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Inside Out: A Corpus-Driven Study of Expressions with Parts of the Body in the Albanian Language

Abstract

The aim of this paper is to illustrate expressions with parts of the body in the Albanian language, based on a corpus-driven study. Research that is based on corpora is an area of study yet to be explored in the Albanian language. This is due to the fact that corpora of the Albanian language have only recently been developed, and thus corpus-based linguistic research and/or corpus-driven research present challenging and innovative pursuits. Our study primarily adopts a qualitative approach, based on a corpus-driven analysis, enriched by a few quantitative data that show the number of occurrences of linguistic expressions for each part of the body under investigation. We have extracted examples from the Albanian National Corpus (ANC). We begin the paper by presenting the research questions and then we outline some relevant literature background. The corpus and methodology of the study are described in the third section, followed by the analysis and discussion of the data in the fourth section. The paper ends with conclusions based on the current research and suggestions on how to extend the study in the future.

Keywords: corpora, Albanian language, culture, parts, body, ANC

1. Introduction

Linguists have always been interested in discovering meaning. It is specifically due to collocation and the neoFirthian approach to word meaning that we conclude that meaning does not reside with a word in isolation, but with other words that are combined with it. Furthermore, the study of language use from a cognitive linguistic point of view endeavors to identify underlying conceptual systems that allow for meaning construction. In support of these views, we have focused our research on linguistic expressions that contain parts of the body in the Albanian language, based on the Albanian National Corpus (ANC). The research is limited to these terms: *kokë* (head), *këmbë* (foot), *zemër* (heart), *gojë* (mouth), and *hundë* (nose). Our research questions are outlined below:

What are the most common uses of expressions with parts of the body in the Albanian language based on the ANC?

How can corpus-driven research aid our understanding of Albanian culture?

The paper is organized as follows. Section 2 gives a brief overview of related literature, specifically on the conceptualization of body parts from the perspective of cognitive linguistics. Section 3 describes the corpus and methodology of the current study. Section 4 analyses the data gathered in the current research and discusses the results of our corpus-driven research, providing taxonomies for the uses of linguistic expressions for each body part. The final section outlines conclusions based on the research and suggestions for further research inspired by the current one.

2. Review of Related Literature

The current research combines corpus studies with cognitive linguistics and cultural studies. As already mentioned, the data that support the research with examples and classifications are extracted from the ANC. One of the central themes in cognitive linguistics is the uniquely human development of some higher potential called the ‘mind’ and, specifically, the intertwining of body and mind, which has come to be known as ‘embodiment’ (e.g., Gibbs 2006; Johnson 1987; Lakoff 1987; Lakoff and Johnson 1999). ‘Embodiment’ refers not only to the process of cognition through bodily experience, but, more broadly, it refers to more abstract domains of cognition, such as those of thought, emotion, and language, based on human body and conceptualization of the internal body parts. As Gibbs puts it: “The key feature of this premise is that understanding the embodied nature of human cognition demands that researchers specifically look for possible mind-body and language-body connections.” (Gibbs 2006: 9). Through this research, we intend to illustrate corpus-driven research by extracting from the ANC several examples of linguistic expressions that contain body parts. In the past, such research has been conducted for several languages and cultures with reference to diverse body parts as well as internal organs, as mentioned below.

Deignan and Potter (2004) provide a study of metaphors and metonyms in English and Italian. Based on large, computerized corpora of English and Italian, they examine the power of conceptual metaphor theory to explain the non-literal senses of lexis from the field of human body. Their study provides interesting insights into metonymy and its interactions with metaphor, which account for more non-literal expressions than metaphor alone, both in terms of type and token. Researchers also conclude that, despite some differences at a fairly detailed level, very similar patterns were noted in English and in Italian, so that the two languages appear to be similar both in the types of non-literal language that is used and in its grounds: both show interactions between metaphor and metonymy, and both draw on roughly the same small set of body-mind mappings (Deignan and Potter 2004: 1251).

Morrow (2009) has undertaken another such comparative study of the uses and phraseology associated with the two common nouns *hand* and *heart*. The main aims of his research are to identify, analyze, and describe phrasal patterns associated

with the lexical items *hand* and *heart*, as both are very common and frequent nouns in English. He investigated the use of these lexical items in phrases by extracting and analyzing phrases containing those words from the British National Corpus (BNC), using the interface called Phrases in English (PIE) developed by Fletcher (2003/2004). The researcher concludes that the investigation of *hand* and *heart* use in the BNC showed that their high frequency of usage was related to their extensive metaphorical use. He also found that in the case of *hand*, the high frequency could be attributed partly to the tendency of this word to be used in phrases, while *heart* did not exhibit a strong tendency to be used in phrases; however, its use in a metaphorical sense was noteworthy, which, as the researcher maintains, is hardly surprising since the heart symbol is widely associated with emotion. Furthermore, *hand* and *heart* were frequently used in locative expressions, and their usage in locative expressions contributed to their high overall frequency in the BNC. However, the two words showed different patterns of usage. *Hand* was used with very high frequency but in a restricted set of phrases, particularly in directional phrases where it collocated with *right* or *left*, whereas *heart* was used in a metaphorical sense. Morrow's research contributes to other studies that support the thesis that body part names are a very important source for metaphors to describe human experience (Morrow 2009: 19).

Iranian researchers Atef-Vahid and Zahedi provide more data for a cross-linguistic analysis of body-part metaphor conceptualizations from a cognitive semiosis perspective, aiming to contribute to research which can reveal how different languages attempt to convey certain ideas through the metaphorical mapping of body parts, citing examples from other research into languages of Brazil, Indochina, Omura, Shona, Chinese, Mwan, South Mande, etc. (2013). They use a mixed-method approach for the analysis of the Farsi and English body metaphors, based on Lakovian cognitive linguistics. They group metaphors into relevant linguistic categories: hair, forehead, nose, lips, face, and tongue, and then compare the frequency of linguistic categories by body parts. Their findings indicate that limitations in terms of availability, semantic domain and range, and linguistic manifestation of metaphors and the accuracy and appropriateness of their application vary from one language to the other, because metaphorical expressions are profoundly embedded and intertwined in people's cognitive abilities of semiotic representations. They also suggest the existence of a universal cognitive framework for humanizing the external world through semiosis, since body parts are commonly utilized metaphorically, in various extents by different languages. Researchers conclude that the shared cognitive pool may be selected and externalized differently by different languages, influenced by culture and possibly religion (Atef-Vahid and Zahedi 2013: 138).

Kiš Žuvela and Parizoska (2023), supporting the view that in cognitive linguistics the human body is the basis of our understanding of the world, focus their research on the constructions with the noun *lice* (Eng. face) in Croatian and reveal what aspects of the face are salient in our conceptualization of certain experiences.

Their research has been performed in the Croatian web corpus hrWaC (1.2 billion words) using the Sketch Engine. The results of their research show that word combinations in which the noun *lice* appears reflect two main cultural models of the English noun *face* in Croatian. One is the communication model (*face* as the most prominent part of body in human interaction), and the other is the emotion model (*face* indicates a state that a person is in or the emotion they are experiencing) (Kiš Žuvela and Parizoska 2023: 173). The researchers have divided the lexico-grammatical constructions with the noun *lice* into four meaning groups based on the cultural model they reflect (or a combination of the two models). The results of their study in the Croatian web corpus hrWaC show that the forms and meanings of particular lexico-grammatical constructions in which *lice* occurs are closely related to the cultural model of the the English noun *face* motivating them (Kiš Žuvela and Parizoska 2023: 186). Researchers also conclude that figurative uses of *lice* are fairly restricted lexically and grammatically and a number of those relatively fixed expressions are idioms in their own right; therefore, information about form is key to interpreting the meaning of particular constructions in which *lice* occurs (Kiš Žuvela and Parizoska 2023: 188).

Another useful resource for the research into cognitive linguistics is the rich source of examples provided in the book *Culture, Body, and Language* edited by Sharifian et al. (2008), with extensive examples about conceptualizations of internal body organs across cultures and languages. There are a multitude of studies, ranging from abdomen-centering conceptualizations, focusing on *liver*, *heart*, *guts* in languages such as Indonesian, Malay, and Basque; followed by holistic heart-centering conceptualizations, materialized by research into the Chinese, Japanese, and Korean *heart*; concluded with another extensive chapter about the dualistic *heart/head* and *heart-stomach* centering conceptualizations in Persian, Northeastern Neo-Aramaic, and classical Syriac model of temperaments, *hearts*, and *minds* in Old English, *heart* in Dutch, and *heart* and cultural embodiment in Tunisian Arabic.

3. The Corpus and Methodology of Research

The data used in this research have been extracted from the Albanian National Corpus (ANC), a collection of 31.12 million words. Text collection involves collaboration with publishing houses in Kosovo and Albania (Morozova and Rusakov 2013: 86). There are two corpora available in the ANC: Corpus of modern literary Albanian (Main Corpus) and Corpus of early Albanian texts. The difference lies in the kind of texts they contain and how these texts are presented, whereas search capabilities and annotation are mostly identical. The corpus of the Albanian language did not exist until the end of 2011, when the Corpus was developed as a result of efforts of the creative community of linguists from Saint Petersburg (Institute for Linguistic Studies of the Russian Academy of Sciences) and Moscow (School of Linguistics at HSE). The current version of the ANC uses the morphological *analyzer* and the

tsakorpus platform and provides reference data for both professional linguists and anyone interested in the Albanian language and its history, Albanian lexicon and grammar, as well as language changes which happened in Albanian in the previous centuries. This study has extracted data from the Main Corpus of the ANC. Primary reasons cited for the utilization of the ANC are related to the grammar, history, and lexicon of the Albanian language, applicable to both native Albanian speakers and learners of Albanian as a foreign language (Morozova and Rusakov 2013: 95). Among other aims, we intend to demonstrate that the ANC can extend its applicability to fields such as cultural studies, cognitive studies, and sociolinguistic studies, among applications strictly related to grammar and morphology (e.g., Morozova 2012, 2013, 2015). Yet, such corpus-driven research is still scarce and the current study aims to fill this gap and contribute to such research.

In essence, corpus-driven research is more exploratory, allowing for the discovery of new linguistic patterns, while corpus-based research is more hypothesis-driven, using the corpus to test or validate existing theories or hypotheses about language. Both approaches are valuable in linguistics and language studies, providing insights into how language works and evolves. The current study adopts a corpus-driven approach, in which the researcher has been involved in a research with the aim of identifying the linguistic expressions with parts of the body in the ANC. Patterns and regularities of use will be outlined, if observed, in order to identify linguistic phenomena that guide our exploration and analysis of expressions with parts of the body. From all body parts, the researcher has limited the research into the investigation of *kokë* (Eng. head), *këmbë* (foot), *zemër* (heart), *gojë* (mouth), and *hundë* (nose). The noun *dorë* (hand) has been excluded from the actual research because it is currently under review in another journal, in a paper which compares the use of *dorë* in Albanian and *hand* in English, in the ANC and COCA respectively. Meanwhile, the words *sy* (eye) and *vesh* (ear) have been excluded from the current study because they yielded higher occurrences and required greater space and time for analysis and could not be included within the limitations of a single paper. The figures below illustrate instances of our search in the ANC. In Figure 1, we can see the way in which the search is conducted in the ANC, when we type, for example, ‘*zemër*’ (heart) under *lemma*, and the search results which show that ‘*zemër*’ appears in approximately 2167 documents, with a frequency of 6571. The statistics for the usage of this lemma are shown in Figure 2, regarding its usage in press, fiction, non-fiction, poetry, etc. In the ANC, we can continue our search by clicking on *Search Sentences* and be provided with numerous sentences in which the lemma is used, as illustrated in Figure 3.

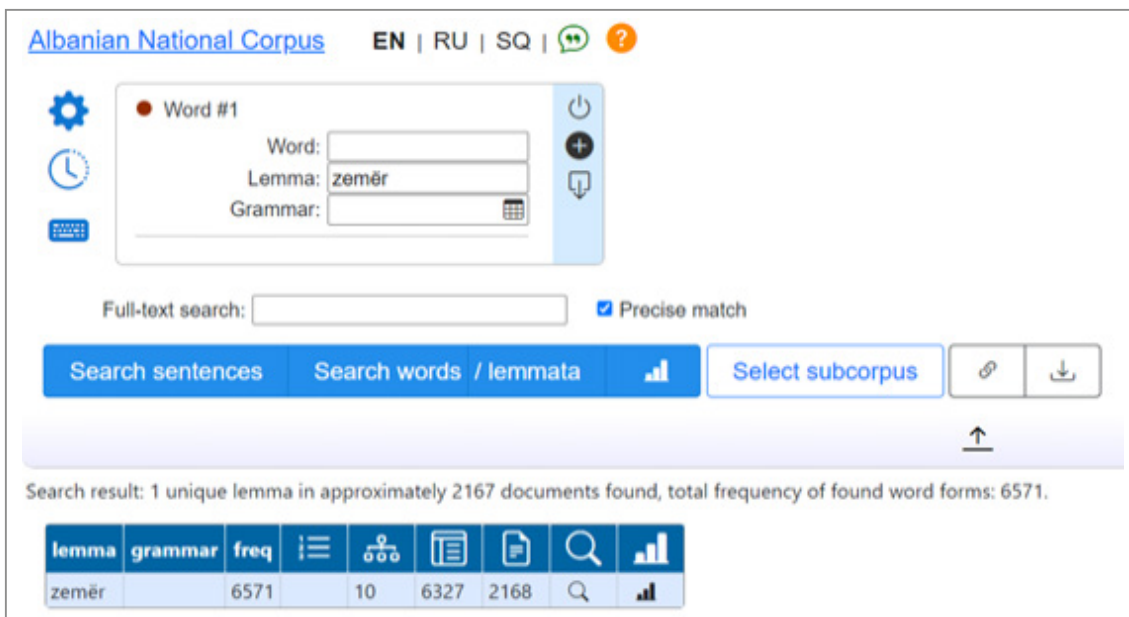


Figure 1. Interface of the ANC for the search results of zemër under lemma

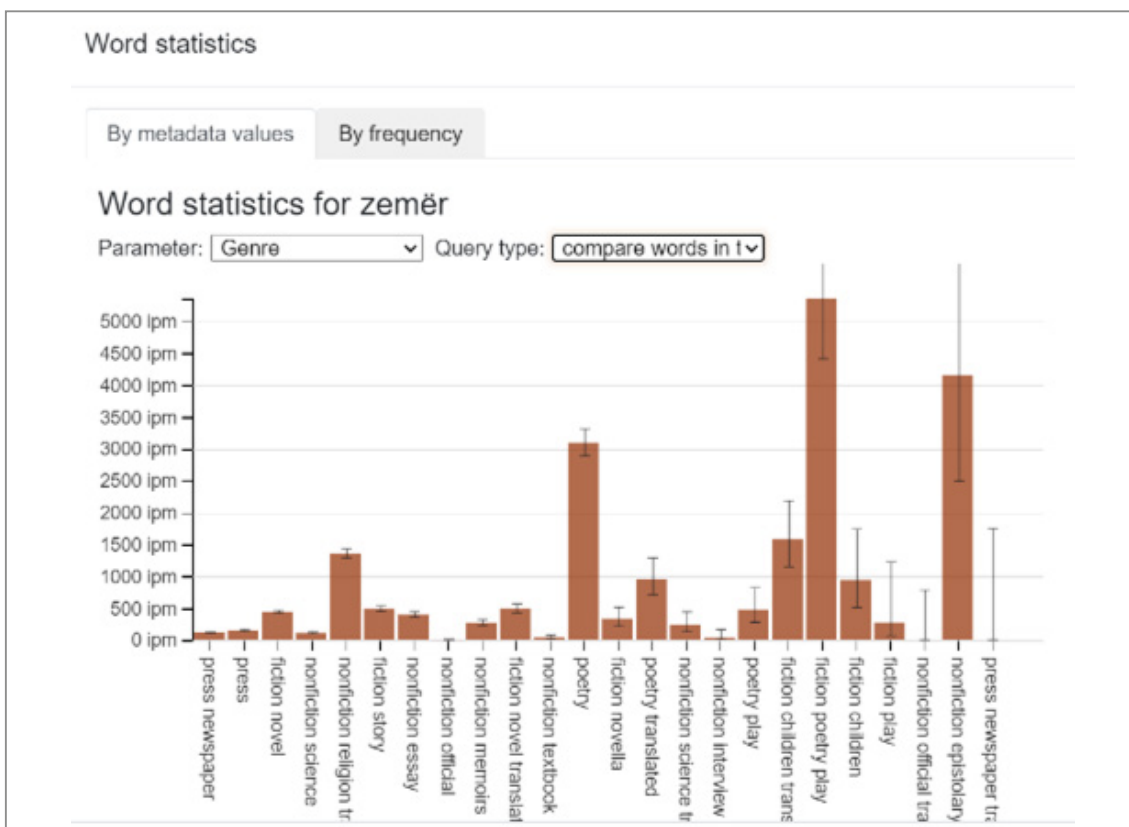


Figure 2. Interface of the ANC for statistics of the lemma zemër across genres

Figure 3. Interface of the ANC for the lemma *zemër* under Search Sentences

Since our study adopts mainly a qualitative approach, we only mention a few statistical data to provide some general idea about the number of occurrences of each lemma, as well as the number of sentences and the number of documents in which the lemma appears. The results yielded from the search in the ANC are outlined in Table 1, Section 4. All lines produced from the search in the ANC were automatically manually analyzed, and then, based on the total examples extracted, a classification of uses of each part of the body was created, which will be presented in Section 4. Examples will also be provided based on the extracts from the ANC. The data analysis and discussion section which follows provides both the quantitative and qualitative data that will help towards a better comprehension of the research questions posed by the current study.

4. Data Analysis and Discussion

Based on the search conducted in the ANC for each of the parts of the body, the following data were collected with reference to the number of occurrences found. Albanian is a syntactic language, with a complex system of inflections which indicate definiteness, case, gender, number, and tense. That is why we conducted our search in the ANC for lemmas rather than for words, which allows for a more comprehensive analysis to uncover patterns in word usage across different forms of a word. Thus, the data in Table 1 show the results of searches under *lemma* for each of the words under investigation that denote body parts.

Table 1. Results of searches of occurrences in the ANC

Part of body	No. of occurrences	No. of sentences	No. of documents
<i>kokë</i>	10434	9890	2249
<i>këmbë</i>	6500	6306	1892
<i>zemër</i>	6571	6327	2167
<i>gojë</i>	3723	3598	1341
<i>hundë</i>	1015	987	418

We observe that the noun *kokë* (*head*) is the most frequent part of the body that appears in the ANC, followed by *zemër* (*heart*), *këmbë* (*foot*), *gojë* (*mouth*), and *hundë* (*nose*). After manual analysis of all the examples for each part of the body in our corpus, we present below a classification of the main uses for each part of the body. Each classification provides a list of examples for the linguistic expressions for each part of the body, which answers the first question of our research: What are the most common expressions with parts of the body in the Albanian language based on the ANC? Each list is concluded with a section which illustrates culture-specific expressions with body parts in the Albanian language. These expressions often carry cultural nuances, historical references, or specific contexts, and they can be a window into the Albanian values, beliefs, and shared experiences of Albanian culture. Such examples aim to answer the second question of our research: How can corpus-driven research aid our understanding of Albanian culture?

4.1. Classification of Uses for the Linguistic Expressions with *Kokë* (Eng. Head)

1. Part of the body:

Alb.: “Me xhaketën e trashë prej meshini dhe kasketën që s’e hiqte kurrë, ky më ktheu shpinën, kurse mjeku, si shfryu përtpjetë një shtëllungë tymi, më vështroi nga këmbët te *koka*.”

Eng.: “With his thick leather jacket and the cap that he never took off, he turned his back to me, while the doctor, exhaling a puff of smoke, looked me over from *head* to toe.”

2. Control:

Alb.: “Tek e fundit, vetë ai ishte një vartës dhe ka një shef mbi *kokë*.”

Eng.: “After all, he himself was an employee and had a boss above his *head*.”

3. Subversion:

Alb.: “Nuk kisha asnjë nga arsyet që unë të jepja dorëheqjen dhe dhënia e dorëheqjes Kryeministrit, i cili në thelb atakonte qenien time në qeveri, ishte një

ulje *koke* që unë nuk e pranova.”

Eng.: “I had none of the reasons to resign, and submitting my resignation to the Prime Minister, who fundamentally attacked my presence in the government, was a bowing of the *head* that I did not accept.”

4. Violent actions:

Alb.: “Në orën 08.00 të mëngjesit të po kësaj date, ishte ekzekutuar me plumb pas *koke* Drejtori i Përgjithshëm i Burgjeve, Bujar Kaloshi.”

Eng.: “At 8:00 in the morning on this same date, the General Director of Prisons, Bujar Kaloshi, was executed by a gunshot to the *head*.”

5. Difficult situation:

Alb.: “Neve na vjen *koka* rrotull, ti këndon gazetën e kukurisesesh.”

Eng.: “Our *head* is spinning around, while you are reading the newspaper and chuckling.”

6. Proximity:

Alb.: “Ish-kryeministri Sali Berisha në përgjigjen e pyetjes se a ka komunikuar me Lulzim Bashën mbrëmjen që ai u mbyll 3 orë në Kryesinë e Kuvendit *kokë më kokë* me Ramën dhe dolën me një marrëveshje, tha se nuk kishte mundësi ta bënte këtë.”

Eng.: “Former Prime Minister Sali Berisha, in response to the question of whether he had communicated with Lulzim Basha the evening they spent three hours in the Parliament’s Directorate discussing with Edi Rama *head to head* and reached an agreement, said he did not have the opportunity to do so.”

7. Rebellion in search for freedom:

Alb.: “Ata na e kthyen në normalitet faktin që kush punon me djersë në këtë vend nuk ngre kurrë *kokë*, e kush vjedh e shet drejtësi duhet të kapardiset edhe me fodullëk.”

Eng.: “They made it sound normal that whoever sweats while working in this country never raises their *head*, and whoever steals and sells justice should also be flaunting with pride.”

8. Position of authority:

Alb.: “Ai është *koka* e fshatit, jo kryeplaku, o Sabri.”

Eng.: “Sabri, he is the *head* of the village, and not the reeve.”

9. Mind:

Alb.: “Sa më shumë që dëshiron të hysh në *kokat* e heronjve të tu, aq më shumë do të dish çka po ndodh në kokën tënde.”

Eng.: “The more you get inside the *heads* of your heroes, the more you will know what is happening in your own *head*.”

10. Metonymy:

Alb.: “Të tjerë duan *koka* drejtorësh dhe ministrash.”

Eng.: “Others desire the *heads* of directors and ministers.”

11. Figurative uses:

Alb.: “Mos kini turp ta vishni, sepse do të ktheni *koka*, në kuptimin e mirë të fjalës.”

Eng.: “Do not be ashamed to wear it, because you will turn *heads*, in the positive sense of the word.”

12. *Kokë* and *zemër* (Eng. head and heart)

Alb.: “O, Zot! bëri ai sërish dhe u përpoq të ndalte mendimet, që më shumë se nga *koka*, i vinin nga *zemra*.”

Eng.: “Oh, God! he exclaimed again, trying to halt his thoughts, which were coming more from the *heart* than from the *head*.”

13. Culture-specific expressions:

Alb.: “Bariu mbeti atje i vetmuar dhe i tmerruar dhe në mendje i sillej thënia e vjetër: ‘*Koka* e bën, *koka* e pëson.’”

Eng.: “The shepherd remained there alone and frightened, and in his mind, the old saying echoed: ‘You reap what you sow’ (What your *head* does, your *head* suffers).”

The expression ‘What your head does, your head suffers’ is a typical expression in the Albanian language which means that somebody has ‘to reap what they sow’ or ‘lie on the bed they made’.

4.2. Classification of Uses for the Linguistic Expressions with *Këmbë* (Eng. Foot)

1. Part of the body:

Alb.: “Braziliani i ri i Manchester City, Gabriel Jesus, ka pësuar një frakturë në *këmbë*, bëri të ditur të martën klubi i tij.”

Eng.: “The young Brazilian of Manchester City, Gabriel Jesus, has suffered a *leg* fracture, his club announced on Tuesday.”

2. Walking on *foot*:

Alb.: “Ka bërë rreth 70 metra në *këmbë*.”

Eng.: “He has walked about 70 meters on *foot*.”

3. Bad handwriting:

Alb.: “Mëso të shkruash shqip se të duhet për veten tende se s’i shkon burrit të shkruajë me *këmbë* pule gjuhën e nënës.”

Eng.: “Learn to write in Albanian because you need it for yourself, as it doesn’t suit a man to write his mother tongue with chicken *feet*.”

4. Proximity and collaboration:

Alb.: “Është koha për t’u ulur *këmbë* kryq me bazën për t’i dëgjuar e zgjidhur hallet që ata kanë ndryshe një ditë shpejt apo vonë do të ndëshkoheni nga ky popull.”

Eng.: “It’s time to sit down with crossed *legs* to listen and solve the issues they have, otherwise one day, sooner or later, you will be held accountable by this people.”

5. Metonymy:

Alb.: “Edhe këtë ditë nuk u duk *këmbë* njeriu nëpër rrugë, (për të punuar e kam fjalën), ose ndonjë makinë pune e elektrikut apo ndonjë excavator a diçka e tillë, vetëm policët e shkretë ishin në krye të detyrës, pa semafor dhe me rrezik kriminaliteti të shtuar.”

Eng.: “Even today, not a single *foot* was seen on the streets (I mean, to work), or any work vehicles, electric cars, or excavators, only the poor police were on duty without traffic lights and with the added risk of crime.”

6. Figurative uses:

Alb.: “Messi te Inter është vecse nje ëndërr, ndaj tekniku Stefano Pioli qëndron me *këmbë* në tokë.”

Eng.: “Messi in Inter is nothing but a dream, so coach Stefano Pioli remains with his *feet* on the ground.”

7. *Këmbë* and *kokë* (Eng. foot and head):

Alb.: “Qëllimi ynë kryesor dhe i përbashkët është që t’i shkurtojmë sa më shumë ditët kësaj qeverie dhe këtij kryeministri të lidhur *kokë* e *këmbë* me krimin dhe trafikun e drogës.”

Eng.: “Our main and common goal is to shorten the days of this government and this prime minister, who are *head and foot* linked to crime and drug trafficking.”

8. Culture-specific expressions:

Alb.: “Shumë politikanë do t’i bien kokës me grushte që kërkuan Europën’ me demek se Europa po ua fut *këmbët* në një këpucë.”

Eng.: “Many politicians will be banging their heads with fists for asking to join Europe, as it seems Europe is putting both their *feet* in a shoe.”

The expression ‘put both feet in one shoe’ in the Albanian language means ‘to force somebody to do something’.

4.3. Classification of Uses for the Linguistic Expressions with *Zemër* (Eng. Heart)

1. Part of the body:

Alb.: “Kjo shkakton anemi dhe në rast se nuk mjekohet, *zemra* dhe organe të tjera në trup nuk do të arrijnë të kryejnë funksionet e tyre, si rezultat i mungesës së oksigjenit.”

Eng.: “This causes anemia, and if not treated, the *heart* and other organs in the body will not be able to perform their functions due to the lack of oxygen.”

2. (Lack of) emotions:

Alb.: “Korovievi buzëqeshi në mënyrë domethënëse, duke përkulur trupin dhe Margaritës përsëri iu bë *zemra* akull.”

Eng.: “Koroviev smiled meaningfully, bowing his body, and Margarita’s *heart* turned into ice once again.”

Alb.: Evgjitetë tanë nuk e kanë humbur traditën e bukur të tyre, *zemra* atyre u këndon, ata u bien instrumenteve.”

Eng.: “Our Roma people have not lost their beautiful tradition; their *heart* sings, they play their instruments.”

3. Location:

Alb.: “Ky tunel është me standartet e fundit europiane, është me dy tuba në *zemër* të malit me gjatësi mesatare rreth 2.5 km secili.”

Eng.: This tunnel complies with the latest European standards; it has two tubes in the *heart* of the mountain, each with an average length of about 2.5 km.”

4. Metonymy:

Alb.: “Kozmai, sa më shumë largohet nga *zemra* që e kishte bërë për vehte, aq më të fuqishme e ndjente tërheqjen e saj dhe aq më të shpejtë e më të vrullshëm priste kthimin e shëmbjen...”

Eng.: “The more Kozma distanced himself from the *heart* he had attracted, the more powerfully he felt its attraction, and the faster and more vibrant he awaited the downfall...”

5. Figurative uses:

Alb.: “Kur mbështeti kokën në kraharorin tim, kur ia përkëdhela ata flokë të zez si *zemra* e natës, ajo nxori nga xhepi i këmishës së bardhë një margaritar, të cilin ma lëshoi në dorë.”

Eng.: “When she rested her head on my shoulder, when I caressed those black hair like the *heart* of the night, she pulled a gem from the pocket of her white shirt and handed it to me.”

6. *Zemër* and other parts of the body:

Alb.: “Më udhëheq *truri* e *zemra*, jo *barku* dhe llogaritë!”

Eng.: “I’m guided by my *mind* and my *heart*, not by my *stomach* and my calculations!”

7. Culture-specific expressions:

Alb.: “E kur u thotë ‘po’ atëherë shumica e tyre i shtrëngojnë dorën dhe urimi i tyre është: ‘të këndoftë *zemra*’.”

Eng.: “And when she says ‘yes,’ then most of them shake hands, and their wish is: ‘may your heart *sing*’.”

The expression ‘may your heart sing’ is typically used in Albanian to express a wish for the others to feel happy and joyful.

4.4. Classification of Uses for the Linguistic Expressions with *Gojë* (Eng. Mouth)

1. Part of the body:

Alb.: “*Goja* vjen në kontakt me shumë substanca që përmbajnë proteina, karbohidrate dhe glukozë.”

Eng.: “The *mouth* comes into contact with many substances that contain proteins, carbohydrates, and glucose.”

2. Sound:

Alb.: “Në fund të sheshit një ushtar italian i binte një muzike *goje*, duke vështruar vajzat që kalonin.”

Eng.: “At the end of the square, an Italian soldier was *mouthing* a song, observing the girls passing by.”

3. By word of *mouth*:

Alb.: “Një prej këtyre manifestimeve është edhe fjala që brend *gojë prej goje*, në shumë demagogë tanë për organizatorë të huaj.”

Eng.: “One of these manifestations is also the word that spreads *from mouth to mouth* from a lot of our demagogues to foreign organizers.”

4. Suppress opinions:

Alb.: “Tu është qepur *goja* të gjithëve.”

Eng.: “Everybody’s *mouths* have been sealed.”

5. Metonymy:

Alb.: “*Gojë*t e liga thonë se je më afër se kurrë postit të Presidentit të Republikës?”

Eng.: “The wicked *mouths* say that you are closer than ever to the post of the President of the Republic?”

6. Figurative uses:

Alb.: “Aq më tepër që ushtria gjermane nuk ishte as dyzet milje larg, kështu që, me siguri, *goja* kishte nisur t’i lëshonte lëng, si ujkut përballë një qengji.”

Eng.: “Moreover, the German army was not even forty miles away, so surely the *mouth* had started to salivate, like a wolf in front of a lamb.”

7. *Gojë* and other parts of the body:

Alb.: “*Zemra* e njeriut me *mend* kërkon dijen, por *goja* e budallenjve ushqehet me marrëzi.”

Eng.: “The *heart* of a person with understanding seeks knowledge, but the *mouth* of fools feeds on foolishness.”

8. Culture-specific expressions:

Alb.: “Ia ktheva edhe unë buzëqeshjen duke shtuar: ‘Të lumtë *goja*, zotëri, s’do ta harroj kurrësi!’”

Eng.: “I returned the smile, adding: ‘Blessed be your *mouth*, sir, I will never forget it!’”

Alb.: “‘Tu thaftë *goja!*’ i kishte thënë ajo të shoqit dhe ia kishte përkëdheluar faqet e përlotura.”

Eng.: “‘Cursed be your *mouth!*’ she had said to her husband and had caressed his tearful cheeks.”

The expressions ‘blessed/cursed be your mouth’ are used in the Albanian language on occasions when the person would like to encourage or dismiss current event, respectively.

4.5. Classification of Uses for the Linguistic Expressions with *Hundë* (Eng. Nose)

1. Part of the body:

Alb.: “Dhe me të vërtetë, Xha Brahua i ngjante mjaft, nga fytyra, Skënderbeut tonë: i tretur, mjekërbardhë, *hundë* me samar—tamam *hundë* shqiptari.”

Eng.: “And truly, Uncle Braho resembled him quite a bit, in appearance, to our Skanderbeg: beardless, fair-skinned, hooked *nose*—exactly the *nose* of an Albanian.”

2. Nasal sound:

Alb.: “Kisha vënë re se, kur jepte këshilla, zëri i bëhej më me *hundë*.”

Eng.: “I had noticed that when he gave advice, his voice became more *nasal*.”

3. Smoking:

Alb.: “Më shumë u lodha nga që m’u çua *hunda* për një cigare.”

Eng.: “I got more tired because my *nose* was longing for a cigarette.”

4. Use of drugs:

Alb.: “Në rregull, ia ktheva dhe mora një vizë me *hundë*.”

Eng.: “I agreed and then took a sniff with my *nose*.”

5. Lack of foresight:

Alb.: “Por mbrojtësit e sotëm të asaj Lufte, ose shohin deri te *hunda*, ose ca më keq, nuk janë prekur ata vetë apo rrethi i tyre ngushtë, dhe s’mendojnë as për viktimat e rrethit të gjerë.”

Eng.: “But the current defenders of that War, either they see only up to their *noses*, or worse, since they themselves or their narrow circle are not affected, and they don’t even think about the victims of the wider circle.”

6. Metonymy:

Alb.: “Me të hyrë në pavion dhe sa më shumë që i afrohej dhomës së izolimit të Mark Dobjanit, aq më shumë *hunda* e tij prej hetuesi me eksperiencë nuhaste vërtet gjëra të vogla që bashkoheshin me një lloj shpërkujdesje të përgjithshme.”

Eng.: “As he entered the ward and the more he approached Mark Dobjan’s isolation room, his experienced investigator’s *nose* sniffed out really small things that joined in a general imprecision.”

7. Figurative uses:

Alb.: “Sikur nën *hundë* po flitet, sikur po belbëzohet lidhur me këtë çështje, por

ndonjë organ akoma nuk e ka shqyrtuar këtë mundësi apo ndryshimin e qendrimit.”

Eng.: “It’s as if something is being whispered under the *nose*, as if it’s being murmured about this issue, but some authority still hasn’t considered this possibility or change in stance.”

8. *Hundë* and other parts of the body:

Alb.: “Pushteti nuk ka as *sy*, as *veshë*, as *hundë*, vetëm *gojë*, pavarësisht ngjyresës së tij politike.”

Eng.: “Power has neither *eyes*, nor *ears*, nor *nose*, only a *mouth*, regardless of its political colour.”

9. Culture-specific expressions:

Alb.: “Përse këto punë nuk i lihen ekspertëve, por fut *hundët* pushteti?”

Eng.: “Why aren’t these matters left to the experts, but the authorities get their *noses* into it?”

The expression ‘get/poke their noses into something’ is typically used in Albanian with the meaning ‘interfere’.

5. Conclusion

The aim of this research was to illustrate expressions with parts of the body in the Albanian language, based on a corpus-driven study. The classification of linguistic expressions related to body parts *kokë*, *këmbë*, *zemër*, *gojë*, *hundë* (Eng. *head*, *foot*, *heart*, *mouth*, *nose*) provides examples which include figurative uses, metonymy, and culture-specific expressions, among the more specific nuances of meaning. The paper also fulfilled its aim to show that the ANC is a valuable resource for the potential of corpus-driven research, an area little explored for the Albanian language. We also support the thesis that corpus-driven research can aid our understanding of Albanian culture, since there were examples of expressions that are specific to the Albanian language and culture, as mentioned in the paper.

The current study could be expanded in the future by broadening the scope and comparative analysis, examining how expressions related to body parts manifest in different cultural and linguistic contexts. Another interesting perspective could be to study changes in the usage of these expressions in different genres, thus delving into subcorpora. By focusing on one or more body parts, future research can thus contribute to a deeper understanding of the intricate interplay between language, culture, and cognition, further enhancing the application of corpora in linguistic studies.

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