

# IDIOMS WITH NAMES OF FRUIT AND VEGETABLES IN ALBANIAN AND IN GREEK

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## Abstract

The aim of this article is to study the idioms of the lexical field with names of fruit and vegetables and to see whether there are or there are not idiomatic parallels between the Albanian idioms and the Greek ones. The starting point for this study is the inclusion of these words in idioms, i.e., their cultural connotation in both languages as well as the cultural and geographical closeness between the peoples who speak these languages. The main conclusion drawn from this study is that there are not idiomatic parallels between the two languages, but original idiomatic developments the understanding of which depends on the understanding of everyday life, natural conditions and social norms. Semantic non-correspondence between them poses difficulties in the translation of these expressions in the respective languages. These difficulties increase even more when the expressions have the same lexical composition, which leads to semantic false friends, such as *janë bathët të numëruara* (Alb.) (counted beans, lit.) for someone's limited economic abilities and *μετρημένα κοκκιά* (Gr.) (counted beans, lit.) for accurate calculation of things in a given situation.

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## Introduction

Idioms constitute a significant part of the language and culture of a society. They can not be understood by the meanings of the constituent parts. They are understood on the basis of some fundamental knowledge, some information and a certain experience and only within a common culture where the involving parts must have common reference.

If the language is considered as the carrier of culture, idioms are considered as the elite of the language. From this point of view idioms

constitute the most typical elements of the language and make the language more vivid and picturesque.

Every language has its own idioms in which are recorded the historical events, customs and traditions, the specific realities of national culture as well as the specific features of the people's mentality. Some idioms can be used more universally than others and they can be translated more easily, or their metaphoric meaning can be derived more easily.

### **Object and purpose of the study**

Fruit, and mainly vegetables, were and continue to be an important source of life as well as one of the key elements in the two peoples' kitchens. They have been part of daily trading activity of a great part of the populations in both countries from the ancient times until today. That justifies the fact that the words of this lexical field belong to the so-called basic vocabulary of the language. Most idioms are built with the most popular names of fruit and vegetables that peoples used mostly in their daily life, such as *arra* (Alb.)-*καρύδι* (Gr.) (*nut*), *dardha*-*αχλάδι* (*pear*), *fiku*-*σύκο* (*fig*), *molla*-*μήλο* (*apple*), *rrushi*-*σταφύλι* (*grape*), *bathët*-*κουκιά* (*beans*), *hudhra*-*σκόρδο* (*garlic*), *lakra*-*λάχανα* (*cabbage*), etc., and with no names from the fruit of these countries' non-traditional farming, such as *ananasi*-*ανανάς* (*pineapple*), *avokadi*-*αβοκάντο* (*avocado*), *kivi*-*ακτινίδι* (*kiwi*).

The aim of our study is to see whether there are or there are not parallel idioms between the idioms with names of fruit and vegetables of the Albanian and Greek languages. What encourages this study are the considerations made about the existence of numerous idiomatic parallels (See Lloshi & Thomai.;1967) between Balkan languages parts of which are Albanian and Greek as well (See Fliatouras; 2001). Even most modern scientists have the opinion that different cultures on the one hand and some common cultural elements on the other hand have even specific, individual cultural elements. These authors make an important distinction between the basic culture and the specific culture and on the basis of this distinction they think that most figurative units belong to the basic culture, and that those that belong to the specific culture are determined as such in relation to other languages (Dobrovolskij & Piirainen; 2005).

The starting point to undertake a comparative study is the inclusion of the majority of these words in idioms, i.e., their cultural connotation in both languages, as well as the cultural and geographical closeness between the peoples who speak these languages.

The method used is the extraction of the idioms with words of fruit and vegetables from monolingual and phraseological dictionaries in both languages and the semantic comparison between them. By idioms with constituent words names of fruit and vegetables we mean the phraseological

expressions/units as they are known in the Albanian language, but instead of them we prefer the term idioms because of the wide use the latter has in the international phraseological arena.

### Data and their processing

The lexical field with names of fruit and vegetables includes 50 words: 28 words of fruit and 22 words of vegetables in Albanian and in Greek as well. Most of them participate in the creation of idioms, such as *arra-καρύδι* (nut), *dardha-αχλάδι* (pear), *gështenja-κάστανο* (chestnut), *molla- μήλο* (apple), *bathët-κουκιά* (beans), *domatja-ντομάτα* (tomato), *kungulli-κολοκύθι* (pumpkin), *preshi- πράσο* (leak), etc. Some of them are not part of idioms in no languages, such as 11 words of fruit and 8 words of vegetables, e.g., *bajamja-αμύγδαλο* (almond), *hurmajja-ουρούς* (date), *bamja-μπάμια* (okra), *patëllxhane-μελιτζάνα* (eggplant), *bizele-μπιζέλια* (pea), *lulelakër-κουνουπίδι* (cauliflower), *spinaki-σπανάκι* (spinach), or the names of the above-mentioned fruit of these countries' non-traditional farming.

In Albanian, the idioms with names of fruit are about 80, with names of vegetables about 60, whereas in Greek there are about 20 idioms with names of fruit and about 15 with names of vegetables.

As far as the Albanian language is concerned, the words included in more idioms are the word *ferrë* (thorn) in expressions such as *çau ferrën* (he/she disappeared [lit. he/she broke through the thorns]), *hodhi një gur në ferrë* (he/she gave it a try [lit. he/she threw a stone in the thorns]), *hedh kripë në ferra* (he/she prepared sth bad [lit. he/she throws salt in the thorns]), *i hynë ferrat* (he/she started to be worried [lit. the thorns got into him/her]), *e mori ferra fjalën* (the rumour is out [lit. the thorns took the word]), *e mori ferra uratën* (it is a wash-out affair [lit. the thorns took the benediction]), *nuk i ngjitej ferra askund* (he/she was very poor [lit. the thorns didn't cling to him/her]), the word *lakër* (cabbage) in expressions such as *e bëri lakër diçka* (he/she teared sth to pieces [lit. he/she made sth a cabbage]), *u bë lakër* (he/she was worn out [lit. he/she became a cabbage]), *hyri nëpër lakra* (he/she got into sb else's business [lit. he/she entered the cabbages]), *i ka rënë shiu në lakra* (his/her business is going very well [lit. the rain fell onto his/her cabbages]), *i dolën lakrat lakrorit* (the cat is out of the bag [lit. the cabbages came out of the pie]), the word *dardhë* (pear) in expressions such as *ka rënë në dardhë* (he/she landed him/herself in a difficult position [lit. he/she fell onto pears]), *i doli dardhë diçka* (he/she went wrong [lit. sth came up as pear for him/her]), *do t'i dalin dardhat dikujt* (his/her bad actions will be revealed [lit. the pears will be revealed for him/her]), *është rrëzuar një herë nga dardha dikush* (he/she has suffered once for it [lit. he/she has once fallen off the pear-tree]), *kërkon dardhë në dimmer* (he/she looks for pie in

*the sky* [lit. *he/she wants pears in winter*]), the word *arrë* (*nut*) in expressions such as *arrë fyçkë* (*a light-headed person* [lit. *idiot nut*]), *arrë në gojë* (*a hard nut to crack* [lit. *nut in the mouth*]), *i ha arrat dikuajt* (*he/she beats sb hands down* [lit. *he/she eats sb's nuts*]), *s'i mban goja arra dikuajt* (*he/she doesn't stop talking* [lit. *him/her mouth can not hold nuts*]), *të thyen arrën në dorë* (*he/she is very skillful* [lit. *he/she cracks sb's nut in the hand*]), *thyej arra kot* (*to talk nonsense* [lit. *to crack nuts in vain*]), the word *bathë* (*bean*) in expressions such as *i humbi batha* (*he/she lost his/her bearings* [lit. *his/her bean was lost*]), *u ngopa me bathë* (*I am fed up with it* [lit. *I am fed up with beans*]), *siç duken bathët* (*as things show* [lit. *as beans appear*]), *s'i ka bathët mirë* (*his/her business is not going very well* [lit. *his/her beans are not fine*]). As far as the Greek language is concerned, the words included in more idioms are the word *κάστανο* (*chestnut*) in expressions such as *δεν χαρίζω κάστανα* (*to be hard on sb* [lit. *not to give chestnuts*]), *βγάζω τα κάστανα από τη φωτιά* (*to bell the cat* [lit. *to get the chestnuts out of the fire*]), *δεν τρέχει κάστανο* (*I don't mind* [lit. *no chestnut is happening*]), and the word *λάχανα* (*cabbage*) in expressions such as *σιγά τα λάχανα* (*big deal* [lit. *slowly with the cabbages*]), *τρώω κάποιον λάχανο* (*to defeat sb* [lit. *to eat sb like cabbage*]). The most used word in idioms for Albanian is the word *ferrë* (*thorn*) included in 19 expressions, whereas for Greek is the word *κάστανο* (*chestnut*) included in 3 expressions.

Some words make up idiom constituents in one language, but not in the other language. Thus, the words included in Albanian idioms, but not in Greek ones, are the words *ferra* (*thorn*), *limoni* (*lemon*), *mani* (*mulberry*), *elbi* (*barley*), *tërshëra* (*oat*), whereas the words included in Greek idioms, but not in Albanian idioms, are the words *βερίκοκο* (*apricot*), *πεπόνι* (*melon*), *κεράσι* (*cherry*), *ρόιδο* (*pomegranate*), *φακές* (*lentils*). For example, there are idioms with the Albanian word *limon*, e.g., *limon i shtrydhur* (*an exploited and abandoned person* [lit. *squeezed lemon*]), *nuk hahet as me limon dikush* (*he/she is a very dab person* [lit. *he/she is not eaten even with a lemon*]), *s'prishet dasma për një limon* (*an important business should not be abandoned for sth insignificant* [lit. *a wedding can not be cancelled for a lemon*]), but not with the Greek correspondent word *λεμόνι*. There are still idioms with the Greek word *ρόδι* (*pomegranate*), e.g., *τα κάνω ρόιδο* (*to make a mess* [lit. *to make it a pomegranate*]), *θα σπάσει το ρόδι* (*the bad luck is over* [lit. *the pomegranate will be cracked*]), but not with the Albanian correspondent word *shegë* (*pomegranate*).

The number of words included in idioms is the same in both languages, but there are about four times as many idioms in Albanian. We should note here that a lot of idioms are formed not with names of fruit, but with names of their trees, such as, *është rrëzuar një herë nga dardha dikush* (*he/she has suffered once for it* [lit. *he/she has once fallen off the pear-*

*tree*]), *την κούνησα την αχλαδιά* (*he/she had sexual relationship [lit. he/she shook the pear-tree]*).

From the semantic comparison of the idioms with constituents the same words of the lexical field of fruit and vegetables, it turns out that there are very few idiomatic parallels that we can say that there aren't any ones. Such is the expression *mollë sherri - το μήλον τής Έριδος* (*bone of contention [lit. apple of discord]*) in Albanian and in Greek respectively, which, in fact, is part of larger idiomatic parallels (*pomme de discorde*, in French) or the expressions *e zunë me domate dikë* (*to humiliate sb [lit. to catch (=hit) sb with tomatos]*) - *παίρνω με τις ντομάτες κάποιον* (*to humiliate sb [lit. to take (=hit) sb with tomatos]*), *ndaj bykun nga gruri* (*to divide the bad things from the good ones [lit. to divide tare from wheat]*) - *ξεχωρίζω την ήρα από το σιτάρι* (*to divide the bad things from the good ones [lit. to divide chaff from wheat]*) which, although they present the same conceptual modeling, they contain different lexical constituents, e.g., instead of the constituents *zë* (*catch*) and *byku* (*chaff*) we have *παίρνω* (*take*) and *ήρα* (*tare*) in both languages respectively, or the expressions *e kapën me presh në dorë* (*they caught him/her in the act [lit. they caught him/her with leaks in the hand]*) – *τον τσάκωσαν στα πράσα* (*they caught him/her in the act [lit. they caught him/her with the hand in the leaks]*) and *i nxjerr gështenjat nga zjarri me duart e të tjerëve* (*to bell the cat [lit. to get the chestnuts out of the fire with other people's hands]*), - *βγάζω τα κάστανά από τη φωτιά για κάποιον* (*to bell the cat [lit. to get the chestnuts for sb out of the fire]*), which, although they present the same conceptual modeling, they have a different structural modeling.

A specific feature of the idioms we study is also expressed in the different linguistic constructions that characterize the one language, but which do not exist, or are rare, in the other language. Thus, a lot of Albanian idioms are created by conserving the idea of comparison and by expressing it even linguistically through the conjunction *si* (=if). Among them we can mention the idioms *si fiku me arrën* (*in perfect harmony [lit. like figs with nuts]*), *si pjergulla në fik të bardhë* (*flowing with milk and honey [lit. like vine arbour on white fig-tree]*), *si kokërr molle* (*as fit as a fiddle [lit. like an apple]*), *si rrushi e koshi* (*similar [lit. like grape and basket]*), *u vra si qeni në rrush* (*he/she was wasted [lit. he/she was killed as a dog at the grape]*), *ra si pula ne grurë* (*he/she got everything he/she needed [lit. he/she fell like a hen at the wheat]*), *kakaris si pula pa grurë* (*he/she talk in vain [lit. he/she clucks like the hen without wheat]*), *është hapur si vaji në lakra* (*he/she is not focused on one thing [lit. he/she is dispersed like oil in cabbages]*), *sikur qeni qepën të hajë!* (*at all costs [lit. as if a dog eats onions]*) In this type of idioms, there is not any typological analogy between Albanian and Greek languages within the lexical field we study.

Unlike the group of Albanian idioms, in Greek idioms we also see a particular model of the organization of idioms, the elliptical ones. The verb *jam* (= *to be*) is not used in a lot of idioms, which makes the thought more condensed. Such are the idioms *μάπα το καρπούζι* (*this is a fiasco [lit. a failure the water melon]*), *σπουδαία τα λάχανα* (*big deal [lit. important the cabbages]*), *σιγά τα λάχανα* (*big deal [lit. slowly with the cabbages]*), *σκόρδο ο ένας, κρεμμύδι ο άλλος* (*be at cross purposes [lit. garlic the one person, onion the other one]*).

Although there are idioms constructed with the same words from the lexical field of fruit and vegetables, there are very few idioms that correspond between them. This also highlights the problem of idiom translation which is to be solved outside the scope of phraseology for the majority of them, by one-word units or periphrases. A lot of these non-correspondences are presented as idiomatic correspondences in the “Balkan phraseological dictionary” (Fjalor frazeologjik ballkanik, Alb.), e.g., the Greek idiom *\*καρύδι στο στόμα* (*lit. nut in the mouth*) for the Albanian one *arrë në gojë* (*a hard nut to crack [lit. nut in the mouth]*), *\*είναι στη ρίζα της αχλαδιάς* (*lit. he/she is at the foot of the pear-tree*) for *është në rrëzë të dardhës* (*he/she has has everything one could wish for [lit. he/she is at the foot of the pear-tree]*), *\*έπεσε από τη σοκιά* [*lit. he/she fell off the fig-tree*] for *ra nga fiku* (*he/she is not in power and has no power anymore on others [lit. he/she fell off the fig-tree]*) (Thomai et al; 1999). These idiomatic “correspondences” are based on non-institutionalized calques for the mother country’s language (literary Greek). The calqued idioms sound foreign to the Greeks who live on the borders of the Greek state, and mainly far from the region of Epirus which constitutes a contact area between Albanian and Greek languages. These idioms don’t conserve and don’t convey to the (Greek) reader the meaning of the source idiom, which, as we know, is not the same with the sum of the meanings of their lexical constituents. In these cases “we simply have to do with the consequences of the intensive and asymmetric contact between Albanian and Greek in areas where speakers of these two languages met and continue to meet every day and where, since the Albanian ethnic minority was included within the Albanian borders of the Albanian state and remained isolated from the mother country’s body for over half a century, the Albanian language had been the dominant language and has left numerous traces in the Greek language in the South of Albania. Phraseology could not be an exception to this process” (Qirjazi; 2010).

Some rare idiomatic “correspondences” such as *janë bathët të numëruara* (*lit. counted beans*) and *μετρημένα κουκιά* (*lit. counted beans*) as it happens in the “Balkan phraseological dictionary” leads to semantic false friends, because, even though both expressions have the same lexical composition, they have different meanings, i.e., the Albanian expression *janë*

*bathët të numëruara* is used for someone's limited economic abilities, whereas the Greek expression *μετρημένα κουκιά* is used for accurate calculation of things in a given situation. Semantic false friends are also found in the idioms of other lexical fields, e.g., the expression *e hëngri me sy* (lit. *he/she ate sb with his/her eye*) and *τον έφαγε με το μάτι* (lit. *he/she ate sb with his/her eye*), because the Greek expression *τον έφαγε με το μάτι* has the meaning "to stare at sb" that doesn't correspond to the meaning of the Albanian expression *e hëngri me sy* "to put an evil eye on sb", or the expression *i ka hapur syrin dikujt* (lit. *he/she has opened sb's eyes*) and *τον έχει ανοίξει τα μάτια* (lit. *he/she has opened sb's eyes*), because the Greek expression *τον έχει ανοίξει τα μάτια* has the meaning "to help sb to see the truth" that doesn't correspond to the meaning of the Albanian expression *i ka hapur syrin* "to pamper sb".

At the end of this approach, we can say that the Albanian-Greek idiomatic "correspondences" must not be as numerous as they are claimed to be in the "Balkan phraseological dictionary". In order to make this consideration, we rely not only on the idiomatic non-correspondences of the field with names of fruit and vegetables, which are presented as idiomatic correspondences in the "Balkan phraseological dictionary", e.g., *\*καρύδι στο στόμα* for (lit. *nut in the mouth*), *\*είναι στη ρίζα της αχλαδιάς* for *është në rrëzë të dardhës* (lit. *he/she is at the foot of the pear-tree*), *\*έπεσε από τη συκιά* for *ra nga fiku* (lit. *he/she fell off the fig-tree*), etc., but also in the cases of non-correspondences in Dhima's (2007) lexical field with names of animals, e.g., *\*πλένει το κεφάλι του γαϊδάρου* for *i lan kokën gomarit* (lit. *he/she washes the donkey's head*), *\*του γεννάει κι'ο πετεινός* for *i pjell edhe këndesi* (lit. *even the cock lays eggs for him/her*), *\*το ζητά σαν τη χελώνα το καρφί* for *e kërkon si breshka gozhdën* (lit. *he/she looks for it like a tortoise the nail*), *\*σαν το γουρούνι στο κλουβί* for *si derri në(thark (lit. like the pig in the sty)*, *\*κάθεται σαν το βρεγμένο ποντικό* for *rri si mi i lagur* (lit. *he/she stays like a wet mouse*), etc., in Fliatouras's (2001) theoretical considerations according to which some idioms that appear to be corresponding ones between Albanian and Greek, don't exist in one of the two languages, such as some of cases we have found in the "Balkan phraseological dictionary", e.g., *\*δε μου κάνει το χέρι* for *s'më bën dora* (lit. *my hand doesn't do*), *\*του κάνει με το χέρι* for *ia bën me dorë* (lit. *I do to him/her with my hand*), *\*έμεινε με τα χέρια στον κόρφο* for *mbeti me duar në gjë* (lit. *he/she stayed with the hands crossed*), *\*με το χέρι στο περίστροφο* for *me dorën në koburë* (lit. *with his/her hand at the gun*), *\*τραβώ χέρι* for *heq dorë* (lit. *to take hand*), *\*του έδωσε τα χέρια* for *i dha duart* (lit. *he/she gave the hands*), *\*έκανε πόδια* for *ka bërë këmbë* (lit. *it has done feet*), *\*δε μου κάνουν τα πόδια* for *nuk më bëjnë këmbët* (lit. *my feet don't do*), *\*έστρειψε το πόδι* for *e drodhi këmbën* (lit. *he/she twisted the leg*), *\*τα κρύβει τα πόδια* for *i fsheh*

*këmbët* (lit. *he/she hides the feet*), etc., which do not exist in literary Greek, as well as in Qirjazi's (2010) considerations that the literal translation of an idiom poses semantic difficulties that appear in the examples of non-institutionalized calqued idioms (he has found and offered) which can be understood in the areas of language contact, but which become increasingly meaningless, the more we move away from the contact region and sound foreign to the Greeks who live in big cities and, in any case, far from the region of Epirus, e.g., \**σήμερα για σήμερα* for *sot për sot* (lit. *today for today*), \**τόρα για τόρα* for *tani për tani* (lit. *now for now*), \**μέσα για μέσα* for *brenda për brenda* (lit. *inside for inside*), \**δεν πίνει νερό* for *nuk pi ujë diçka* (lit. *it doesn't drink water*), \**δε μου κάθεται σ' ένα τόπο* for *s'më rrihet në një vend* (lit. *I can't stay in one place*), \**δεν του πάει αργά* for *s'i bëhet vonë* (lit. *it doesn't come late for me*), \**δίνω καρδιά* for *jap zemër* (lit. *to give heart*), \**παίρνω καρδιά* for *marr zemër* (lit. *to take heart*), \**δεν τρώει αλβανικά* for *nuk ha shqip* (lit. *he/she doesn't eat Albanian*), \**μου ρχεται κακά* for *më vjen keq* (lit. *it comes bad to me*), etc. Despite the affinities between the two peoples as peoples with similar cultures and significant relations, between the two countries as neighbouring countries and between the two languages as languages with similar structures, what stands out is the **originality** of each linguistic community concerning the conception of reality. These idioms constitute an original and unpredictable development of the languages. This makes the idioms of these languages to be specific to each culture. Every language has its own linguistic style that Humboldt called vision about the world. Every linguistic system includes within itself an analysis of the external world, an analysis which is its own and which is different from the analysis of another language. Native speakers of different languages consider the world from their perspective and see something special, unseen by another nation. Every language is formed within a given landscape that depends on a distinctive and unique experience.

Despite their semantic and structural originality, idioms of the above two languages have common features that are typical of most of the idioms in all languages of the world. One of these features is **anthropocentrism**. In order to express reality in different linguistic forms, popular mentality has ascribed the qualities and characteristics of fruit and vegetables to humans and this happens in 85% of the cases for Albanian and in 60% of the cases for Greek, e.g., *e zunë me domate dike* (to humiliate sb [lit. to catch (=hit) sb with tomatos]), *është rritur me bishtra preshi* (he/she has been grown up in poverty [lit. he/she has been grown up on the end parts of leaks]), *i humbi batha* (he/she lost his/her bearings [lit. his/her bean was lost]), *limon i shtrydhur* (an exploited and abandoned person [lit. squeezed lemon]), *sheh rrushi rrushin e piqet* (likes with like [lit. one grape sees the other grape and it is ripe]), *u bë lule kungulli* (he/she became very thin [lit. the pumpkin



became a flower]), *παίρνω με τις ντομάτες κάποιον* (to humiliate sb [lit. to take (=hit) sb with tomatos]), *τα βρίσκω αγγούρια* (to find a lot of difficulties [lit. to find them cucumbers]), *σκληρό καρύδι* (a hard nut to crack [lit. a hard nut]), *κάθε καρδιάς καρύδι* (all and sundry [lit. nut of any walnut]). We underline that among the above cases attributed to humans, we can sort out the idioms whose subjects or objects in free phrases are humans, e.g., the Albanian expression *është rritur me bishtra preshi* which in the literal reading is used for a person who grew up by eating the end parts of leaks, whereas in its idiomatic reading it is used again for a person, but who grew up in great poverty, or the Greek expression *δεν χαρίζω κάστανα* which in the literal reading is used for a person who doesn't give you some of the chestnuts he or she has, whereas in its idiomatic reading it is used again for a person, but *who is hard on sb*, and those idioms whose subjects or objects are not humans in free phrases, e.g., the Albanian expression *ai mulli s'e bluan dot atë misër* (he/she is not able to do this kind of job [lit. this mill can't grind that kind of corn]) which in the literal reading is not used for a person's action (the subject is the mill, whereas the object is the corn), whereas in its idiomatic reading it is used for a person's action, that of his or her ability to do a particular job, or the Greek expression *κάθε καρδιάς καρύδι* which in the literal reading is not used for a person's action (it's about nuts literally speaking), whereas in its idiomatic reading it is used to describe someone as a bad person. This is related to **anthropomorphism** in language, i.e., the practice of presenting objects and animals as human beings. 25% of the Albanian idioms and 15% of the Greek idioms having an anthropocentric nature are also of anthropomorphic nature.

Another common feature of the idioms in both languages is also the **verb** value that characterizes most of them and that reaches up to 80% of the cases for Albanian and 73% for Greek., e.g., *i humbi batha* (he/she lost his/her bearings [lit. his/her bean was lost]), *siç duken bathët* (as things show [lit. as beans appear]), *mbolli bostan e i dolën kastraveca* (he/she calculated things wrong [lit. he/she planted melons and they grew up as cucumbers]), *e ka gojën hudhër* (he/she says indecent words [lit. he/she has his/her mouth a garlic]), *i bëri paratë rrush e kumbulla* (he/she spent his/her money recklessly [lit. he/she made his/her money grapes and plums]), *hiqnin të zitë e ullirit* (they suffered a lot [lit. they got out the black water from the olives]), *τα κάνω πόιδο* (to make a mess [lit. to make it a pomegranate]), *δεν χαρίζω κάστανα* (to be hard on sb [lit. not to give chestnuts]).

## Conclusion

The names of fruit and vegetables are culturally loaded in Albanian and in Greek, because they are included in idioms in both languages.

The idioms with names of fruit and vegetables are specific to either language. They belong to the original part of either language and express different conceptions of the reality by either linguistic community. The idiomatic parallels between the two languages are so few that we can say that there are not idiomatic parallels between the two languages.

Although the above idiomatic non-correspondences (in which non-institutionalized idioms and semantic false friends found in the “Balkan phraseological dictionary” are included) are part of a small lexical field, they can lead us to the conclusion that the general idiomatic parallels between Albanian and Greek must not be so numerous as they are claimed to be in the “Balkan phraseological dictionary”.

As the idiomatic parallels with names of fruit and vegetables in Albanian and Greek are very few, the translation of the majority of them is to be solved outside the scope of phraseology by one-word units or periphrases.

It remains to be proven by future studies or by others researchers whether this lexical field is a more universal culturally loaded field (Balkan or international) and whether there are or there are not idiomatic parallels between the other compared languages.

Other detailed compared studies like that of the idioms of the lexical field with names of fruit and vegetables are to be undertaken in order to see the real level of Albanian-Greek idiomatic correspondences.

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