

PHRASEOLOGICAL EXPRESSIONS BORROWED FROM THE BIBLICAL LANGUAGE WITH RELIGIOUS FEATURES: AN INTEGRATIVE VIEW BETWEEN ENGLISH AND ALBANIAN

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ABSTRACT

This paper aims to make a summary analysis of lexical items between English and Albanian language with biblical language from the dictionary of A. Jashari, with a lot of evidence to fully justify that people have dissolved on them, integrating their spirit, their mentality, their way of thinking and understanding and their world according to their different culture views. Biblical language includes those borrowing expressions related to the concept of the vision of semantic view in order to highlight the importance of considering them focus on: representing of experiences closely related to these expressions; representing of inner world related closely to human world; relationship with the real world and the knowledge level on the reality; the concept on the world and events in accordance with biblical standpoint; actualization of expressions borrowed from the biblical theme and their use as “inner mechanism” which makes the language system work. The findings of the research show that the examples of biblical English into Albanian constitute the essence of integration of the relation between them and the way people use them will improve the society dimension in the Indo-European linguistic system.

Keywords: Semantic meaning, biblical borrowed expressions, language, human vision.

INTRODUCTION

Integrity and relationship created between borrowed expression ¹ with its originality in English, sourced from the Bible, gives us the ability to touch and perceive it, in terms of connectivity of the meaning and the message that it conveys through the thoughts of the speakers and the uses that it takes into Albanian one. Borrowed phrases become an integral part of the daily discourse with the nuances of the figurative connotations and expressing the world of the speakers' thoughts as they perceive it. In everyday discourse they are present and meaningful, and sometimes they as the unification of their origin, and sometimes they are modified by different conditions and speakers that use them with different cultures and different backgrounds.

This modification or adjustment, comes as semantic integrity between the two languages, the combination of symbolic and rhetoric values on discourse, their semantics and the construction of the phraseological unit as well, in both languages, English & Albanian, that encouraged me to raise a hypothesis on the dialectics of their development of those Biblical expressions (their evolution), and also linguistic relativism English & Albanian, to prove how much similarity they have and how current they sound, related to the semantics, the

¹ Jashari, A. Fjalor me shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007.

rhetoric and symbolic and structural construction that biblical expression presented in discourse.

They paint inside the mind of speakers, the vision and the understanding of their use as very important part of the discourse with the semantic meaning and figurative symbolic, they hold with their features and characteristics, in order to express the human world, their relationships, their problems, their qualities and behaviors in the communication, highlighting the fact that English and Albanian, apparently as languages very far from each other (because they belong to two different branches of the Indo-European languages), in a semantic field, demonstrated that they share common features, as evidence of linguistic relativism (the evidence of compliance of their elements, so structurally compliance; the evidence of unification of semantic values in content; the evidence of equivalence either on the sense meaning or in construction as well, etc.).

Linguistic Relativity; the concept “language & thought”

Linguistic relativity is the theory of the concept on language, how the thoughts and actions of an individual are determined by the language or languages that he/her speaks. This affects the way an individual thoughts about the world and therefore, the way that this individual argues in solving problems.

Beliefs and ideals of society affect the language in a more subtle way. The relationship or the link between beliefs and ideals and the structure of a language, becomes particularly important when this fact is taken into consideration, how the society influences the language. Different classes, different ethnic backgrounds, genders and ages, all who speak differently, is not only the evidence of non-compliance in cognitive ability, but also the impact of society on the development of language. The studies of a variety of languages, show that the beliefs of a society are materialized into the language of the society as in grammar and in vocabulary.

As sociolinguists go further in their studies on the impact of society on the language, it becomes more obviously that the language can influence society as much as society influences it. The way how the individual interpretes the world shows that, rather than influence, the language determines directly perception.

According to Sapir (1929) - people do not live alone in the society. Language and society affect our language how we perceive things. Language might influence many different aspects of thought.² According to Whorf (1930) - it is imposible to mean the same thing in two or more different ways. The content is associated with language form and a secondary contribution to shape the meaning.³

So the principle of linguistic relativity has to do with the strukture of a language that influences the ways in which its speakers perceive their world, eg how do they view their world, or the effects on their cognitive process.

² Sapir, Edward. “The status of linguistics as a science.” Language 5. 1929.209.

³Whorf, Benjamin Lee. “Science and Linguistics.” Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. Ed. John B. Carroll. Massachusetts: The MIT Press. 1964.

Biblical phraseology in English and its influence on Albanian language

People nowadays, all the time, have benefited from each other's cultures. In this sense, the effluence and use of borrowed expressions is a phenomenon that is faced in all developed nations. It is a phenomenon noticed in Albanian language as well for a long time. Those who studied literature and publicistic of the country, before Second World War have detected this too. But, particularly in recent years, as a result of opening the country to the world, thanks to our people learning eagerly other languages and know much more about the world cultures, there has been a greater flow of these expressions into Albanian language.⁴

This dictionary is an asset and very special in the hands of readers referring the content it holds. The terms used: "since they are the consequence of the events of people, generally they contain in themselves or express linguistically a comparison, which connects them with the present, with our discourse situation, but the comparison is done to an event, a phenomenon or action that is as major as it can survived until today."⁵ The borrowed phraseological expressions themes is varied. But what gives me more interest that I have chosen to illustrate in this paper, is the religious phraseology, which is a considering part of phraseology in the Dictionary of Ali Jashari. The origin of this profanity group made by borrowed fraseology, shows again for ancientness of time and antiquity of the flows and formation of phraseological units and free syntagms, as well as the source of the cultures of different natives, who have transmitted that, not only mouth to mouth, but through the sacred books (that are deemed very old). One indication of the great value of carrying itself those expressions and phraseological unit are represented in this dictionary.

In this group of expression, brought skillfully with hard work by Prof. Ali Jashari dominated calkes, treated carefully and professionally analysed with the explanations of their meanings, synonyms and antonyms as explanatory tools, and above all the reflection in albanian language of the English borrowed expression following with the history of the origin, where these calkes come. Calks, expressions or phraseological units, which are presented in this paper are mainly characterised from religious features.

The explanation always comes in several languages, but I will reduce it by giving in most cases, only the corresponding phrase in English, and sometimes in Latin (as very old language and bounds between Albanian and English are through Latin letters that these two languages write with), as well as this paper itself includes mainly those two languages, Albanian-English.

Before the end of the Second World War, before 1945, it is known that church services were held in Albanian language, but note that for Catholics religious terminology were mainly from Latin and for Orthodox Christians, having the influence from the Greek language. After '50s, atheism made linguistic ties with religious influence, having a detachment, and after '90, there has been a display of a religious terminology with biblical texts from English, because of different Christian sects (in the form of associations), who came and spread widely religion, using widely biblical religious texts, mainly in Anglo-American dominance. As well as the simulation of mass media and television, communication and technologies, where references of everyday communication texts are in English language, becoming a

⁴ Jashari,A. Fjalor me shprehje te Huazuara ne Gjuhen Shqipe, Korçe,2007.

⁵ Thomai,J. tek Parathenie, Jashari,A. Fjalor me shprehje te Huazuara ne Gjuhen Shqipe, Korce,2007.

mechanism for introducing the terms with the biblical theme in everyday language, in everyday conversation discourse. A host of fixed phrases that express the principle of unification, from which their meaning is often taken as it has come and as is used by imposing their use as an expression of their equivalence. Today everyone can say "Oh my God"; "Thank God", "bless you God", "for Christ", etc.

KU ISHE TI, ADAM?⁶

Lat. Adam, ubi est?

In Bible, Old Testament (Genesis 3: 9), said: "...then they heard the voice of God walking in the garden in the cool of the day; and the husband and his wife hid themselves from the presence of the Lord God among the trees, then the LORD God called the man and said: "Where have you been?"

It is used for someone that appears or behaves late for an event or for a very important problem. Often, in the daily discourse or in a conversation when we say "where were you Adam?", "Where were you until now?", it is a question that has taken place in the Albanian language and that has its own significance as it has been from the original, which belongs to a long time ago from the Bible in Latin and today it comes through semantic meaning fully and very used.

ARKA E NOES⁷

angl: Noah's arc

According to the Bible, the Old Testament (Genesis). According to legend, the people were the bad guys did not follow the track of their God. For this, God decided to suspend all except a good family, Noah's family. God commanded Noah to build an large arc, in which will enter his family and a couple for every kind of animal, bird, and their food. Then it started to rain, and continued 40 days. The whole world was flooded (the cataclysm happened). When the situation was calm and the storm was left, Noah's arc stood on Mount Ararat.

Noah's arc is known as a place or a salvation means to escape something dangerous; a way to adapt to new conditions arising suddenly. This expression takes place very well in discourse, as it comes from remote times of involvement in the Bible, and today it resists the time to use it with its meaning, as "safe place". It takes the dimension of the semantic meaning, the symbolic and rhetoric as well, and the structure of their integral elements, that constitute a basis of unification and the equivalence of the two phrases in English and in Albanian. Today the vision of mankind for Noah's Arc is well known not only in our country but throughout the world. Its semantic meaning is clear.

ARDHJA E DYTE⁸

Ang. the Second Coming

The term is derived from the Bible, the New Testament (Matthew 24:30) which speaks of Christ's second appearance on earth: "And then shall appear in heaven the sign of the Son of Man and all the nations of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory". The second return; a distant indefinite time.

This borrowed phrase, from the religious world, comes in English as a vision of human life and death. Distant future, with the semantic meaning of a time that is not known when it has started; a distant indefinite time; The second return. "Salvation of the soul, the end of the world (that means changes in the world order).

BESIMI LEVIZ MALET⁹

Angl. faith can remove mountains

⁶ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 2.

⁷ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 9.

⁸ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 8.

⁹ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 19.

The Bible, the New Testament (Matthew, 17:20). Jesus' words to his disciples, who asked him why we were not able to cast out the demon from the sick boy. Jesus said to them: "Because of your missfaith: because truly I would say you, If you have faith as a mustard small seeds, you will say to this mountain: Move from here to there, and it will move; and so nothing will be impossible for you".

Having an own belief we can achieve what we want. This expression, or evaluated it as a phraseological unit made by three elements, comes much more naturally and enters actually into discourse, despite the origin of what it comes. Its use in discourse gives a dimension to the faith in the human mind and soul, which becoming able to achieve the goals.

NJË BREZ SHKON, NJË BREZ VJEN, POR TOKA MBETET PËRJETË¹⁰

Angl. are generation passeth away, and another generation cometh: but the earth abideth for ever.

The Bible, the Old Testament (Ekleziasti 1: 4); "What a profit a man has got from all his efforts when a man toils under the sun? One generation goes away, and another generation comes again: but the earth abideth for ever. "

A phrase that means the man is temporary, he is born and dies, but the earth is of God. It is eternal. This vision on the life, the death, the land, the homeland, is already well known for the meaning it contains as the figurative metonymy that it is presented.

EMRI IM ËSHTË LEGJION¹¹

Angl. their name is legion

The phrase is derived from the Bible, the New Testament (Mark 5: 9, when Jesus asked the demonized man, "What is your name?" - And he answered saying, "My name is Legion, because we are many." the word "Legion" means the most important unit of the Roman army, which consisted of 3000-6000 men).

The phrase is used to mark something that is great in number, which is innumerable and powerful. A sense of power of the mind, the soul, the body and the human capabilities to face the difficulties in order to overcome them. People unites the faith and with the trust they become "army", and undefeated.

KOLOS ME KEMBË (PREJ) ARGJILE (BALTE)¹²

Angl. colossus on the feet of clay

According to biblical legend of the Old Testament (Book of Daniel: 41.42) for Nabukodonozori Babylonian king, a large metal statue of gold, silver and iron with feet of clay had appeared in his dream as a symbol of his kingdom, which was destined to be destroyed.

Irony. A Man, a state., etc., big and strong in appearance but weak inside; something that only at first glance seems strong, but can easily be destroyed; tiger made of paper. Often we see its use more in literature, mass media than in daily use. It is the facade in society, communication, mass media, which means an unrealistic and illusive perception of power.

GJETHE FIKU¹³

Angl. A fig leaf

The Bible, the Old Testament (Genesis 3: 7), under which Adam and Eve, after learning what was shame, covered themselves with leaves of fig.

It means a way of a tool that is used in vain to hide or cover a fact, a truth. It is a widely used expression in the language of newspapers, especially when we want to emphasize that we

¹⁰ Jashari,A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 21.

¹¹ Jashari,A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f.48.

¹² Jashari,A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 108.

¹³ Jashari,A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 80.

cannot be deceived anymore. Failed attempt to create the not right perception that covers nothing.

JAM GJITHCKA PËR TË GJITHË¹⁴

Angl. Be all things to all men (pople)

This phrase is derived from the Bible, the New Testament. (Apostle Paul, I Korinstave, 9:22): "I made myself weak with weak people; I have become myself everything for all of you in order to save some of you in every way". The phrase means to please everyone or be useful for all people. It is an expression of the soul and human behavior, which is why we find it widely used.

PEMA E NJOHJES¹⁵

Angl. Tree of knowledge

According to biblical legend, the Old Testament (Genesis 2: 9), which states: "And the Lord God made to grow out of the ground all the kinds of plants and trees, that are pleasant from the sight and good fruits for food; in the middle of the garden were the tree of life and the tree of knowledge, of the good and the evil ", which means the human knowledge; scientific knowledge. Often when we seek to show the origin, we say "tree of knowledge". It is a complexity which summarizes all the data of the family, or the origin, when you say "tree of knowledge".

PEMË E NDALUAR¹⁶

Angl. The forbidden fruit

According to the Bible's Old Testament (Genesis 2:17; 3: 6), After God created the world and finally Adam and Eve, placed them in the Garden of Eden. Adam and Eve lived there very happy, preventing only one thing: not to eat the fruit of the tree of the goodness and evilness. But the snake, driven by Satan deceived Eve and then she ate the apple together with Adam. God knew this and cast out them from the Garden of Eden.

It means something desired but unachievable, which was forbidden. We now know so well this expression as everyone knows about the forbidden apple of Eve and Adam. It comes more meaningful in communication with the semantic meaning in the discourse. It expresses the sense of ingratitude and disobedience.

PIKA E UJIT GËRRYEN GURIN¹⁷

Angl. constant dropping wears the stone

The Bible, the Old Testament (Book of Job, 14:19), "Just as water sources corrode the stones and floods erode away the soil, so you destroy the hope of man." This phrase comes as a result of a comparison in itself; "As the drops of water that erodes stone ", it is very useful for its meaning that it carries. The figurative motivation with metaphor, makes this phrase more significance.

PROFETI NUK ÇMOHET NË VENDIN E TIJ¹⁸

Angl. A prophet has no honour in his own country.

According to the Bible, the New Testament (Matthew 13:57; Luke 4:24). Jesus said, "No prophet has honour except in his hometown and in his own house" This expression comes with the understanding that the good man did not want his people; the best person is inhibited to do something. In this case the phrase comes with the same semantic meaning and the speaker knows well the vision of its meaning. Their structure comes slightly differently according to the specific characteristics of the two languages. Corresponding phrase in English preserves the values of the understanding and the such words with a change like this:

¹⁴ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 81.

¹⁵ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 153.

¹⁶ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 153.

¹⁷ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 161.

¹⁸ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 166

Engl.- honour (name); Alb.- çmoj (verb); despite these changes that this phraseological unit presents, contains evidence of compliance and different specifications of the respective languages as well.

SY PËR SY, DHËMB PËR DHËMB¹⁹

Angl. Eye for eye, tooth for tooth

Bible, Old Testament (Exodus, 21:24): "... but if there would follow any harm, then you shall give life for life, eye for eye, tooth for tooth...". Its meaning is: openly and severely; without making any concession and no retreat. The meaning of the expression comes in the same way in both languages; Grammar is in the same reverence, symbolism and rhetoric come equally motivated. We see that the theory of unification and linguistic relativity is evident.

SI SHËN THOMAI MOSBESUES²⁰

Angl. A doubling Thomas

The phrase is derived from the Bible, New Testament (John 20:25). St. Thomas was one of the twelve disciples of Jesus Christ. After the crucifixion, Jesus is appeared to the disciples, but Thomas does not believe, "Unless I see in his hands the mark of the nails, and may put my finger and my hand into his rib, I will not believe".

This expression is used to characterize someone who doubts in everything and everybody.

If these two phrases that present the same understanding in semantics and the same use in discourse, we see also a change between them in the grammar construct, which indicates that the unification theory does not always exist between them. English language idiom comes as a idiomatic phrase with two compounds (adjective + noun), and in Albanian it comes as a phraseological unit motivated by comparison through the use of comparative form with "like"(si), and shows that the phraseological unit is not corresponding to the grammar construction. Idiomatic phrase in English comes motivated by metaphor and the Albanian one, motivated by comparison. A proof of linguistic specificities of these languages, where linguistic relativism is evident in semantics signifying the meaning of this expression in discourse.

I THER VIÇIN E MAJMË²¹

Angl. To kill the fattened calf.

Sourced from Bible, New Testament (Luke 15: 23-30); "Bring the fattened calf and kill it, to eat and be happy together". This expression comes with the sense of preparation at home to do the best things for dear friends, usually to restore old relations; to tell more welcoming for the guests. Respect is a way that the people use to honor friends and guests. This is mainly related to the behavior of people, traditions and customs to show love and respect when they await for friends and guests. A unification of the use of this expression, is a wonderful habit that we find on many other people in the world.

ZË NË SHKRETËTIRË²²

Angl. The voice (crying) in the wilderness

Bible, New Testament (Matthew 3:3; Mark 1:3; John 1:23). The words of the prophet Isaiah that are for John Baptist, preaching in the desert. And, in fact, prophet Isaiah has spoken for him when "The voice of one crying in the wilderness. Prepare the way of the Lord, make straight his paths". The expression means, an unanswered call, an useless call without attention; word, thought or suggestion that no one hears; futile effort.

Different expressions brought by biblical world, the religious theme, are quite significant and quite used for their original character and meaning in discourse.

¹⁹ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 189.

²⁰ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 208.

²¹ Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 220.

²² Jashari, A. Fjalor me Shprehje te Huazuara ne Gjuhen Shqipe, Korçe, 2007, f. 229.

Mention here the other expressions with religious character as:

“*Është Babiloni*” – “*The confusion of Babylon*”; “*Kulla e Babelit*” – “*A tower of Babel*”; “*Biri plangrishës/Djali plangprishës*” – “*A prodigal son*”; “*Buka e përditshme*” – “*The daily bread*”; “*T’i jepet Cezarit atë që është e Cezarit/ dhe Perëndisë atë që është e Perëndisë*” – “*Render unto Caesar the things which are Caesar’s*”; “*Damka e Kainit*” – “*The mark of Cain*”; “*Dashi i kurbanit*” – “*Scapegoat*”; “*Dashura është e fortë si vdekja*” – “*Love is strong as death*”; “*Dashuria i mbulon të gjitha fajet*” – “*Love covereth all sins*”; “*Ndaj delet nga cjeptë*” – “*To separate the sheep from the goats*”; “*Nuk ka asgjë të re nën diell*” – “*There is no new thing under the sun*”; “*(Rron) me djersën e ballit*” – “*by (in) the sweat of one’s brow*”; “*I lau duart (si Pilati) (nga dikush a nga diçka)*” – “*Wash your hands of sb/sth*”; “*I drejti do të jetojë me anë të besimit*” – “*the just shall live by the faith*”; “*Të bëhet drita!*” (“*U beftë dritë!*”) – “*Let there be light*”; “*Druri mbetet aty ku bie*” – “*As a tree falls, so shall it lie*”; “*Një dru i mirë nuk mund të japë frute të këqija*” – “*A good tree cannot bring forth evil*”; “*Dhëmb për dhëmb*” – “*tooth for tooth*”; “*Ndaj egjrën nga gruri/(ndaj grurin nga egjra)*” – “*Separate the wheat from chaff*”; “*Kush mbjell erë, korr furtunë (stuhi)*” – “*Who sows the wind will reap the whirlwind*”; “*Largohu (tërhiq, ik tutje) Satana*” – “*vade retro Satana, retro mi, Satana*”; “*Puthja e Judës*” – “*Juda’s Kiss*”; “*Kur të godasin njëren faqe, ktheje tjetren*” – “*Turn the other cheek*”; “*Fletë fiku*” – “*A fig leaf*”; “*Më mirë një fqinj afër, sesa një vëlla larg*” – “*Better is a neighbor that is near than a brother far off*”; “*Më mirë fundi i një gjëje se fillimi i saj*” – “*Better is the end of the thing than the beginning thereof*”; “*Gomari i Balamit*” – “*Balaam’s ass*”; “*Në qoftë se një i verbër i prin një të verbëri, të dy bien në gropë*” – “*If the blind lead the blind, both shall fall into the ditch*”; “*Hedh gurin e parë*” – “*cast the first stone*”; “*Jam gjithçka për të gjithë*” – “*Be all things to all men (people)*”; etc..

As we described and introduced most of these biblical borrowed expressions we see that the author Prof. Ali Jashari brings them to his dictionary with their corresponding one, with a clear and plenty explanation. Obviously these expressions are entered in the discourse, for a long time and today they have received their rigid forms, which come into wider use in discourse, previously used with religious characters. This makes the phraseology is an expression of everyday use and enters into discourse readily.

If we analyse the structure of the phrases, we note that they come as two, three, or even more compounds, or as a sentence construction, eg: "A fig leaf" / "gjethe fiku" - as a nominal structure, formed by two compounds, noun + noun; "Balaam's ass" / "gomari i Balamit" - nominal structure with two compounds, noun + noun; "be all things to all men" / "jam gjithçka për të gjithë" - verbal structure with three compounds, verb + noun + noun; "If the blind lead the blind, both shall fall into the ditch" - sentence structure (if conditional sentence), etc. indicating that even in English idiomatic expressions have their structural formation, with their compounds, with their lexical and semantic meanings, now wellknown in Albanian language.

The question is whether they have unification or similarities to the options that those expressions come?! Let's look it closer: "fig leaf" - comes as a simple free phrase, at first glance, but if we refer to the Bible expression we note that it has made through its semantic meaning that it carries out certain situations. Translation comes alike, as it is presented in English, but with a broader meaning, where its meaning covers it in a broader range of meaning. And this phrase takes idiomatic unit values. Today this expression has entered widely in use in the sense of something that "could not cover with fig leaves", "you can not

cover up the truth", that sounds figuratively and as it comes to discourse, not as a free phrase, but emotionally charged figuratively, as an appropriate expression in English.

If we refer to "Është Babiloni" - "The confusion of Babylon"; idiomatic expression in the English language comes with its components, noun+ noun as nominal structure phrase. In English it appears as the verbal structure, verb + noun; this happens for the simple fact of linguistic specifications, expressed in Albanian language, because of the inner meaning of the word "Babylon" that is inscribed the word "confusion" in the sense that it carries inside the meaning, and just it comes with the verb "to be", to show the existence of what is "Babylon" itself. We notice that there is a change in the structure of the lexicon, in the connection of the words, but this does not affect its semantic side. So as the corresponding expression in English, it fulfills semantic data to understand the same.

Let's refer to another example: "Dashura është e fortë si vdekja" - "Love is as strong as death"; English idiomatic expression comes with a comparison of comparative form with use of "as" and structuring of the lexic formed by four compounds, noun + verb + noun + noun; its albanian corresponding phrase comes formed as four compounds too, noun + verb + noun + noun, motivated by comparison, expressed through comparative connector "si", so both expressions have semantically the same meaning, the structure is the same for both of them but with a slight different specifications in the grammatical relation, which are quite normal for two different languages, eg. the definite article in albanian of the adjective (e) forte/strong. This is because the name in Albanian language has gender, and also there are a number of indicators that give us a determination where it is reflected even by endings. The adjective which defines it, takes before the definite article (e, i), which belongs to the gender(female, male) of that name. While, as their own specific noun in English, does not determine its gender through the definite article or endings as it happens in Albanian. So, when we see through the figurative semantic meaning, the translation comes word by word (literal). In this case lexico-semantic unification of idioms/phraseological units brought in this dictionary is considering significantly, except specifications of own languages in use.

As a result:

According to linguistic relativism, "the less similar the languages, more diverse their conceptualization of the world; different languages view the world differently", This constitutes the core of this study, where we see many similarities between the two languages of the Indo-European group, which have a numerous similarities both in form and content, illustrated this with various examples, as they have their particularities and specifications that distinguish these two languages as different languages of this group.

Focusing on these expressions with the religious overtones derived from other languages (especially Latin and English), let us say that they belong to a wider spectrum of the use not only in Albanian and English but also in other languages, as the universal language of known by its own content that they have and where they come from. Through the language they bring features and characteristics belonging the human world, human behavior, their thought, their work, their love, their dreams, their security, etc., they are usable by many people who know the Bible and its statements with many semantic meaning values with a broad vision of life and death. As such they come in extremely useful discourse. With characters and symbols such as:

1. *Natural elements that symbolize metaphorically and make everything very important in the daily life. eg sun, water, dust, wind, light, trees, leaves, etc.*

2. *Natural phenomena like storms, floods, etc. as part of life and the challenges of nature.*
3. *Names of people known as prominent characters like that since in the formation of life, eg. Cain, Eve, Adam, Noah even in ancient history of humanity, eg. Caesar, Pilate, Judes, etc.*
4. *The quality of animals and their symbolic expressed in relation to human activity, eg. calf, goats, sheep, donkey, lamb, etc.*
5. *The elements such as: love, life, death, which accompany people during the human journey.*
6. *Quality of people as part of their internal world relating to their behavior and relations with each other; fair, good, bad, blind, obedient, ungrateful, etc.*
7. *Using symbolic place such as: Babylon, Garden of Eden, a tower of Babel, etc.*
8. *Symbolic using of the relationship with the brother, the son, the neighbor, etc.*
9. *The use of parts of body symbolically such as: hands, heart, eyes, teeth, face, forehead etc.*
10. *Great Bible figures as an expression of their power, God, Lord, Satan, as well as great strength derived from faith, love, life, death, bread, those symbols for all people at all times.*

CONCLUSIONS

- The presence of such borrowed expressions with biblical theme of everyday discourse in use, and with their meanings; with their modification and adaptation from English to Albanian; the dimension and the size that these expressions take through semantic meaning, symbolic and figurativity, are the strong evidence of linguistic relativity, from one language to another.
- The use of these expressions, unification and adjustment, constitutes an opportunity to see the linguistic relativism as inevitable in the expression of thought and soul of the speakers in relation to the language in which it has been expressed. Different expressions brought by biblical world, the religious theme, are quite significant and quite used for their original character and meaning in discourse.
- Their use in the linguistic discourse gives values and features and new forms in other languages where they are used by different speakers with different cultures and different backgrounds.
- Their integrity through understanding as well as the dialectic developments that these expressions change from one language to another, the dimensions that they develop in discourse, create perceptions of phenomena that brings these two languages closer in the great family of Indo-European language group, despite being language of different branches.
- The use in early time (from the Bible), changes and their resistance during the time, are a semantic base, sometimes stable and sometimes variable, in order to adjust the time of the use of them and the speakers, expressing their thoughts and opinions, related to the events and problems during the time in their use in discourse.
- Their integrity into other languages as well as different dialectical developments in time, bring them ready in use and semantically completed to the daily spoken with the current value in this discourse.

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