE LEXICAL ITEM "HEART" IN ENGLISH AND ALBANIAN LEXICAL CORPUSES

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Abstract:
This article aims at representing the lexical corpus of English and Albanian languages with the lexical unit "heart". As idioms with body parts constitute one of the most important sources in both languages, idioms with "heart" are part of this category. Through a contrastive analysis of the semantics and structure of the idiomatic expressions, this study sought to explore similar or/and identical and different structures in both languages. To achieve the aim of this paper data are drawn from the Albanian phraseological dictionary of J. Thomai (218 units with *heart*) and more than 100 idiomatic expressions are extracted from the English lexical corpus mainly from two dictionaries. Through an empirical study of their underlying conceptual metaphors, phraseological units are also analyzed in terms ofthe culture and mentality of both nations.

Keywords:
Heart, semantics, structure, contrastive analysis, phraseological unit, culture dimension.

1. Introduction

The study of phraseological units has been the object of study of many linguists throughout Europe and all around the globe. The interest of their study has raised contributions steadily since the beginning of the twentieth century. Many researchers have attempted to give several definitions of idiomatic units along the years. The different approaches and different features of idioms have added to the complexity of the term. For Cacciari and Tabossi[1], the difficulty in characterizing idioms is one of the reasons why idioms have attracted fairly little attention, even though their relevance

[1]Cacciari and Tabossi 1993, p. XIII.

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is unquestionable. Traditionally, idioms are believed to be unpredictable or non-compositional (Chafe 1970, Chomsky 1980, Fraser 1970, Katz 1973). Allhave reached the conclusion that idioms are phrases the meaning of which is different from the grammatical or logical one. One of the greatest problems has been defining the limits of phraseologyitself. There is general agreement that phraseology constitutes a continuum along which word combinations are situated, with the most opaque and fixed ones at one end and the most transparent and variable ones at the other[2]. Thus the difficulty stands in distinguishing one type of phraseological unit from another and mainly in distinguishing the most variable and transparent multiword units from free combinations, which are considered as falling out of the realm of phraseology.

Idioms are considered as frozen forms whose meanings are represented in the mental lexicon as one word. In this view, an idiom is an expression whose meaning is not a compositional function of its elements. Among the attempts of the linguists to define idioms, Barkema[3] believes that the definition of 'idioms' as "lexicalized expressions with idiosyncratic meaning" has been the standard definition employed by the majority of linguists for more than a century. According to Johnson-Laird[4] "idioms are illogical and frustrating features of discourse since their meanings do not depend on the meanings of their parts and the syntactic relations of those parts".

English scholars have greatly contributed to the classification of idioms in English as well. They have categorized idioms in three main categories. Firstly, according to their grammatical type, such as adverb, noun, adjective-like idioms; secondly, according to their 'concept of emotion portrayed', such as *kick the bucket*, which would be categorized under the lexical unit DIE, and thirdly, according to the image it conveys, such as the category of '*body parts*' idioms, literature source idioms, phrases from life at sea and seamen, etc.

The relation between phraseological units and metaphor is one of the most interesting problems in linguistics. According to Dumistrăcel, *"The connection between metaphors and idiomatic phrases asserts itself on its own by the fact that they have the same stylistic function, expressively and, logically speaking, by the fact that both carry a certain (figurative)*

[2]Cowie 1998, p.4-7; Howarth 1998, p. 168-171; Gross 1996, p. 78.
[3] H. Barkema 1996, p. 127.
[4] Johnson-Laird 1993, p. VII.

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meaning"[5], while Lakoff and Johnson argue and generalize the idea that the human conceptual system is 'fundamentally metaphorical in character'[6]. This reveals the fact that idioms are dead metaphors and the human conceptual system is metaphorical, and as a result it is idiomatic bynature.

Idioms with body parts are considered as a key subcategory of sources of phraseological units. As both languages contain idioms with the same body parts, it is of great interest to compare and contrast their semantics and structure. However, idioms are characterized as being language and culture-specific, and such characterizing adds to their traditional syntactic and semantic complexity. From the analysis of idiomatic units in both languages there emerge different semantic classification groups, selected for analysis in our present study, which will be treated in further detail below.

2. "Heart" idioms as part of body-part phraseology

Phraseological units with body parts are considered to be an influential subcategory of phraseological units according to the semantic division in both languages. According to Stoyanova[7], idioms consisting of somatic expressions are considered to be one of the most frequently met idiom types. As the human body is very close to any human being, idiomatic expressions that contain body parts provide a framework of metaphorical universals. Stoyanovagoes on to explain that it is not only a matter of direct borrowing that causes the congruency of the body idioms' figurative meaning in different languages, but rather the fact that the names of the body part represent the most archaic and the most constant lexical layer that is closely related to human body perception.

With regard to semantic aspects of English body somatisms, human body idioms can require different semantic positive and negative connotations. They can express human emotions and feelings, as well as traits of human character. They generally cover various aspects of life, including personal and impersonal relationships and situations expressing different states of mind, reactions and social attitudes.

The conceptual metaphors that underlie the structure of idioms are typical characteristics of idiom structure. Their figurative meaning can be explained on the basis of the conceptual framework developed by cognitive

[5]S. Dumistrăcel, 1980, p. 124.
[6]Lakoff and Johnson, 1980a, p. 195.
[7]I. Stoyanova, 2009, pp. 106-113.

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linguists over the three past decades. As we go through life, our mind reflects the store of images which makes our entire thinking metaphorical. This explains and justifies the natural usage of idiomatic language by English and Albanian-speaking cultures. Belonging to European countries, both languages have experienced the history and culture grown in these traditions, thus reflecting the similar social and moral values of society.

Idioms containing parts of the body are said to be more predictable than other idioms because of the similarity in both cultures of the shape, size, function and the conceptual metaphors that they convey. What makes them more predictable is that their constituent parts systematically contribute to the overall figurative meaning of these expressions, since the lexical unit which holds the semantic meaning is a body-part unit (head, eye, heart, foot, arm, ear, etc).

Centralto this study is the examination of idioms with the lexical component "*heart*" in English and Albanian. The *Heart* is the human body organ which reflects the feelings and state of the human mind. These phraseological units will be treated in the study through an empirical and cognitive approach. The different categories under which the "heart" idiomatic units fall will be thoroughly examined. The units which show lexical flexibility in that their individual lexical items can be changed without altering the meanings of their phrases will also be analyzed. The semantics and phraseological structure of units which fall into different categories will be compared as well.

3. Methods of study

The theoretical framework of the study and the empirical approach of the contrastive analysis will be applied to data collected from three dictionaries *The Albanian Phraseological Dictionary* of J. Thomai (2002), *The Idiomatic English-Albanian Dictionary* of I. Stefanllari (1998) and *The English-Albanian Phraseological Dictionary* (1980), so asto examine the semantic features of idioms containing the item 'heart". The study also includes units drown from internet sources. The corpus for analysis includes 218 units in Albanian and about 100 idiomatic expressions in English.

3. 1 The aim and objective of the study

The aim of this study is to carry out a contrastive analysis of the data drawn from dictionaries, to examinethe semantics and structure in English and Albanian phraseological units with "heart", to show which idioms share

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relatively identical lexical and semantic structures and to examine what these two countriesshare from the cultural point of view.

It aims at answering the following **research questions**:

1. Under what categories or semantic fields do phraseological units with "*heart*"fall?
2. Which are the semantics and structure characteristics of these units in both languages?
3. How do Albanian and English relate in culture and mentality?

4. The study

The study incorporates the corpora drown from three phraseological dictionaries. Phraseologismswith "heart" are extracted from the Albanian phraseological dictionary of J. Thomai (2010), from which we have taken 218phraseologisms and about 100 phraseologisms in English. The two phraseological English-Albanian dictionaries of I. Stefanllari (1998) and I. Stefanllari, V. Dheri (1980) are considered to draw on English phraseological units. Phraseologisms with "heart" from the three dictionaries are drawn for a period of one – two weeks. Internet sources are also used to enrich the number of English phraseologisms. From *The American Heritage Dictionary of the English Language*the word 'heart', beside the first anatomic meaning of heart as an organ, is given the following definitions: A. The vital center and source of one's being emotions and sensibilities B. the repository of one's deepest and sincerest feelings and beliefs C. the seat of the intellector imagination. Based on these definitions we have classified phraseological units according to their semantics and structure. Most of these units express feelings and traits of character.

5. Results and Discussion

The data drawn from the dictionaries show that, according to their semantic and structural properties, the phraseological units with "heart" can be classified into several structural categories.

In the first category are the phraseological units which share the same structure and meaning in English and Albanian: *have the heart to do sth* – mëbënzemratë; *have no heart to do sth* – s'mëbënzemra; *have sth at heart* – e kamnëzemër; *have one's heart in sth* – i kushtohem me gjithëshpirt; *have a heart of gold* – e kazemrënflori; *cut sb to the heart* – i lëndojzemrën; *find in one's heart* – mëbënzemra; *heart and soul* - me gjithëshpirt; *in one's heart of hearts (in one's heart's heart)* - thellënëzemër;

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pour out one's heart to somebody - i hap zemrën; *aching heart* – me zemërtëcoptuar/tëplasur; *at heart* – me zemër; *bare your heart* – t'iahapëshzemrëndikujt; *be all heart* – me gjithëzemër; b*reakone's heart* – me zemërtëthyer; *close/dear to somebody's heart* – tëjeshnëzemrën e dikujt; *enshrine someone in one's heart* – ta kesh /mbashdikënëzemër; *followone's heart* – tëndjekëshatëqëtëthotëzemra; *from the bottom of one's heart* – ngathellësia e zemrës; *have one's heart stand still/ somebody's heart misses/skips a beat*– mëplasizemra; *let your heartrule your head* – dëgjozemrënjomendjen; *do someone's heart good* – bëndike tëndihetmirëemocionalisht; *from the heart* – ngathellësia e zemrës; *steal heart* – iavodhazemrën; *take someone into one's heart* – ta marrëshnëzemër; *the hearts and minds of somebody* – me gjithëzemratdhemendjet; t'iafitoshdikujtzemrën; *young at heart* – tëjesh i rinëzemër/shpirt, etc. As it is seen in this group, these phraseologisms have the same lexicalcomponents in both languages, thus revealing the resemblances of the two nationsin culture and mentality. They use the same notions to express the same meaning. They made up 26 units from 100 phraseological units in English (26%).

In the second group are phraseological units with slightly differences in lexical components, but with the same meaning in both languages. Units in this group are: *a bleeding heart* – me zemërtëcoptuar (not *tëgjakosur* as it can literally be translated); *faint of heart* – me zemërtëplagosur/ tëvrarë; *find it in ones's heart* – tëmarrëshzemër; *lose heart* – tëbieshnëdashuri; *put one's heart (and soul) into something*–me gjithëforcën e shpirtit/zemrës; *set one's heart on someone or something* – me gjithëzemër/ i vendosurpërtëbërëdiçka; etc. Six units out of 100 (6%) English phraseologisms belong to this group, with the slightest differences in structure and their lexical components.

In the third group are phraseological units with the same meaning but a different body-part lexical component: *have one's heart in one's mouth* – i ngriuzemra/ i shkoigjakunë fund tëkëmbëve; *the way to a man's heart is through his stomach* – dashuriavjenngastomaku; *a change of heart* – ndërroimendje; *a man/woman after your heart* – ta keshnjë person sipasmendjestënde; *have a heart in mouth* – tëtëlëvizëzemrangavendi; *set one's heart against something* – tëktheshkrahët; etc. The number of these phraseologisms is not big, 6 units out of 100 (6%) taken into consideration; however, they are presented as units that appear in the languages taken for analysis.

In the fourth group are idioms with the '*heart*" component in one of the languages, but with a non-body-part correspondent phraseological unit

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in the other language such as:*in good heart* – nëgjendjetëmirëshpirtërore; *have a heart* – tregohem i mëshirshëm; *cheer the cookies of one's heart* – ngazëllehem; *cry one's heart out* – qaj me ngashërim; *delight the cockles of one's heart* – gëzohem; *to have a heart-to-heart talk with someone* - tëflasëshhapurpërçështjepersonale; *hale and hearty* - shëndoshë e mirë; *to know/learn something by heart* - ta mësoshpërmendëshdiçka; *keep a good heart* - e mbajveten; *to have one's heart set on something* - ta dëshiroshdiçkashumëdhetëpërpiqesh ta marrësh; *somebody's heart isn't in it*–tëmoskeshinteresnëdiçka; *somebody's heart is in the right place* – tëjesh i mirëdhe i sjellshëm; *heart out* – i njëshkalleekstreme; *to lose heart* - tëdekurajohesh; *with half a heart* "me gjysëmzemre; *pluck up (one's) heart* - mbledhveten; *wear one's heart (up) on one's sleeve* - shfaqhapurndjenjat; *cross one's heart* – tëpohoshmbidiçkatëvërtetëqëpothuhet; *eat (one's) heart out* – tëvuashngaxhelozia, dhimbja; *have someone's best interest at heart* – tëmarrëshvendime duke u bazuarnëinteresat e dikujt; *have one's heart go out to someone* – tëndjeshdhembshuripërdikë; *have one's heart set against something* – tëjeshkundërdiçkaje; *have one's heart set on something* – tëpresëshdiçkatëdëshiruar; *half-hearted* – mungesë e entuziasmitdhepërpjekjespërtëbërëdiçka; *emptier than a banker's heart* – tërësisht bosh; *heart and soul* – thelbi i diçkaje; *in your heart of hearts/ know something by heart* – tëjeshshumë i sigurtpërdiçkaqë di; *lose heart* – tëhumbëshkurajon; *sick at heart* – tëjesh i mërzitur/ në depression; *strike at the heart of something* – tëshkatëroshpjesënmëtërëndësishmetëdiçkaje; *tear your heart out* – tëtrishtoheshshumëngadiçka; *warm the cockles of someone's heart* – tëlumturoshdheta bështëndihetmirë; *wear one's heart on one's sleeve* – t'ishprehëshndjenjathapur; *put your hand on your heart* – tëthuashdiçkatëvërtetë; etc. There are some expressions in English that cannot be given an idiomatic equivalent expression in Albanian. They are translated by paraphrasing the expression or finding an equivalent that does not have a body-part unit in its semantic composition. From 100 units 35 (35 %) are characteristic units for this group.

In the fifth group are classified idioms with the same meaning but a different structure: *heart to heart* (N+Prep+N) in Albanian we have me zemërtëhapur (N+participle); *have one's heart in the right place* – e kazemrëntëmirë (N+adj); *have a corner in sb's heart* – ruajtëgjallënëzemër; *half-hearted* – pa zemër; *somebody's heart is in their boots/ somebody's heart sinks*– me zemër/shpirttëtrazuar; etc. Having a different structure in the other language and thus not corresponding to the target language is one

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of the phenomena known in phraseology. This is because different languages have different a grammatical and syntactical structure which characterizes them. The grammar specific to one language is not mirrored in the other, making phraseologisms different in structure but not in meaning. In the fifth group there are about 6 units from the English corpus drawn, which make 6 % of the total phraseologisms taken into consideration.

5. 1 "Heart" synonymic expressions in English and Albanian

Synonymic phraseological units exist in English and Albanian. The units share the same meaning but with a different lexical component, which might be a synonymous noun, verb or other part of speech in their structure such as: *me afshin e zemrës- me ashkun e zemrës- me gjithëzemër- me gjithëshpirt.* In these units we havethe lexical components*ashkun*and*afshin,* two synonymous nouns, while in the third expression the grammatical construction **prep+noun+noun** is replaced by another structure, **prep+adv+noun**. In the last two expressions we have a replacement of the noun *zemër* with *shpirt* (soul), again two synonymous body-part nouns in Albanian. There are a lot of examples in Albanian with identical meaning but with the lexical item *shpirt* (soul) instead of*zemër*. Other examples under this grammatical category are:*mëvlonnëzemër - mëvlonnëshpirt; m'ucopëtuashpirti- m'ucopëtuazemra; mëkafjeturnëshpirt- mëkafjeturnëzemër*; *mëgërryenshpirti- mëgërryenzemrën; kashpirttëgjerë - kazemërtëgjerë; kashpirttëkeq - kazemërtëkeqe; kashpirttëmadh - kazemërtëmadhe; kashpirttëmirë - kazemërtëmirë; kashpirttëngushtë - kazemërtëngushtë; kashpirttëvogël - kazemërtëvogël; kashpirttëzi - kazemërtëzezë;* etc. In English there are also some expressions with the lexical component *soul*. They might have an equivalent meaning with idiomatic expressions with '*heart'* but they are considered as a different group of phraseological units, with the lexical component '*soul*'. Some of these units are:*put heart and soul into, won't tell a soul, confession is good for the soul, bare one's soul, brevity is the soul of wit, can't tell one's soul one's own, don't tell a soul, enough to keep body and soul together, every living soul, God rest someone's soul, gripe one's soul, heart and soul, keep body and soul together, not a living soul, not tell a soul, pour out one's soul, punctuality is the soul of business,* etc. In units*m'ubëzemraakull - u bëraakull - m'ubëzemraborë - u bërakallkan-ma bërizemrënakull,* we have the first two examples in which the second expression does not contain at all the noun *zemër*but it is replaced with anothernoun. The meaning remains

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still the same inexpressions like:*me **zemër**tëngrirë- me **gjak**tëngrirë; me **zemër**pezull- me **frymën**pezull*. In these two units*kazemërtëartë*and*e kazemrënflori*we have a different synonymous adjective *tëartë* and *flori*. In these units we note a different synonymous verb ***mëdridhet**zemra - mëdrithëron (**mëpërpëlitet**) zemra; **e fshij** (**e shlyej**) ngazemra- **e nxjerr**ngazemra; mëlëngonzemra- mëbrennëzemër; **m'ushkrifërua**zemra- më**shkriu**zemra; **ma shqeu**zemrën - **ma bëri**zemrën**copë**"*

According to the meaning of the phraseological units with "heart", we have classified them under two categories 1) phraseological units that express feelings as one of the main attributes that the unit "zemër" includes and 2) phraseologisms that show traits of character. Rodale (1978) classifies "heart" into five typologies a) physical organ b) inner feelings c) feelings for others or our social relationships d) courage and e) core/center. According to Rodale b) and c) meanings, units expressing feelings make the majority (30 units, 13. 7%of "*heart*" phraseologisms in Albanian. Such units are:*m'ucoptua (m'uthërmua) zemra*; *mëdhemb (mëther) zemra (nëzemër); m'ubëzemraakull; me ankthnëzemër***;** *ma coptoi (ma thërmoi) zemrën***;** *mëdrithëron (mëpërpëlitet) zemra*; *m'uça (m'uçorr) zemra*"; *m'u fry (m'uenjt) zemra; efutnëzemër*; *mëgërryenzemrën***;** *mëgoditinëzemër; mëgufonzemra***;** *ma gjetizemrën***;** *me gjithëzemër***;** *m'u hap zemra***;** *mëhelmoizemrën***;** *m'ulëmekzemra; m'umblodhzemralëmsh***;** *ma mbushizemrën; ma ngopizemrën***;** *ma ngrohuzemrën; mëngjethzemrën*; *m'ungjitnëzemër***;** *m'unxi (m'unxiros) zemra; mëpikonnëzemër; mëplasizemra; e prishizemrën***;** *m'ushtypzemr; vëdorënnëzemër; me zemërtëvrarë*; etc. In English we havearound 35 from 100 units (35 %): *have one's heart in the right place, sb. 's heart bleeds, after one's own heart, a bleeding heart, aching heart, at heart, bare heart, break heart, have sb. 's best interest at heart, have heart go out to, have one's heart in one's mouth, have one's heartsetagainst, have one'sheart set on, have one'sheart stand still, one'sheart goes to, one's heart misses a beat, one's heart stands still, out of the goodness ofone's heart, put one'shand on one'sheart, put one'sheart and soul into, follow one'sheart, know by heart, sick at heart, take to heart, tear one'sheart out, to one'sheart's content, wear one'sheart on one'ssleeve, win one'sheart, warm the cockles of one'sheart, it is a poor heart that never rejoices, do someone's heart good; die of a broken heart, one'sheart skips a beat, one'sheart stands still*; etc. 2) phraseological units that express characteristics or qualities of character in the function of an adjective. There are 19 units (8.7 %) of the total Albanian corpus: *me*

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zemërtëbardhë; *me zemërtëdjegur*; *me zemërtëcoptuar*; *me zemërtëçiltër; me zemërtëfortë; me zemërtëgëzuar***;** *me zemërtëgjerë***;** *me zemërtëhapur*; *me zemërtëkeqe; me zemërluani***;** *me zemërtëmadhe***;** *me zemërtëmirë*; *me zemërtëngrohtë***;** *me zemërtëngushtë*; *me zemërtëpastër; kazemërtëartë; kazemërtëfortë*; *kazemërluani***;** *kazemër pule***;** etc. In these phraseological units that express traits of character sometimes the expression is replaced with a compound noun *me zemërtëmirë – zemërmirë, me zemërtëbardhë – zemërbardhë, me zemërtëgjerë – zemërgjerë*; etc. In English we have some correspondent units, approximately 19 (19%) of the total corpus, such as: *harden one'sheart, a bleeding heart, a heart of gold, a heart of stone, aching heart, chicken-hearted, with a heavy heart, with all heart, young at heart, from the heart, half-hearted, a heart-to-heart*, etc. As it is seen, both languages usethe same notions for the same traits of character. *Stone*-guris used to denote strength, *gold*-flori to denote kindness, *chicken*-pulëto denote coward people, *young*-i ri for age, *bleeding*-coptuar for feelings, etc. The similar points between the two languages show resemblancesin the culture and mentality dimensionsof both nations, whose languages express the same concept by the same notion.

6. Conclusion

The examination of idioms across languages helps us to understand the way people think and gives us an invaluable insight into human psychology. Idiomatic expressions are categorized as cultural expressions. For Ghafel et al[8] idiomatic expressions are categorized as "culture-loaded" while Strugielska& Alonso[9] utilize phrases such as "culture-bound". As it is seen from the analysis given above, there are similarities and differences in idiomatic units in the English and Albanian languages. The lexical unit "heart" and its correspondent "zemër" or "shpirt" in Albanian reveal similarities between the two languages concerning mainly the semantics and less the structure of these units. In both languages they reveal feelings, emotions, and traits of character. We have divided them into groups based on the structural and semantic peculiarities they possess. As shown above, the phraseological units with the greatest number arein the first group, 26 %, and the fourth group, 35 %. Smaller in number are the phraseological units with the same meaning buta different structure, about 6 units recorded; in the fourth group of units with the same meaning but different body-part lexical componentsare about 35 idiomatic expressions and 6 units in the

[8]Ghafel *et al*., 2011, p. 161.
[9]Strugielska & Alonso, 2005, p. 1.

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second group, with slight differences in lexical components. A considerable number of units, about 26in both languages, have the same structure and meaning. The percentages given were based on 100 English phraseologisms, because we considered the English-Albanian translation of two dictionaries.

What results from this study is that phraseological units that express traits of character are usually almost identical in both languages. Such units are: *light hearted, lion hearted, have a heart of gold, have a heart of stone, open heart, aching heart, take heart, follow heart, let heart rule the head, with all heart, young at heart, from the bottom of heart*, etc.

Phraseological units with almost identical structure (synonymous phraseologisms) were not included in the division made in the five categories since they were the same units and would fall into the same category; however, they are numbered as part of the data taken for analysis in this study.

Synonymous phraseological units are seen in both languages. There are a great number of units with a different lexical component but with the same meaning. As the study has shown, in Albanian there are idiomatic units with "*zemër*" or "*shpirt*" components. For the purpose of this study we have treated these as identical phraseological units, even though the usage of one or another might reflect differences in their conceptual meaning used in different contexts.

Thestudy of phraseological units shows that for some English units there was not a correspondent phraseologism in Albanian, as far as the English-Albanian dictionary was concerned, so there a paraphrased meaning was given in the target language.

From the study of approximately 318 phraseological units we observe similarities in culture and mentality between the people of both nations. Thus, parts of body and "heart" idiomatic expressions represent unique features and characteristics, even if other languages wouldbe taken into consideration, since the mutability of universals across cultures remains present, as in the case of the human body, almost in all cultures and nations, for thegeneral characteristics they reveal. Even though cross-cultural universals exist in English and Albanian, the study has shown that the way they were presented differed in function and structure.

The study invites further future linguistic studies and approaches that will enrich contributions in the vast realm of phraseology.

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