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## İNGİLİZ VE ARNAVUT DİLLERİNDE BAĞLAŞIKLIK ARACI OLARAK EŞDİZİMLER

### Öz

Eşdizimler düşünceleri birbirine bağlayan farklı dilbirimlerini kullanır. Çalışmamızda eşdizimleri bir ilişkiler ağ olarak görüyoruz. ‘Halliday ve Hasan (1976) ‘dilde bir şekilde birbiriyle ilişkili olan sözcük birimleri arasında bağlaşıklık kurulabilir’ diyor. (Halliday and Hasan, 1976:285) Halliday ve Hasan’a göre bütün sözcük birimleri bağlaşıklık ilişkisine girebilir ancak tek başına birleşik bir halde çalışıp çalışmadığı ile ilgili herhangi bir belirti göstermez, bu durum sadece metin bağlamında tespit edilebilir. ‘Halliday (1976) söylemin bir konudan diğer konuya gelişigüzel gezmediği, konu tutarlılığı ve gelişim öngörülebilirliği içeren mantıksal bir dizge üzerinde ilerlediğini iddia etmektedir. Söylemlerin çoğunun iyice düzenlenmiş olduğunu ve bunun doğal bir sonucu olarak da sözcük birimlerinin şablon şeklinde tekrar ettiğini söylüyor. (Halliday, 1976: 288). Çalışmamızın amacı İngilizce ile Arnavutçadaki sözcüksel bağlaşıklık özelliklerini taşıyan eşdizimleri tespit etmek ve karşılaştırmaktır. Ele alacağımız dil birimleri a) Allah ve b) Din

adlarının oluşturduğu eşdizimleriyle sınırlandırılmıştır. Her iki ad, elde edeceğimiz sonuçlardan yola çıkarak bir neticeye varmayı sağlayacağını düşündüğümüz kitapta yüksesıklıkta kullanım göstermektedir.

Araştırmamız, sözcüksel bağlaşıklık taşıyan eşdizimlerin nasıl ve nice gerçekleştiğini anlayabilmek için onların komşu sözcüklerini ve gramer kategorilerini belirleme fikrine odaklıdır. “Jackson ve ZeAmleva (2007) *Words, meaning, and vocabulary* (Sözcükler, Anlamlar ve Sözvarlığı) adlı kitabında sözcükler arasında oluşan tekrar şablonunu öngörme yollarının en iyisi aynı kesite/konuma ait sözcükleri içeren sözcük alanlarını tespit etmektedir.” (Jackson and ZeAmleva; 2007). Bahsekonu kuram, aynı zamanda, ‘anlam alanları’ ve ‘sözcüksel alan teorisi’ olarak da bilinir.

Sözcüksel bağlaşıklık taşıyan KD (kaynak dili) eşdizimlerinin ED (erek dil)’e ne şekilde çevirildiğini tespit etmek için kullandığımız bütünce, 2006 yılının kurgusal olmayan türde en çok satılan, İngiliz biyolog Richard Dawkins tarafından yazılan ‘God Delusion’ (*tür.Tanrı Yanılgısı*) adlı kitap ve onun *arn. Deluzioni Zot* adlı Arnavutça çevirisinden ibarettir (çev. Bardh Rugova). 150 binden fazla kelimeleri içeren *ing. God Delusion*, özel konumlarda (kesit dilinde) kullanılan sözcüksel bağlaşıklık özellikler taşıyan eşdizimler için inanılmaz zengin bir kaynak olduğu kanıtlanmıştır. İngilizce ve Arnavutçada bağlaşıklık özellikleri taşıyan eşdizimleri tespit etmek ve karşılaştırmak amacını güden çalışmamız a) *ing.God/tür.Tanrı* ve b) *ing.Religion/tür.Din* olmak üzere iki adın altını çizme ve inceleme çalışmasıyla sınırlandırılacaktır. Her iki ad kitapta yüksek sıklıkta kullanım göstermekle birlikte çalışmamızın bir sonuca varmasını sağlayacak nitelikte olduğunu göstermiştir.

Bütünceden çıkarılıp ele alınan eşdizimlerinin tespit edilmesi, işaretlenmesi ve listelenmesi sürecinin zor bir iş olduğunu gördük. ‘Hasan ve Halliday’ sözcüksel bağlaşıklık konularının en birleşik ve en problematik konularından biri eşdizimlerin olduğunu söylüyorlar, çünkü ikincisi, bahsekonu konuyu çözmek için sürekli birlikte gerçekleşen sözvarlığı ve sözcükleri kullanıyor.(Halliday&Hasan, 1976:284). Eşdizimleri ve komşu sözcüklerini/öbeklerini tespit etme zorluğu, bahsekonu sözcüklerin bağlamdaki diğer sözcüklerin hepsiyle bağlaşıklık kurma ve birleşme eğilimi göstermesinde yatar. Genelde, benzer bağlamda gerçekleşme eğilimi gösteren benzer eşdizim şablonuna sahip iki sözcük biriminin her biri bitişik cümlelerde gerçekleştiği takdirde bir bağlaşma gücü üretme kapasitesine sahiptir (Halliday&Hasan, 1976:286). Demek oluyor ki, kişi kendi öznel algısına ve algılamalı girdisine dayanarak belirtilen eşdizimleri tespit edip onları listeleyebilir.

Çalışmamız, eşdizimler ve sözcüksel kohesif araçları ışığında dil birimlerinin metnin içinde sözcüksel bağlaşıklık sağlamak amacıyla kullanılma şeklini yansıtır. Sonuç elde ettikten sonra, elde edilen sonuçları kıyaslamak aşamasına gelindiğinde, komşu sözcükler bu alanda yapılan diğer araştırmalara dayanarak incelenemeyecek bir konu olduğu için Arnavutça

eşdizimler ve komşu sözcükler ile ilgili araştırmaların eksikliği tabii ki çalışmamızı bir derece kısıtlamamıştır. Buna rağmen elde ettiğimiz neticelere dayanarak, her iki dildedür. 'Tanrı' ve tür. 'Din' adlarının başka adlarla tekrar şablonu oluşturdukları ve bu şablonların modelinin oluşturulup incelenmesi gereken konu olduğu tespit edilmiştir. Ayrıca, Richard Dawkins'in *ing.* 'God Delusion/tür. Tanrı Yanılgısı' adlı kitabında, İngilizcenin Arnavutçaya kıyasen *ing.* 'God/tür. Tanrı' ve *ing.* 'Religion/tür. Din' adlarının diğer adlarla daha yüksek sıklıkta bağlaşıklık kurduğu görülmüştür. Arnavutçadaysa *arn.* 'Zoti/tür. Tanrı' ve *ing.* 'Religjioni/tür. Din' adlarının diğer dil birimleriyle bağlaşıklık kurma konusunda daha fazla çeşitlilik gösterdiği tespit edilmiştir.

**Anahtar sözcükler:** eşdizimler, bağlam, bağlaşıklık aracı, metin ilişkileri, söylem.

## COLLOCATIONS AS COHESIVE DEVICES IN ENGLISH AND ALBANIAN

### Abstract

Collocations utilize different linguistic items which serve as connectors between ideas. We consider collocations as a network of relations. "Halliday and Hasan (1976) state that there is always the possibility of cohesion between any pair of lexical items which are in some way associated with each other in the language" (Halliday and Hasan, 1976:285). Furthermore, "Halliday (1976) claims that the discourse does not wander at random from one topic to another but runs on reasonably systematic lines with a certain consistency of topic and predictability of development. Most discourse is well organized, and the patterned occurrence of lexical items is a natural consequence of this" (Halliday, 1976: 288).

This research will be focusing upon the idea of having to identify the neighboring words and their respective grammatical categories in terms of how they precede or succeed collocations bearing lexical cohesiveness. "Jackson and ZeAmleva (2007) in their book Words, meaning, and vocabulary claim that the best way to predict patterns of co-occurrence between words is to establish lexical fields which contain words belonging to the same register/setting of use" (Jackson and ZeAmleva; 2007).

The corpus which has been used to determine the way SL collocations bearing lexical cohesion have been translated into the TL consists of the book 'God Delusion' written by Richard Dawkins and its Albanian translated version called Deluzioni Zot (translated by Bardh Rugova). With over 150.000 words, God Delusion proved to be a tremendous source of collocations bearing lexical cohesive features, used in different settings. To identify and contrast collocations bearing lexical cohesive features in English and in Albanian, the research will focus upon underlining and analyzing the following nouns: a) God and b) Religion. Both of these nouns have showcased a high rate of

occurrence within the book, allowing the research to be able to draw a conclusion based on the results derived.

The research in hand reflects the way Albanian and English make use of linguistic items in terms of achieving lexical cohesion within a text through using collocations as lexical cohesive devices. The lack of previous research conducted by Albanian linguists in regard to collocations in general and their neighboring words in particular did hamper the research to some extent since the latter could not manage to rely on other studies made in the field when it comes to drawing conclusions and comparing the results derived.

The research concluded that the nouns 'God' and 'Religion' reflect a higher frequency of collating with other nouns in Richard Dawkins' God Delusion whereas Albanian is more diverse in terms of the linguistic items that collate with the nouns 'Religjioni' and 'Zoti'.

**Key words:** collocations, context, cohesive devices, text associations, discourse.

## **1.Introduction**

In aiming to analyze and reflect upon the way words and sentences operate as well as the terms and conditions that facilitate the process of achieving coherence and cohesiveness within a text, collocations; as linguistic devices, are the bread and butter of being able to read, sound, write and comprehend any written and/or spoken language at its highest level of competence, more effectively. The way languages engage in different settings in terms of the linguistic tools they utilize to make sense of what is written as well as to invigorate what is spoken, one is continuously faced with the struggle of having to establish patterns of occurrence among words with the sole intention of attaining a better understanding of their structural and operational features. One of the main facilitating qualities that languages in general possess is the ability that speakers have to connect ideas and concepts using collocations at their benefit.

### **1.1 Problem Formulation**

Collocations, being pairs of words that are often used together, play an important role in estimating the level of language competence of English speakers/learners as they represent the highest level of language performance by the abovementioned. Kaufmann (1999) claims that collocational word similarity is considered a source of text cohesion that is hard to measure and quantify (Kaufmann, 1999:591). When it comes to determining and drawing upon the devices used by languages to establish connections between words and other linguistic elements, different languages use collocations in a variety of settings to express similar concepts. Therefore, it is of the utmost importance for English language scholars and teachers to be able to carry out a certain level of knowledge in terms of the role that collocations have to establish such connections, and the role that they play in facilitating the language learning process in general. Halliday and Hasan (1994) emphasize the role that collocations play in helping to create unity of a text and discourse. Lexical cohesion is the cohesive effect achieved by the selection of vocabulary (Halliday & Hasan, 1994:274). The lack of previous studies on the field of word relations, especially in terms of the role

played by collocations in achieving linguistic unity in the Albanian language has led to a variety of shortcomings in terms of the way texts or sentences are connected to one another and the way their continuity is expressed within the text. Firth (1957) claims that not only do collocations present a difficult challenge for foreign learners of English, they also tend to be an issue for native speakers of English to a certain extent. The importance of learning collocations, not just when they bear lexical cohesive features, is reflected through the vast vocabulary that the latter encompasses in its repertoire. To successfully acquire vocabulary in a target language, in addition to mastering a good number of useful words and their basic meanings, learners also need to be capable of possible and likely word combinations, referred to as collocation (Firth, 1957:402). Therefore, having a model which would entail the similarities and the differences between L1 and L2 taking into consideration collocations and lexical cohesion would be essential, especially in narrowing the gap between both languages in both learning and teaching them.

Another issue that foreign learners of English have to face is the way collocations are translated from the SL to TL. Through this research we will be able to determine the way collocations are translated from ST to TL while identifying the similarities and the differences reflected in the process. Identifying the tools used by both languages to facilitate the process of achieving equivalence of meanings within texts is of a great importance, since it establishes a guideline on how to predict patterns of co-occurrence as well as coming forward with a set of patterns reflecting the change displayed in translating collocations from L1 to L2. Therefore, the results derived from this study will allow us to determine the way our language exploits collocations to its own benefit and to build upon it. This study will also attempt to list all the identified collocations in both the Albanian and the English version of the corpora chosen, a list which will be of great use to English language learners and teachers, as it will contain the list of settings in which the noun 'God' suffers the most and least change when being translated to TL, providing them with a guideline on how to learn English more effectively.

Translating collocations from L1 to L2 showcases the way both Albanian and English utilize the same collocations but in different linguistic settings, making it possible for the research to provide a model of similar as well as different features displayed within their use. Each language has its own patterns to convey the interrelationships of people and events; in no language may these patterns be ignored, if the translation is to be understood by its readers (Baker, 1992:27). The analysis of the similarities and the differences displayed between the two languages will allow future models to be made, drawing upon the derived results.

The idea of learning as well as being able to teach collocations, both as free and as bound to their meanings presents a very important task for English language scholars. The lack of a proper study made on collocations Albanian, makes the research in hand that much more fruitful and needed. The ones who will be benefiting from the results derived; the Albanian teachers of English will have the opportunity to rely upon different techniques and approaches towards teaching lexical cohesive devices in general as well as collocations as lexical cohesive devices in particular.

## **1.2 Research Questions**

Taking into consideration the lack or better said the deficiency in studies conducted concerning lexical cohesion and collocations in English and Albanian texts in general, and the importance played by collocations in achieving language compatibility in particular, the research seeks to answer the following research questions:

1. What are the similarities and differences in using the nouns 'God' and 'Religion' in English and Albanian, in Richard Dawkins' God Delusion and in its Albanian translated version?
2. What is the grammatical category of the linguistic elements neighboring the nouns 'God' and 'Religion' in Richard Dawkins' God Delusion?

## **1.3 Research Hypotheses**

Bearing in mind the analyzed research data, the research seeks to verify the following hypotheses:

1. The frequency of using the nouns 'God' and 'Religion' as a means to achieve unity within the text is higher in English than in Albanian in Richard Dawkins' God Delusion.
2. The most viable way to translate the noun 'God' without the latter suffering a loss in meaning is to not change its form in the target language.
3. The nouns 'God' and 'Religion' are most likely to collate more with nouns than with any other grammatical category.

## **2. Literature Review**

### **2.1 Collocations**

When it comes to defining what the term 'collocation' in itself encompasses, the Oxford Dictionary gives the following definition: A collocation is the habitual juxtaposition of a particular word with another word or words with a frequency greater than chance. A collocation is a pair or group of words that are often used together. These combinations sound natural to native speakers, but students of English have to make a special effort to learn them because they are often difficult to guess. Some combinations just sound 'wrong' to native speakers of English. For example, the adjective fast collocates with cars, but not with a glance (McCarthy and O'Dell, 2008:6). "Cowie (1981) defines the collocation as a composite unit which permits the substitutability of items for at least one of its constituent elements" (Cowie, 1981:224). Nevertheless, the term collocation has been used by a variety of scholars in a variety of contexts; therefore, defining the latter is not an easy task indeed.

### **2.2 Collocations Forming Patterns of Occurrence**

Collocations utilize different linguistic items which serve as connectors between ideas. We consider collocations as a network of relations. "Halliday and Hasan (1976) state that there is always the possibility of cohesion between any pair of lexical items which are in some way associated with each other in the language" (Halliday and Hasan, 1976:285). According to Halliday and Hasan every lexical item may enter into a cohesive relation, but by itself it carries no indication

whether it is functioning cohesively or not. That can be established only by reference to the text. “Halliday (1976) claims that the discourse does not wander at random from one topic to another but runs on reasonably systematic lines with a certain consistency of topic and predictability of development. Most discourse is well organized, and the patterned occurrence of lexical items is a natural consequence of this” (Halliday, 1976: 288).

On the other hand, when it comes to dealing with phrases and how typical some of them are when used in religiously affiliated contexts, a phraseological expression, also called a set expression, set phrase, idiomatic phrase, multi-word expression, sometimes simply idiom, etc., is, first of all, a (multiword) phrase – that is, a linguistic expression formed by several (at least two) lexemes syntactically linked in a regular way. In our research we will be dealing with free phrases. A free phrase is free if and only if [= iff] each of its lexical components L is selected by the speaker in a linguistically non-constrained way – that is, each L is selected strictly for its meaning and in conformity with its linguistic properties but independently of the lexical identity of other components (Mel’čuk, 2012:32). We have the case of such phenomena in Albanian, when the latter chooses to use synonymy rather than translate the exact phrase word-per-word in order to suit its linguistic settings better.

One of the Firth’s revolutionary concepts was to perceive relations as syntagmatic rather than paradigmatic ones. As a consequence, the most prominent study made upon the issue in hand is the one conducted by Halliday and Hasan (1976), where they discuss about the way cohesion can be achieved within a text and the importance played by lexical cohesion in reflecting the above mentioned. “Halliday and Hasan (1976) claim that the effect of lexical cohesion, especially collocational cohesion in a text is subtle and difficult to estimate” (Halliday and Hasan; 1976:288). “Piton (1985) claims that the meaning of cohesion is the sum of all structural parts, .i.e., syntactic and lexical, contained in a text, therefore, cohesion embodies two important components: text and texture. Each in turn exerts a relation of dependence on each other. They are very closely linked, one providing the consistency necessary for the other” (Piton, 1985:5). However, without our being aware of it, each occurrence of a lexical item carries with it its own textual history, a particular collocation environment that has been built up in the course of the creation of the text and that will provide the context within which the item will be incarnated on this particular occasion. “Halliday and Hasan argue that in general, word pairs share lexical cohesive features among them while being collocations i.e. mouth...chin, verse...chorus, road...rail, red...green etc. However, the cohesive effect of such pairs depends not so much on any systematic relationship as on their tendency to share the same lexical environment, to occur in collocation with one another. In general, any two lexical items having similar contexts will generate a cohesive force if they occur in adjacent sentences” (Halliday&Hasan1976:289). The idea of having words predict one another is mostly compliant with the fact that words coexist within the same context based on their neighboring features. The closer some words co-occur the easier it is for scholars to predict their co-occurrence. This research will be focusing upon the idea of having to identify the neighboring words and their respective grammatical categories in terms of how they precede or succeed collocations bearing lexical cohesiveness. “Jackson and ZeAmleva (2007) in their book *Words, meaning and vocabulary* claim that the best way to predict patterns of co-occurrence between words is to establish lexical

fields which contain words belonging to the same register/setting of use” (Jackson and ZeAmleva; 2007). The theory in hand is also known as the theory of ‘semantic fields’ or ‘lexical field theory’. “Crystal (1995) defines a semantic or lexical field as a ‘named area of meaning in which lexemes interrelate and define each other in specific ways’. For example, the lexical field of ‘kinship terms’ comprises of lexemes: father, mother, son, daughter, cousin, nephew, uncle, aunt, grand-father, grand-mother etc.” (Crystal, 1995:157 as cited in Jackson and Za Amleva; 2007:14). According to lexical field theory, the vocabulary of a language is essentially a dynamic and well-integrated system of lexemes structured by relationships of meaning. The system is characterized by the general-particular and part-whole relationships, which hold not only between individual lexemes and the lexical field within which they are best interpreted, but also between specific lexical fields and the vocabulary as a whole (Jackson and ZaAmleva, 2007:14).

### 3. Analysis and Results

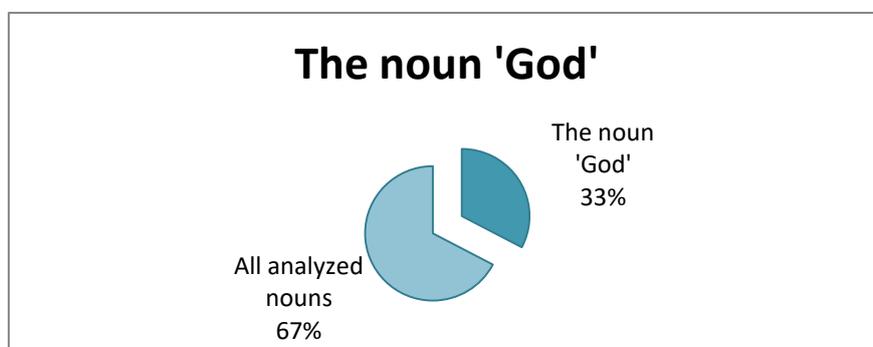
The corpus which has been used to determine the way SL collocations bearing lexical cohesion have been translated into the TL consists of the book ‘God Delusion’ written by Richard Dawkins and its Albanian translated version called Deluzioni Zot (translated by Bardh Rugova) is a 2006 best-selling non-fiction book by English biologist Richard Dawkins. With over 150.000 words, God Delusion proved to be a tremendous source of collocations bearing lexical cohesive features, used in different settings. To identify and contrast collocations bearing lexical cohesive features in English and in Albanian, the research will focus upon underlining and analyzing the following nouns: a) God and b) Religion. Both of these nouns have showcased a high rate of occurrence within the book, allowing the research to be able to draw conclusion based on the results derived.

#### 3.1 The Noun ‘God’

Table 1 and Figure 1 display the number and the percentage of usage of the noun ‘God’ in the book ‘God Delusion’ by Richard Dawkins. The collocations of the noun ‘God’ which have been identified and analyzed play an important role in achieving textual unity through phraseology.

**Table 1-Number of collocations with the Noun ‘God’ in ‘God Delusion’**

Collate with : <b>God</b>		
‘God delusion’-Richard Dawkins	Nr.	Score
Noun (God)	100	0.06

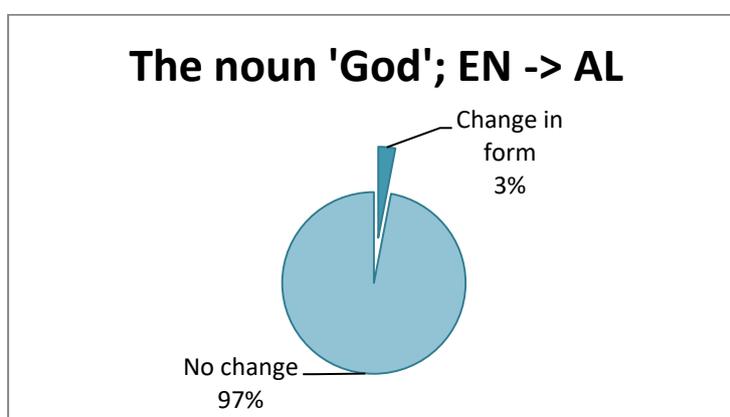


**Figure 1 - The noun ‘God’/ Total number of collocations analyzed**

**Table 2** and **Figure 2** list the percentage in which; when translated, the noun ‘God’ has been changed in aiming to retain the same linguistic effect in the TL. The data derived showed a high percentage of frequency in which the noun ‘God’ has not been submerged to fit the needs of the target text. The importance of such data relies on the fact that Albanian learners of English will predict the way in which the noun in hand can be translated from English resulting in a more efficient approach taken towards the process of translation as a whole.

**Table 2 - Translating the noun ‘God’ from SL (EN) to TL (AL).**

Collate with : <b>God</b>		
Translation -> TL	Nr.	Percentage
Change in form	3	3%
No change	97	97%



**Figure 2** - The noun ‘God’ when translated from SL -> TL.

**Table 3** and **Figure 3** reflect the grammatical category of the neighboring linguistic items that collate with the noun ‘God’ in Richard Dawkins’ God Delusion. In English; the noun ‘God’ usually collates with other nouns. However, 25% of the neighboring words that collate with the noun in hand are phrases whether them being noun phrases, verb phrases etc. The data derived help the scholar in this case to establish a pattern of occurrence and later on a model of word associations which would end up facilitating the data identification and listing of further studies made on the field of collocations and phraseology in terms of English and Albanian being used as languages to be compared.

**Table 3- The noun ‘God’ / Neighboring words-Grammatical categories; English**

‘God’- Neighboring words/ Grammatical category; English		
Grammatical Category correspondence	Nr.	Percentage
Nouns	52	52%
Verbs	6	6%
Adjectives	15	15%
Phrases	25	25%
Other	2	2%

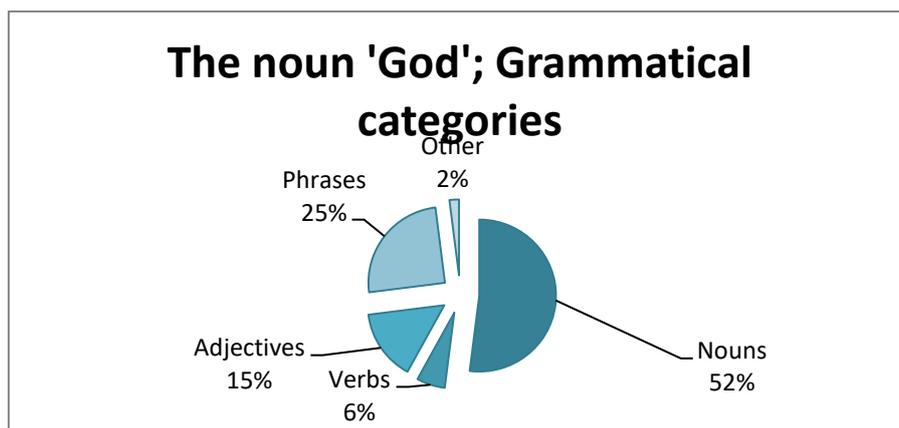


Figure 3- The noun 'God' / Neighboring words-Grammatical categories; English

'God'- Neighboring words/ Grammatical category; Albanian		
Grammatical Category correspondence	Nr.	Percentage
Nouns	46	46%
Verbs	6	6%
Adjectives	17	17%
Phrases	28	28%
Other	3	3%

Table 4 and Figure 4 reflect the grammatical category of the neighboring linguistic items that collate with the noun 'Zoti' in the Albanian translated version of Richard Dawkins' God delusion called 'Deluzioni Zot'. In Albanian; the noun 'Zoti' reflects a change in terms of the pattern followed by the noun 'God' by showing an increase in collating with phrases and verbs instead of nouns. The data derived will help scholars to identify the collocations and phrases derived much more effectively and to establish a model in which the process of word identification and word comparison in English and in Albanian would be laid out in more detail.

Table 4 - The noun 'Zoti' / Neighboring words-Grammatical categories; Albanian

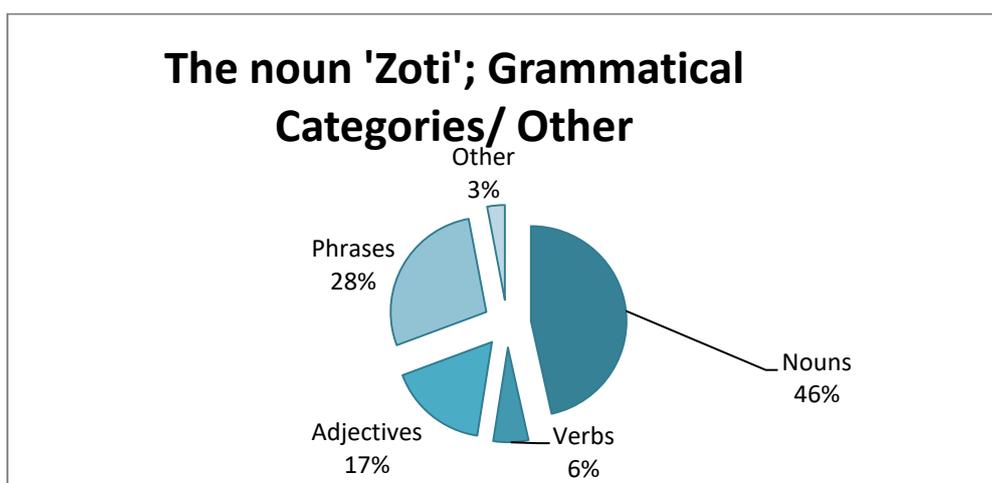


Figure 4 - The noun 'Zoti' / Neighboring words-Grammatical categories; Albanian

The noun 'God' when used in Richard Dawkins' God Delusion constitutes around ½ of the entire corpus in terms of the nouns analyzed. The noun 'God' displays a low percentage of lexical cohesiveness loss when translated into Albanian (22%). On the other hand, the noun 'God' also displays a very low percentage of change when having been translated from English to Albanian (3%) with 97% of the nouns (God) identified having suffered no change when translated from English to Albanian. The noun 'God' used as a collocation in English and translated into Albanian suffers barely any change in terms of how the latter is translated to serve its purpose of achieving cohesion in both SL and TL. The noun in hand displays a higher frequency of co-occurrence with other nouns in English whereas in Albanian the pattern suffers a slightly distinctive change by having the noun 'Zoti' collate with phrases and verbs.

**Table 5- The noun 'God' change of form from ST to TL.**

Collate with; <b>God;</b>		Change of form; SL>TL		
No.	English	Albanian		
1.	God	Jesus	Perëndia	Jezusi
2.	God	Jesus	Perëndia	Jezusi
3.	God	Jealous	Perëndi	Xheloze

**Table 6 - The noun 'God' no change from ST to TL.**

Collate with; <b>God;</b>		No change		
No.	English	Albanian		
1.	God	Televangelists	Zoti	Televangjelistë
2.	God	Believers	Zoti	Besimtarët.
3.	God	Faith	Zoti	...besimin.
4.	God	Atheist	Zot	Ateiste.
5.	God	Religion	Zoti	Religjioni
6.	God	Supernatural creator	Zot	Krijues të mbinatyrshëm
7.	God	Personal	Zot	Personal
8.	God	Personal	Zot	Personal
9.	God	Personal	Zot	Personal
10.	God	Clergymen	Zoti	Klerikët
11.	God	Jesus Christ	Zoti	Jezu Krishti
12.	God	Christians	Zoti	Të krishterët
13.	God	Faith	Zoti	Besimi
14.	God	Deist	Zoti	Deist
15.	God	Nature	Zoti	Natyra
16.	God	Universe	Zoti	Universi
17.	God	Cosmic intelligence	Zoti	Intelegjencë kozmike.
18.	God	Universe	Zoti	Universi
19.	God	Bible	Zoti	Bibla
20.	God	Priests	Zoti	Priftërinjtë
21.	God	Mullahs	Zoti	Mullahët
22.	God	Supernatural God	Zoti	Zot I mbinatyrshëm
23.	God	Old Testament	Zoti	Dhjata e vjetër
24.	God	Jealous	Zoti	Xheloz
25.	God	Proud	Zoti	Krenarë
26.	God	Unjust	Zoti	I padrejtë
27.	God	Christian	Zoti	I krishterë
28.	God	Jesus	Zoti	Jezusi
29.	God	Allah	Zoti	Allahu
30.	God	The lord	Zoti	Zoti
31.	God	Holy Spirit	Zoti	Shpirti i shenjtë
32.	God	The father	Zoti	Babai
33.	God	The son	Zoti	Djali
34.	God	Prayers	Zoti	Lutjet
35.	God	Polytheism	Zoti	Politeizmi
36.	God	Old man in the sky	Zoti	Burrë i vjetër në qiell

37.	God	Supernatural	Zoti	I mbinatyrshmi
38.	God	Morbidly obsessed	Zoti	I obsesionuar në mënyrë morbide
39.	God	Personal	Zoti	Personal
39.	God	Jesus Christ	Zoti	Jezu Krishti
40.	God	Allah	Zoti	Allahu
41.	God	Angels	Zoti	Engjujt
42.	God	Monster of the Bible	Zoti	Monstra e Biblës
43.	God	Agnostic	Zoti	Agnostikë
44.	God	Exists	Zoti	Ekziston
45.	God	Believe	Zoti	Besoj
45.	God	Believe	Zoti	Besoj
46.	God	Existence	Zot	Ekzistenca
47.	God	Exists	Zoti	Ekziston
48.	God	Tooth Fairy	Zoti	Zana e dhëmbit
49.	God	Rome	Zoti	Roma
50.	God	Egypt	Zoti	Egjipti
51.	God	Probable existence	Zoti	Probabilekzistimi i tij
52.	God	Probability of existence	Zoti	Probabiliteti i ekzistimit të tij.
53.	God	Power to create	Zoti	Fuqinë për të krijuar
54.	God	Makes laws	Zoti	I bën ligjet
55.	God	People	Zoti	Njerëzit
56.	God	Scientist	Zoti	Shkencëtar
57.	God	Perfect thing	Zoti	Gjë e përkryer
58.	God	Omnipotent	Zoti	Omnipotent
59.	God's existence	Arguments	Ekzistenca e zotit	Argumentet
60.	God's existence	Arguments for belief	EkzistimittëZotit	Argumente në favor të besimit
61.	God	Super miracles	Zoti	Super mrekulli
62.	God	Spirituality and ritual	Zoti	Spiritualitet dhe ritual
63.	God	Religious minds	Zoti	Mendjet religjioze
64.	God	God	Zoti	Zoti
65.	God	Theism	Zoti	Teizmi
66.	God	Prayers	Zoti	Lutjet
67.	God	Religion	Zoti	Religjioni
68.	Believe in God	Eternal bliss	Tëbesoshnë zot	Ndëshkim
69.	Believe in God	Eternal bliss	Tëbesoshnë zot	Ndëshkim
70.	The existence of God	Facts	Ekzistenca e zotit	Gjykime personale
71.	God	Argument in favor	Zoti	Argument bindës
72.	God	Evolution	Zoti	Teistët
73.	God	Doings, prayers.	Zoti	Ekzistenca e tij
74.	God	Sins	Zoti	Mëshira
75.	God	Hell	Zoti	Dreqi
76.	God	Christian Nation	Zoti	/
77.	God	Prayers	Zoti	/
78.	God	Science	Zoti	Agnosticizmi
79.	God's existence	Proofs	Ekzistenca e zotit	Argumente
80.	God	Vision	Zoti	Engjëll blu
81.	God	Religious minds	Zoti	Mendjet religjioze
82.	God	God	Zoti	Zoti
83.	God	Theism	Zoti	Teizmi
84.	God	Prayers	Zoti	Lutjet
85.	God	Religion	Zoti	Religjioni
86.	God	Belief	Zoti	Besimi
87.	God	Pray	Zoti	Të lutemi
88.	God	Mercy	Zoti	Mëshira
89.	God	Hell	Zoti	Ferri
90.	God	Believe in	Zoti	Besojnë
91.	God	Jealous	Perëndi	Xheloze
92.	God	Jesus	Zoti	Jezusi
93.	Jewish God	Jesus	ZotiCifut	Jezusi
94.	God	Biblical Duty	Zoti	Detyrim biblik
95.	God's Laws	Ten commandments	Zoti	Dhjetë urdhëresat
96.	God	Religious	Zoti	Religjioz
97.	God	Faith	Zoti	Besimi

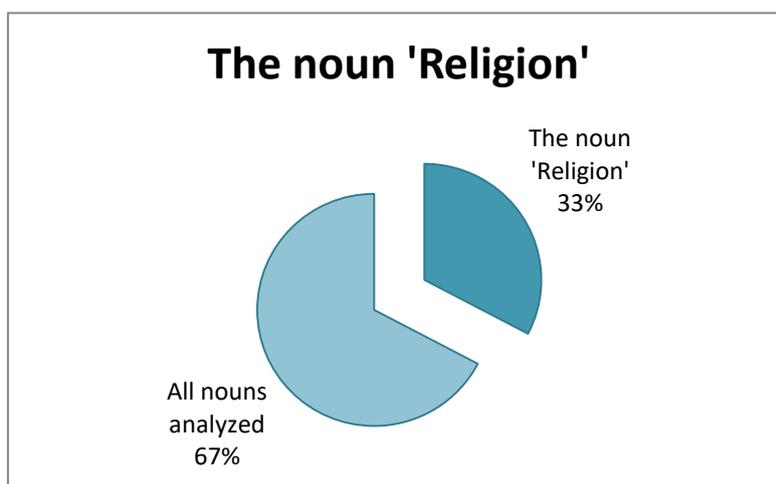
The data listed in the tables above are a representation of the way Albanian and English put into use a variety of linguistically affiliated techniques in terms of translation among other language aspects, to achieve textual unity.

### 3.2 The noun 'Religion'

**Tables 7** and **Figure 5** display the number and the percentage of usage of the noun 'Religion' to achieve lexical cohesion within the book 'God Delusion' by Richard Dawkins. The collocations of the noun 'Religion' which have been identified and analyzed bear lexical cohesiveness in the context that they have been used. The importance of such data relies on the establishing of a framework which would facilitate and pave the way for future scholars of English to functionalize models of predictability for the nouns analyzed.

**Table 7-Number of collocations with the Noun 'Religion' in 'God Delusion'**

Collate with : <u>Religion</u>		
'God delusion'-Richard Dawkins	Nr.	Score
Noun (Religion)	106	0.07087



**Figure 5-** The noun 'Religion'/ Total number of collocations analyzed

**Table 8** and **Figure 6** list the percentage in which; when translated, the noun 'Religion' bearing lexical cohesiveness within the ST has been changed in aiming to retain the same lexical cohesive effect in the TL. The data derived will serve future scholars in that it will provide them with a framework on how we can model patterns of language learning and teaching based on the nouns that change the most under the analyzed guidelines and which ones suffer the least changes.

**Table 8 -Translating the noun 'Religion' from SL (EN) to TL (AL).**

Collate with: <u>Religion</u>		
Translation -> TL	Nr.	Percentage
Change in form	36	34%
No change	70	66%

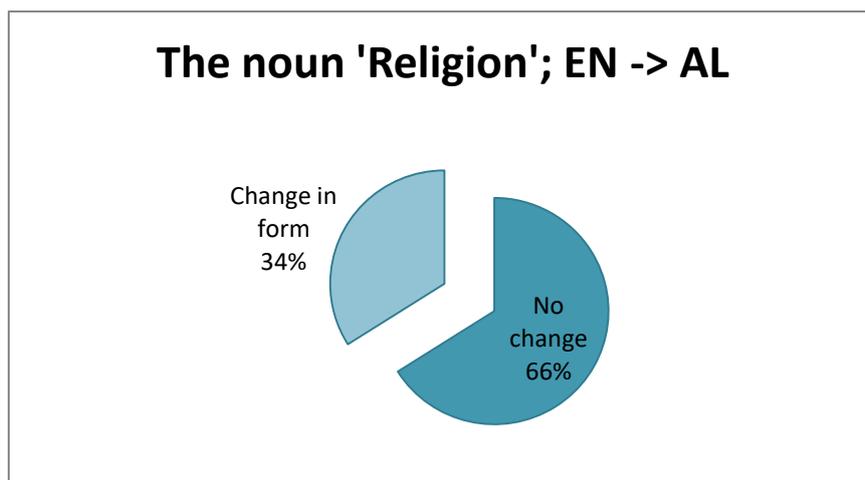


Figure 6 - The noun 'Religion' when translated from SL -> TL.

Table 9 and Figure 7 reflect the grammatical category of the neighboring linguistic items that collate with the noun 'Religion' in Richard Dawkins' God Delusion. The noun in hand displays a high rate of collating with other nouns in terms of its neighboring words. The data derived display the way Albanian uses synonymy to avoid word repetition. Instead of constantly using the word 'Religion' to refer to its English counterpart 'Religion', Albanian uses a variety of other synonyms to convey the same meaning such as: Perendi, Krijese hyjnore etc.

Table 9 – The noun 'Religion'/ Neighboring words-Grammatical category; English

'Religion'- Neighboring words/ Grammatical category; English		
Grammatical Category correspondence	Nr.	Percentage
Nouns	69	65%
Verbs	1	1%
Adjectives	9	8%
Phrases	26	25%
Other	1	1%

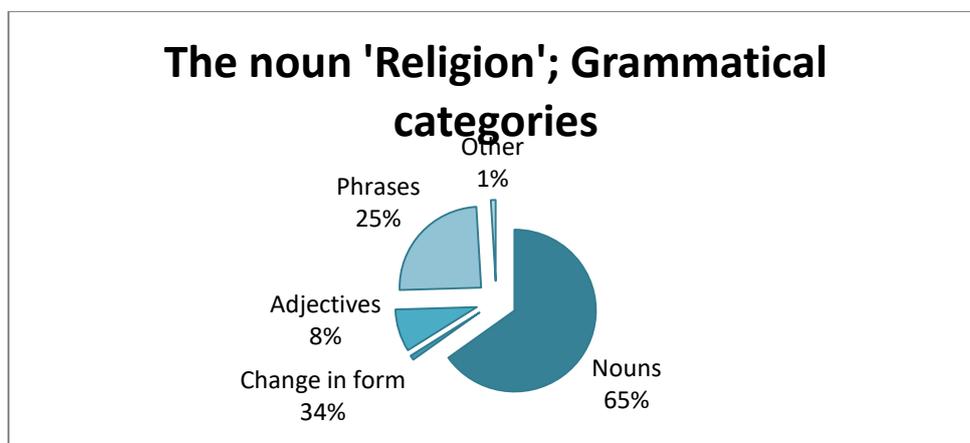
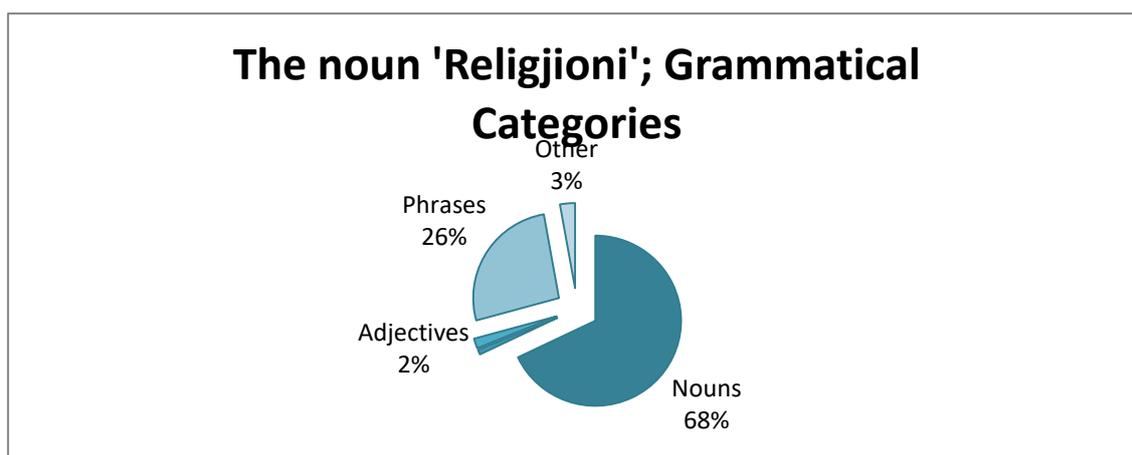


Figure 7- The noun 'Religion'/ Neighboring words-Gramm-atical categories; English

**Table 10** and **Figure 8** reflect the grammatical category of the neighboring linguistic items that collate with the noun ‘Religjioni’ in the Albanian translated version of Richard Dawkins’ God Delusion called ‘Deluzioni Zot’. The noun in hand displays a slight increase in terms the noun itself collating with other nouns as far as its neighboring words are concerned. The importance of such data relies on the fact that Albanian scholars of English are now provided with a simple yet effective framework of the way the noun ‘Religion’ forms patterns of association with other linguistic items making it easier to establish and functionalize models of co-occurrence between the same word in English and in Albanian.

**Table 9 – The noun ‘Religjioni’/ Neighboring words-Grammatical category; Albanian**

‘Religjioni’ - Neighboring words/ Grammatical category; Albanian		
Grammatical Category correspondence	Nr.	Percentage
Nouns	72	68%
Verbs	1	1%
Adjectives	2	2%
Phrases	28	26%
Other	3	3%



**Figure 8-** The noun ‘Religjioni’/ Neighboring words-Grammatical categories; Albanian

The noun ‘Religion’ bearing lexical cohesiveness in Richard Dawkins’ God Delusion constitutes around ½ of the entire corpus in terms of the nouns analyzed. The noun ‘Religion’ displays a very low percentage of lexical cohesiveness loss when translated into Albanian (16%). On the other hand, the noun ‘Religion’ also displays a high percentage of change when having been translated from English to Albanian (34%) with 66% of the nouns identified having suffered no change when translated from English to Albanian. The collocations bearing lexical cohesiveness derived from the noun ‘Religion’ tend change the type of the cohesive device used when being translated from English to Albanian. The noun ‘Religion’ used as a collocation in English has been replaced by the translator with its synonym ‘Feja’ in Albanian. In terms of its neighboring words, the noun ‘Religion’ reflects a slightly distinctive pattern compared to the noun ‘Religjioni’ as the first collates with nouns in 65% of the cases identified whereas the latter collates with nouns in 68% of the cases reflecting an increase in cohesion achieved through collating with phrases.

**Table 10 - The noun 'Religion' when translate from ST to TL.**

Collate with; <b>Religion;</b>		<b>Change of form; SL-&gt;TL</b>		
Nr.	<b>English</b>		<b>Albanian</b>	
1.	Religion	A jew	Besimet fetare	Një hebre
2.	Religion	12 Christians	Besimet fetare	12 të krishterë
3.	Religion	Christianity	Besimet fetare	Krishtërimi
4.	Religion	Ethnicity	Feja	Etniciteti
5.	Religious readers	Belief	Lexuesit fetarë	Besime
6.	Religious names	Catholics	Emra fetarë	Katolikët
7.	Religious names	Protestants	Emra fetarë	Protestantë
8.	Religion	Prophet	Feja	Profetët
9.	Religion	Childhood indoctrination	Feja	Indoktrinimë të fëmijëve.
10.	Religious faith	Delusion	Besimi fetar	Deluzioni
11.	Religious groups	Jews	Grupet e veçanta fetare	Hebrenjtë
12.	Religious groups	Atheist	Grupet e veçanta fetare	Ateistët
13.	Religious groups	Agnostics	Grupet e veçanta fetare	Agnostikët.
14.	Religion	Indoctrination	Fenë	Indoktrinimit
15.	Religion	Atheist	Feja	Ateist
16.	Religious	Atheism	Besimi	Ateizmi
17.	Religion	Ethnicity	Feja	Etniciteti
18.	Religions	Catholics	Feja	Katolikët
19.	Religion	Teleology	Feja	Zoti
20.	Religion	Religious people	Religjioni	Pjestarë të ndonjë feje.
21.	Religion	Church	Feja	Kisha
22.	Religious Faith	Religious absolutism	Fetaria	Absolutizmi religjioz
23.	Religious Faith	Faith	Besimi fetar	Ekstremizmi
24.	Religion	Protestant	Feja	Protestantët
25.	Religion	Atheism	Feja	Ateizmi
26.	Religion	Jews	Feja	/
27.	Religious believers	God	/	Zoti
28.	Religion	Religious leaders	Religjioni	/
29.	Religious leaders	Christians	/	Të krishterët
30.	Religious beliefs	Irrational and harmful	Besimet fetare	Joracionale dhe të dëmshme
31.	Religions	Catholics	Feja	Katolikët
32.	Religious Faith	Religious absolutism	Fetaria	Absolutizmi religjioz
33.	Religion	Protestant	Feja	Protestantët
34.	Religion	Atheism	Feja	Ateizmi
35.	Religion	Church	Feja	Kisha
36.	Religion	Ethnicity	Feja	Etniciteti

**Table 11- The noun 'Religion' translated from ST to TL.**

Collate with; <b>Religion;</b>		<b>No change</b>		
Nr.	<b>English</b>		<b>Albanian</b>	
1.	Religion	Evil	Religjion	Të ligave
2.	Religion	Christianity	Religjioni	Krishterimi
3.	Religion	Islam	Religjioni	Islami
4.	Religion	Catholic child	Religjioni	Fëmijë katolikë.
5.	Religion	Muslim child	Religjioni	Fëmijë mysliman
6.	Religion	Delusion	Religjion	Deluzion
7.	Religion	Clergymen	Religjioni	Klerikëve
8.	Religion	Priesthood	Religjioni	Rrobës së priftit
9.	Religion	Mosques	Religjioni	Xhamitë
10.	Religion	Temples	Religjioni	Tempujt
11.	Religious	Scientists	Religion	Shkencëtarët
12.	Religion	Supernatural religion	Religjion	Religjion të mbinatyrshëm.
13.	Religion	Religious nonbeliever	Religjion	Besimtarë joreligjioz
14.	Religious mind	Religious views	Mendje religjioze	Qëndrimet religjioze
15.	Religion	Faith	Religjioni	Besimi
16.	Religion	Shia Muslims	Religjioni	Myslimanë Shiit
17.	Religion	Sunni Muslims	Religjion	Mysliman Suni

18.	Religious conflict	Ethnic cleansings	Konflikt religjioz	Spastrime etnike
19.	Religion	Trump Card	Religjioni	Xhoker letrash
20.	Religion	Church	Religjioni	Kisha
21.	Religion	Freedom	Religjioni	Liria
22.	Religion	Secular societies	Religjioni	Shoqëri sekulare
23.	Religion	Judaism	Religjioni	Judaizmi
24.	Religion	Christianity	Religjioni	Krishtërimi
25.	Religion	Islam	Religjioni	Islami
26.	Religion	Crusades	Religjion	Kryqëzatat
27.	Religion	Qur'an	Religjion	Kurani
28.	Religion	Buddhism	Religjioni	Budizmi
29.	Religion	Confucianism	Religjioni	Konfucianizmi
30.	Religion	Founding Fathers	Religjioni	Baballarët e vendit
31.	Religion	Religious fanaticism	Religjioni	Fanaticismi fetarë.
32.	Religion	Christianity	Religjioni	Krishtërimi
33.	Religion	Dogma	Religjioni	Dogma
34.	Religion	Bigotry	Religjioni	Fanatizëm
35.	Religion	Religious Tolerance	Religjion	Tolerancë religjioze
36.	Religion	Science	Religjioni	Shkenca
37.	Religion	Questions	Religjioni	Pyetje
38.	Religion	Good	Religjioni	I mirë
39.	Religion	Bad	Religjioni	I keq
39.	Religion	Bible	Religjioni	Bibla
40.	Religion	Morals	Religjioni	Morali
41.	Religious phenomena	Believe it was real	Dukuri religjioze	Se ju ka ndodhur vërtetë
42.	Priests	Religious sects	Klerikët	Religioneve të ndryshme...
43.	Religious behavior	Time-consuming	Sjellja religjioze	Të merr kohë
44.	Religious Behaviour	Energy-consuming	Sjellja religjioze	Ta çon posht energjinë
45.	Religious message	Preacher	Mesazhreligjioz	Predikuesi
45.	Religion	Infection	Religjioni	Infeksion
46.	Religion	Islam	Religjioni	Islami
47.	Religion	Buddhism	Religjioni	Budizmi
48.	Religions	Priests	Religjionet	Priftërinjë
49.	Religions	Immams	Religjionet	Imamët
50.	Religion	Scientology	Religjioni	Scientologjia
51.	Religion	Mormonism	Religjion	Mormonizmi
52.	Religion	Religious evolution	Religjioni	Evoluimi religjioz
53.	Religion	Cult	Religjioni	Kulti
54.	Religion	Being good	Religjioni	Njerëz të jenë të mirë
55.	Religion	Christianity	Religjioni	Krishtërimi
56.	Religion	Religious people	Religjioni	Pjestarë të ndonjë feje
57.	Religion	Good	Religjioni	E mira
58.	Religion	Evil	Religjioni	E keqja
59.	Religion	Judaism	Religjioni	Judaizmi
60.	Religion	Judaism	Religjioni	Judaizmi
61.	Religion	Divisive Force	Religjioni	Forcë përçarëse
62.	Religion	Hindus	Religjioni	Hindut
63.	Religion	Muslims	Religjioni	Myslmanët
64.	Religion	Jews	Religjioni	Cifutët
65.	Religion	Prophet Muhammad...Muslim...	Religjioni	Profeti Muhamed...
66.	Myslman	Religion	Amish	Religjioni
67.	Religion	Believe in miracles	Religjioni	Jezusi
68.	Religion	Ubiquitous	Religjioni	i vërtetë apo i remë
69.	Religious people	God	Njerëzitreligjioz	Krishterë
70.	Religion	Not true	Religjioni	Miti

The data listed in the tables above are a representation of the way Albanian and English put into use a variety of linguistically affiliated techniques in terms of translation among other language aspects, to achieve textual unity.

#### 4. Discussions

The process of identifying, marking and listing the analyzed collocations within the chosen corpus in terms of the neighboring words and phrases, proved to be a tough nut to crack. "Hasan and Halliday claim that collocations are the most problematic part of lexical cohesion since the latter uses the vocabulary and words that regularly co-occur to achieve the abovementioned" (Halliday&Hasan,1976:284). The issue with identifying collocations and their neighboring words/phrases within the text stands in the fact that words tend to collate and associate themselves with basically every other word within the context. In general, any two lexical items having similar patterns of collocation-that is, tending to appear in similar contexts-will generate a cohesive force if they occur in adjacent sentences (Halliday&Hasan, 1976:286): which means that one needs to rely heavily on his/her subjective perception and intake in order to be able to identify and list the marked collocations. When it comes to discussing the results derived from the research conducted in terms of the collocations identified and listed, one of the main challenges that presented itself was the idea of having to determine the estimated frequency rate of occurrence of the nouns and verbs analyzed in both the STs and the TTs. The formula that has been used to determine the collocations' score, reflecting its frequency of usage within the analyzed text, is the formula put forward by Halliday and Hasan which aims to specify the occurrence rate of a word or collocation within a unity of words.

$$a) \text{ The percentage of each sub-type} = \frac{\text{The number of that sub-type} \times 100}{\text{Total number of words}}$$

Making use of the abovementioned formula, the nouns chosen to be analyzed and discussed were listed in tables consisting of the percentage and the score in which their occurrence has been made known within the texts. The criterion which was implemented in order to elicit the needed results consisted of focusing upon the way the chosen linguistic elements in Richard Dawkins' God delusion have been used to establish connections within the text as well as how they have translated in the Albanian version on the book called '*Deluzioni Zot*'. The results derived validate the first hypothesis which states that in Richard Dawkins' God Delusion the results derived indicate that English tends to utilize collocations to achieve textual and cohesive unity more than Albanian does. The Albanian language tends to change the form of the collocations and replace them with other linguistic devices such as synonymy when having to put forth the idea using the same in different linguistic settings. English relies heavily on collocations and phraseology when it comes to achieving textual unity whereas the Albanian language displays a pattern of changing the form of the collocations when it comes to retaining the same effect attained in English.

One of the main challenges in translating cohesion from one language to another is the fact that languages tend to display a number of differences in terms of how words and concepts are related within texts as well as the way they are used to build upon cohesion and cohesiveness. The data derived validate the second hypothesis which claims that the most viable way used to retain the meaning of the phrases elicited in both analyzed languages when it comes to translating them from English to Albanian and vice versa is to not change their form. The noun 'God' when translated from English to Albanian displays a high percentage of accuracy resulting in the translator to not

change its form. 97% of the data derived with the noun ‘God’ account for an unchanging of form of the noun in hand when translated from English into Albanian (**Table 2**). The noun ‘Religion’ on the other hand displays a lower percentage (66%) of retaining the same form of the noun itself when translating from English into Albanian as the translator tends to use other synonyms for the word ‘Religion’ in Albanian such as: Feja, Besimi fetar etc (**Table 8**).

When it comes to the way the analyzed nouns in ‘God’ and ‘Religion’ interact and connect with other neighboring linguistic elements, English tends to collate the most with nouns, as 52% of the data derived showed that the noun ‘God’ does associate with other nouns within the text. 25% of the data derived on the noun ‘God’ collate with phrases, making it the second most frequently associated linguistic item of the noun in hand (**Table 3**). In Albanian however, we notice a slight increase in terms of the percentage in which the noun ‘Zoti’ collates with neighboring phrases within the text. 28% of the data derived with the noun ‘Zoti’ found itself associated with other neighboring phrases resulting in a decrease of 6% in terms of the noun itself collating with other nouns (**Table 4**). The noun ‘Religion’ on the other hand displays a percentage of 65% in terms of the noun itself collating with other nouns as well as a 25% frequency ratio in which the noun itself collates with phrases. The noun ‘Religjioni’ displays a slight increase in terms of the percentage in which the noun in hand collates with other nouns within its neighboring realm (68%) as well as phrases with an increase of 1% at 26% (**Table 9 and 10**). The data in hand validate the third hypothesis which states that the nouns ‘God’ and ‘Religion’ in both their English forms and Albanian forms tend to collate and associate themselves with other nouns within the text.

### Conclusion

The research in hand reflects the way Albanian and English make use of linguistic items in terms of achieving lexical cohesion within a text through using collocations as lexical cohesive devices. The lack of previous research conducted by Albanian linguists in regard to collocations in general and their neighboring words in particular did hamper the research to some extent since the latter could not manage to rely on other studies made in the field when it comes to drawing conclusions and comparing the results derived. The research concludes that both English and Albanian tend to have the nouns ‘God’ and ‘Religion’ associate themselves with other nouns forming patterns of occurrence which are ought to be modeled and studied. The research also concluded that the nouns ‘God’ and ‘Religion’ reflect a higher frequency of collating with other nouns in Richard Dawkins’ English version ‘God Delusion’ whereas Albanian is more diverse in terms of the lexical categories that collate with the nouns ‘Religjioni’ and ‘Zoti’.

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