

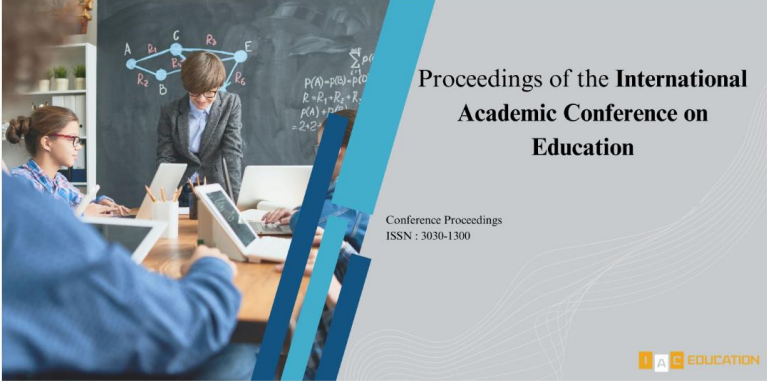
International Academic Conference on Education

https://www.dpublication.com/conference-proceedings/index.php/iaceducation

Browse Proceedings Publisher Home darinkamarolova 0

I A C EDUCATION

Home About Submissions Current Archives Q Search




Proceedings of the **International Academic Conference on Education**


Conference Proceedings
ISSN : 3030-1300

I A C EDUCATION

[Make Submission](#)

Indexed In

 Crossref

 Google Scholar

https://www.dpublication.com/conference-proceedings/index.php/iaceducation/authorDashboard/submission/1715

Proceedings of the International Academic Conference on Education

[Back to Submissions](#)

1715 / Marolova et al. / LEXEME „SOUL“ AS A COMPONENT IN PHRASEOLOGISMS IN MACEDONIAN, GERMAN AND ENGLISH LANGUAC [Library](#)

Workflow **Publication**

Submission **Review** **Copyediting** **Production**

Submission Files [Q Search](#)

12102	Marolova_Kuzmanovska_Ivanova_Ringaceva_PAPER.doc	January 6, 2026	Article Text
-------	--	-----------------	--------------

[Download All Files](#)

Pre-Review Discussions [Add discussion](#)

Name	From	Last Reply	Replies	Closed
No Items				

International Academic Conference on Education

About the Journal

ISSN 3030-1300 (Online)

The Proceedings of the International Academic Conference on Education (iaceducation) include peer-reviewed papers from the International Academic Conference on Education. Conference Proceedings is intended to share knowledge in the field of Teaching and Education.

[Learn more about the International Academic Conference on Education](#)

Current Issue

Vol. 2 No. 1 (2025): Proceedings of the International Academic Conference on Education

Volume 02, Issue 01 of the Conference proceedings of the International Academic Conference on Education contains the full papers presented at [the International Academic Conference on Education 2025](#) which was held on **04th - 06th of July** in **Zurich, Switzerland**. The conference was organized by Acavent.

The conference has provided a chance for academics in the field of Education to network and exchange cutting-edge concepts. During numerous in-person or virtual sessions, it gives participants the chance to interact meaningfully and share knowledge from their specialized professions.

This issue of the Conference Proceedings contains papers from different aspects of Education.

All Papers will be assigned a unique Digital Object Identifier (DOI) from Crossref and will be indexed by Google Scholar.



Keywords



Quick Links

[Aims and scope](#)

[Scientific Committee](#)

[Instructions for authors](#)

[Author charges](#)

Useful Links

[Dissemination](#)

LEXEME „SOUL“ AS A COMPONENT IN PHRASEOLOGISMS IN MACEDONIAN, GERMAN AND ENGLISH LANGUAGE CORPORA

Darinka Marolova¹, Dragana Kuzmanovska², Biljana Ivanova uthor³, Ana Vitanova Ringaceva⁴

¹Faculty of Philology, Goce Delcev University, Stip, North Macedonia

²Faculty of Philology, Goce Delcev University, Stip, North Macedonia

³Faculty of Philology, Goce Delcev University, Stip, North Macedonia

⁴Faculty of Philology, Goce Delcev University, Stip, North Macedonia

Abstract

The lexeme *soul* has different interpretations in dictionaries. Interpretations range from its literal meaning: *soul* – spirit (breath), to metaphorical images of the *soul* as life or life force. For us as a team of researchers, the lexeme *soul* is particularly interesting as a component in phraseological expressions that are part of languages in their referential form. In the Explanatory Dictionary of the Macedonian Standard Language, the noun *soul* means: the totality of feelings, consciousness of character traits of a person, spirit; the immaterial principle of man's life which leaves the body after death; person, family member, resident. Being aware that the lexeme *soul* in its universality is present in all languages (Slavic and non-Slavic), we set out to do research by drawing parallels between: Macedonian, German and English language. From the initially performed analyses, it is evident that the lexeme *soul* is quite frequent in the language corpora of the indicated languages. The questions that arose from the initial insight were: What is the frequency of the lexeme *soul* in the phraseological expressions of the indicated language? And: With what meaning is the lexeme *soul* used? To make a detailed analysis and give precise answers to the questions asked, we did some research. The students of the Faculty of Philology, Goce Delcev University, Stip, North Macedonia, were included in the research: Macedonian language and literature (20 students), German language and literature (9 students) and English language and literature (20 students). As part of the research, the students were given the task of looking into the phraseological dictionaries and detecting the phraseological expressions that contain the indicated lexeme. The second part of the research referred to the analysis of the meaning with which the lexeme *soul* was used in the given phraseological expression. Bearing in mind the Christian and ethical interpretation of the lexeme *soul*, in our analysis we approached its metaphorical meaning. In fact, the lexeme itself has a great capacity in creating metaphorical sequences, which in itself speaks of its semantic fullness. Observed through the prism of symbolism, the lexeme *soul* also creates space for a kind of synonymy: the soul as symbol of life, strength, love, goodness, but also death. And, in order to reach the final conclusion, but also to open up space for new research, we made a register of equivalents of phraseological expressions that contain the lexeme *soul* in the Macedonian, German and English.

Keywords: soul, phraseology, idiomatic expressions, metaphor, equivalents

1. Introduction

The concept of the *soul* occupies a profound and enduring place in human language and culture, often encapsulating spiritual, emotional, and philosophical values across societies. This study offers a comparative analysis of idiomatic expressions related to the *soul* in Macedonian, English, and German, examining how different linguistic communities conceptualize this deeply abstract notion.

The analysis focuses particularly on referential phraseologisms (Burger 2015), which are characterized by meanings that cannot be reduced to a simple sum of their constituent words. Instead, these expressions convey complex images or concepts intertwined with specific cultural and cognitive associations. Through this lens, idiomatic expressions provide valuable insight into how speakers of different languages perceive and articulate notions of inner life, identity, emotion, and spirituality.

To make a detailed analysis and provide precise answers to the research questions, an empirical study was conducted involving students of the Faculty of Philology, Goce Delcev University, Stip, North Macedonia. The participants included students of Macedonian language and literature (20 students), German language and literature (9 students), and English language and literature (20 students). As part of the research, the students were tasked with consulting phraseological or general dictionaries to identify idiomatic expressions containing the lexeme *soul*. Subsequently, they analyzed the meanings conveyed by the lexeme *soul* within these phraseological expressions.

Bearing in mind the Christian and ethical interpretations of the lexeme *soul*, the analysis primarily approached its metaphorical meanings. The lexeme itself exhibits a significant capacity to generate metaphorical sequences, reflecting its semantic richness. Viewed through the prism of symbolism, *soul* creates conceptual space for a variety of synonymous notions, such as life, strength, love, goodness, and even death. To reach well-founded conclusions and pave the way for further research, a register of equivalent phraseological expressions containing the lexeme *soul* was compiled for Macedonian, German, and English. The research thus revealed the broad contextual possibilities of the lexeme *soul* across languages and cultures.

By exploring both shared themes and culture-specific differences in these expressions, this study seeks to uncover the ways in which each language encodes the *soul* in metaphorical, emotional, and symbolic terms. The goal is to identify both universal patterns and culturally bound nuances, revealing how idiomatic language reflects and shapes conceptions of the self and the human condition.

2. Methodology

The research involved the systematic collection of *soul*-including idiomatic expressions from a range of monolingual and bilingual phraseological dictionaries in Macedonian, English, and German. The selection process was guided by established definitions of idiomatic expressions as fixed, conventionalized word groups whose meanings are often non-compositional, i.e., not directly inferable from the meanings of their individual parts (Fernando & Flavell, 1981; Nunberg et al., 1994).

A contrastive linguistic analysis was conducted to examine cross-linguistic similarities and differences in the metaphorical and cultural encoding of the *soul*. This analysis was informed by cognitive linguistic theories of metaphor (Lakoff & Johnson, 1980) as well as pragmatic theories that address language use in socio-cultural contexts (Wierzbicka, 1992). The study also incorporated pragmatic analysis to explore the contextual, emotional, and communicative roles of *soul*-related idioms, acknowledging that such expressions serve not only a semantic but also a sociolinguistic function.

A key part of the methodology involved a survey with students of Macedonian, German, and English language and literature at Goce Delcev University. The students' task of searching phraseological dictionaries for expressions containing the lexeme *soul* and analyzing their meanings provided empirical data that complemented the lexicographic sources. This approach allowed the research to capture both dictionary-based definitions and native speakers' interpretative insights into the metaphorical and cultural dimensions of *soul*-related idioms.

To facilitate structured comparison, idioms were grouped into thematic semantic fields, and quantitative methods were employed to assess the frequency and distribution of these themes across the three languages. By combining lexicographic data, empirical student research, and theoretical linguistic frameworks, the study provides a nuanced, multidimensional understanding of how the concept of the *soul* is expressed idiomatically across cultures.

3. Understanding Phraseologisms: Semantic, Structural, and Cross-Linguistic Perspectives

Determining whether a given word group qualifies as a phraseologism is often a complex and ambiguous task. This ambiguity is captured in the definition offered by Burger, Buhofer, and Sialm (in Palm 1997: 107), who describe a phraseological unit as a *relatively* fixed, reproducible, expressive combination of lexemes that (*as a rule*) displays a complete meaning.

A similarly nuanced perspective is presented by Molotkov (cited in Fleischer 1982: 12), who defines a phraseologism as a new *sui generis* (unique) unit with lexical meaning, a multi-component structure (noting that a component is not necessarily a word), and appropriate grammatical properties. This definition highlights the structural and semantic complexity that distinguishes phraseologisms from more transparent expressions.

In the context of somatic phraseology, Fidančeva (2006: 9) contributes an additional layer to the definition, stating that phraseologisms are non-free word combinations of various

syntactic structural types, with singular binding of the components, whose meaning arises as a result of a complete or partial semantic change or transformation of the components. This focus on semantic transformation underscores the non-literal, idiomatic nature of such expressions.

Palm (1997: 2) defines phraseologisms simply as combinations composed of at least two lexemes, reinforcing the idea that idiomatic expressions are fundamentally multi-word units.

In the Macedonian linguistic tradition, Veljanovska (2006: 21) defines phraseological expressions as non-free word combinations that are not created in the process of speech, but are reproduced in a fixed form that becomes solidified through long-term use. Her emphasis lies in the reproductive and conventionalized nature of idiomatic language, highlighting how such expressions are not generated spontaneously, but recalled from a shared linguistic repertoire.

In the German linguistic tradition, the scope of phraseologisms is broader, encompassing even complex nominal formations that exhibit idiomatic meaning. Meier (2003: 112) argues that expressions such as *pechschwarz*, *rabenschwarz*, and *himmelblau*—although composed of two lexical elements—cannot have their meanings derived from a compositional analysis and should therefore be classified as phraseologisms. These terms carry semantic opacity and often draw on cultural connotations to convey meaning.

This view is further supported by Fleischer (2006: 94), who argues that complex nominal formations should indeed be considered phraseologisms because their meaning is interpreted holistically, rather than derived from individual components. Such an interpretation expands the traditional boundaries of phraseological units to include idiomatic compounds.

A more inclusive approach is proposed by Gondek and Sczezek (in Targonska 2022: 49), who define one-word idioms as compounds that cannot be paraphrased or broken down into individual components without losing their phraseological meaning. This perspective acknowledges that idiomaticity may also reside within single lexical items, particularly when their internal structure obscures the compositional meaning.

In this study, we adopt this broader and inclusive understanding of phraseologisms, recognizing not only conventional multi-word expressions but also complex and compound forms that exhibit a degree of idiomatic opacity.

The wide range of definitions presented here illustrates the heterogeneous nature of phraseologisms. Some definitions focus on fixedness, reproducibility, and semantic non-compositionality; others emphasize syntactic structure, grammatical properties, or even extend the category to include idiomatic compounds and single-word expressions. This diversity of perspectives underscores the need for a flexible, context-sensitive framework in the linguistic analysis of idioms and phraseological units.

4. Phraseologisms featuring the Lexeme *soul* in German, English and Macedonian

Table 1. List of idiomatic expressions featuring the lexeme *soul* (*душа*) in Macedonian

Macedonian Expression	Meaning/Explanation
Нема жива <u>душа</u>	There's no one around
За спас на <u>душата</u>	In order to help or contribute to the salvation of someone's soul
За <u>душата</u> на починатите	In honor or remembrance of the souls of the deceased
Собере (смогне) <u>душа</u>	To gather strength or energy
Без <u>душа</u>	Cruel
Со тело и со <u>душа</u>	With full dedication
Му ја зема <u>душата</u>	Kills someone
Му гори <u>душата</u>	Feels very bad, grieves
Рани <u>душа</u> да те слуша!	Take good care of your body and spirit so they serve you well
Си ја гледа <u>душичката</u>	Takes good care of oneself
Колку <u>души</u> се?	How many people are there?
Му се кине <u>душата</u>	Feels great sorrow, grieves
Му доаѓа <u>душата</u> на место	Calms down, regains composure
Му ја вади <u>душата</u>	Tortures someone
<u>Душа</u> на заем носи	Very weak and sickly
<u>Душата</u> му излезе	Became extremely tired, exhausted
Мелем за <u>душа</u>	Something very beautiful or pleasant
Мајчина <u>душичка</u>	Name of a plant
Меко како <u>душичка</u>	Very soft
Крстена <u>душа</u>	Orthodox Christian person
Продадена <u>душа</u>	A person who would do anything for money
Бере <u>душа</u>	On the verge of death
Греши <u>душа</u>	Commits a sin
<u>Душа</u> дава (за некого)	Loves someone or something deeply
<u>Душата</u> (му) дојде во носот	Got very exhausted due to something
Има <u>душа</u>	Has mercy, compassion
Испушти <u>душа</u>	Died
Ја отвори <u>душата</u>	Confessed, opened up
Зема на <u>душа</u>	Blames or destroys someone unfairly
Колку (ти) <u>душа</u> сака	As much as you want
Со <u>душа</u> чека	Waits eagerly
За <u>душа</u>	So that God forgives (the dead)

Жими <u>душа!</u>	An expression of swearing on one's own soul
<u>Душа</u> од човек	someone who is kind, warm-hearted, generous, and genuinely good-natured
Отвора <u>душа</u>	revealing one's deepest emotions, thoughts, or personal experiences

In Macedonian idioms, the *soul* (*душа*) functions as a rich, multidimensional metaphor that captures the essence of human experience—encompassing emotions, morality, vitality, and spirituality. The dominant themes revolve around emotional expression, moral character, life force, and faith, with a generally balanced mixture of positive and negative connotations. The *soul* is at once a symbol of inner life and outer reality, bridging psychological depth with physical existence and spiritual beliefs.

Table 2. List of idiomatic expressions featuring the lexeme *soul* (*Seele*) in German

German Expression	Meaning/Explanation
Eine schwarze <u>Seele</u> haben	Has a bad character
Ein Herz und eine <u>Seele</u> sein	To be inseparable, united with someone
Eine <u>Seele</u> von einem Menschen sein	A very good, understanding person
Jemandem aus der <u>Seele</u> sprechen	Says what the other person feels
Jemandem die <u>Seele</u> aus dem Leib fragen	Wants to know everything without exception; asks excessively
Sich die <u>Seele</u> aus dem Leib schreien	Screams very loudly
Sich etwas von der <u>Seele</u> reden	Talks about something that depresses him/her, releasing negative energy
Keine <u>Seele</u> weit und breit	Not a living soul in sight
Mit ganzer <u>Seele</u>	With enthusiasm
Keine <u>Seele</u> haben	Has no soul; cruel, heartless
Mit Leib und <u>Seele</u>	With full dedication; with body and soul
Ein Spiegel der <u>Seele</u> sein	A mirror of the soul
Die <u>Seele</u> baumeln lassen	To relax, to rest
Von tiefster <u>Seele</u> , von ganzer <u>Seele</u>	Deep down, with all one's heart and soul
Jemandes <u>Seele</u> aushauchen	Kills; takes someone's soul
Jemandem etwas auf die <u>Seele</u> binden	Urges someone not to forget; makes someone promise
Etwas ist Balsam für jemandes <u>Seele</u>	Feels good; a compliment that does good
Jemandem in der <u>Seele</u> wehtun/leidtun	Feels sorry for something; soul aches
Jemandem eine Last von der <u>Seele</u> nehmen	Brings relief; takes a burden off someone's heart
Essen und Trinken halten Leib und <u>Seele</u> zusammen	Good food and drink nourish both body and spirit
Seine <u>Seele</u> an den Teufel verkaufen	To sell one's soul to the devil.

Bei meiner Seele!	I swear! or "Honestly!"
Öffnet seine Seele	Revealing one's deepest emotions, thoughts, or personal experiences

In German idiomatic expressions, the *soul* represents the essence of human experience, embodying deep emotions, moral character, psychological states, and spiritual commitment. The dominant themes are overwhelmingly positive and centered around sincerity, emotional expression, and wholehearted dedication, though negative and neutral uses also exist. Also the *soul* in German functions as a powerful metaphor bridging psychological depth and moral identity, enriching everyday language with profound symbolic meaning.

Table 3. List of idiomatic expressions featuring the lexeme *soul* in English

English Expression	Meaning/Explanation
Bare one's soul	To reveal one's innermost thoughts or feelings.
take one's soul	To exhaust or torment someone completely.
Call one's soul one's own	To have peace or freedom; to feel in control of oneself.
Keep body and soul together	To survive or manage to live, especially in difficult conditions.
Not a (living) soul about/not a living soul to be seen	No one is present; completely deserted.
Be the soul of	To be the embodiment or perfect example of something.
Be good for the soul	Beneficial for one's emotional or spiritual well-being.
The poor soul!	A sympathetic phrase for someone who is suffering or unfortunate.
Sell one's soul (to the devil)	To betray one's morals or values for personal gain.
Upon my soul!	An exclamation of surprise or emphasis.
Bless my soul!	An expression of surprise, shock, or emphasis.
May his soul rest In peace!	A respectful phrase said when someone has died.
Soul brother	A close male friend, especially one of the same racial or cultural background.
Soul -destroying	Extremely boring or emotionally draining (usually referring to work or a task).
Soul food	Traditional African-American cuisine, often rich and comforting.
soulful	Full of emotion or deep feeling.

soulfully	In a deeply emotional or expressive way.
soulless	Lacking human feeling, spirit, or character.
Soul mate	A person ideally suited to another as a close friend or romantic partner.
Soul-searching	Deep and serious self-examination or reflection.
Soul sister	A close female friend, especially one of the same racial or cultural background.
Soul-stirring	Emotionally moving or inspiring.
Opens one's soul	revealing one's deepest emotions, thoughts, or personal experiences

The idiomatic expressions in English that include the lexeme *soul* reveal several dominant thematic fields. The most prevalent theme is emotional and psychological depth, where the soul is associated with sincerity, inner truth, and intense personal feeling. This reflects the soul as a symbolic container of human emotion and identity. Another strongly represented theme is interpersonal connection and affinity, where the soul signifies closeness, kinship, and deep bonds between individuals. This highlights the soul's role in expressing social and relational identity. The theme of morality and ethical values is also prominent. The *soul* functions as a metaphor for human integrity, with idioms often referencing its preservation or loss, suggesting its role as a moral compass. Additional themes include vitality and survival, portraying the *soul* as essential to enduring hardship or maintaining well-being, and spirituality and reverence, where it carries sacred, existential connotations. Some expressions also emphasize emptiness or emotional exhaustion, indicating a loss or weakening of the *soul's* presence or strength. Across these themes, the soul serves as a powerful linguistic and cultural symbol, bridging the internal world of feeling and conscience with external human relationships and life experience.

5. Equivalent Phraseologisms Containing *Soul* in Macedonian, German, and English

Based on our comprehensive survey of idiomatic expressions containing the lexeme *soul* in Macedonian, German, and English, we have identified a collection of phraseologisms that share remarkably similar meanings and usage contexts across these three languages and cultures. The following table presents these equivalents, demonstrating how the concept of the *soul* functions as a common metaphor to express emotions, moral character, dedication, presence, and sincerity. This cross-linguistic comparison highlights the universal nature of *soul*-related expressions and their role in conveying deep human experiences despite cultural differences.

Meaning / Explanation	Macedonian	German	English
-----------------------	------------	--------	---------

International Academic Conference on Education

No one around / no living soul	Нема жива <u>душа</u>	Keine <u>Seele</u> weit und breit	Not a (living) <u>soul</u> about
Cruel, heartless	Без <u>душа</u>	Keine <u>Seele</u> haben	<u>Soulless</u>
With full dedication / completely committed	Со тело и со <u>душа</u>	Mit Leib und <u>Seele</u>	Body and <u>soul</u>
Kills someone / takes one's soul	Му ја зема <u>душата</u>	Jemandes <u>Seele</u> aushauchen	Take one's <u>soul</u>
Something pleasant / healing	Мелем за <u>душа</u>	Etwas ist Balsam für jemandes <u>Seele</u>	Be good for the <u>soul</u>
Confessed / opened up honestly	Ја отвори <u>душата</u>	Sich etwas von der <u>Seele</u> reden	Bare one's <u>soul</u>
An expression of swearing on one's own soul	Жими <u>душа</u> !	Bei meiner <u>Seele</u>	Upon my <u>soul</u>
Revealing one's deepest emotions, thoughts, or personal experiences	Отвора <u>душа</u>	Öffnet seine <u>Seele</u>	Opens one's <u>soul</u>

This multilingual comparison shows how deeply rooted the concept of the *soul* is in expressing core human experiences across cultures. Despite differences in language and culture, Macedonian, German, and English consistently use the metaphor of the *soul* to convey isolation, emotional honesty, commitment, cruelty, and healing. Expressions such as "Bare one's *soul*", "Sich etwas von der Seele reden", and "Ја отвори душата" all reflect the same emotional process of opening up and being vulnerable. Likewise, the idea of being committed "Body and *soul*" ("Mit Leib und Seele", "Со тело и со душа") is universally understood as giving oneself completely. Even casual or emotional exclamations like "Жими душа!" and "Bei meiner Seele!" highlight how the *soul* is invoked as a sacred, personal truth, anchoring expressions of sincerity and intensity. The idiomatic expressions containing the lexeme *soul* in Macedonian, German, and English share remarkably similar symbolic meanings. The *soul* is consistently associated with life and presence, compassion and cruelty, total dedication, vital energy and mortality, emotional healing, sincerity, and truthfulness. These parallels reveal that, while words may change, the emotional and cultural weight behind them often remains the same. The *soul* functions as a universal metaphor—a bridge between language, emotion, and identity—reflecting deep human experiences and shared values across all three languages.

6. CONCLUSION

This study set out to explore the phraseological richness and symbolic meaning of the lexeme *soul* across three distinct yet interconnected languages: Macedonian, German, and English. Through a comprehensive linguistic, cultural, and semantic analysis supported by empirical research, the findings reveal that despite the unique historical and cultural backgrounds of each language, the *soul* remains a universally powerful metaphor embedded in human expression. The lexeme *soul* in idiomatic usage consistently evokes themes of emotional vulnerability, moral character, spiritual depth, physical endurance, and human connection. These expressions—whether referring to heartfelt confession, profound fatigue, deep affection, or spiritual salvation—demonstrate that *soul* idioms serve as a linguistic mirror of the human condition.

The equivalents identified across the three languages show remarkable semantic alignment, proving that the metaphorical use of *soul* transcends linguistic boundaries. The recurring themes in the phraseologisms—such as isolation (*no living soul*), cruelty (*soulless*), dedication (*body and soul*), and sincerity (*bare one's soul*)—illustrate how language encodes universally shared human experiences through culturally resonant symbols. Moreover, the high frequency and versatility of soul-related idioms across all three languages underscore the enduring cultural and psychological relevance of this lexeme.

In sum, the phraseological landscape shaped by the lexeme *soul* reflects a complex interplay of metaphor, emotion, culture, and language. The *soul* serves not merely as a lexical unit but as a conceptual core—linking thought and feeling, body and spirit, individual identity and collective meaning. These findings confirm that idiomatic expressions containing the lexeme *soul* are not only linguistically significant but also culturally and anthropologically illuminating. They pave the way for further contrastive studies in phraseology and metaphor across languages, emphasizing the *soul* as a timeless symbol of what it means to be human.

References

C Burger, H. (2003). *Phraseologie: Eine Einführung am Beispiel des Deutschen*. Berlin: Erich Schmidt.

Burger, H. (2015). *Phraseologie: Eine Einführung am Beispiel des Deutschen* (3rd ed.). Berlin: Erich Schmidt.

Fernando, C., & Flavell, R. (1981). *On idiom: Critical views and perspectives*. London: Frances Pinter.

Fidančeva, I. (2006). *Somatskite frazemi svrzani so poimot „glava“ vo germanskiot i nivniot prevod na makedonski jazik* (Magister thesis). Filološki fakultet „Blaže Koneski“, Skopje.

Fleischer, W. (1997). *Phraseologie der deutschen Gegenwartssprache*. Tübingen: Niemeyer.

Fleischer, W. (2006). *Phraseologie der deutschen Gegenwartssprache* (2nd ed.). Tübingen: Niemeyer.

Hofmannová, J. (2004). Farbbezeichnungen als phraseologische Komponenten im Deutschen und im Tschechischen. *Brünner Beiträge zur Germanistik und Nordistik*, 18(1), 163–177.

Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago, IL: University of Chicago Press.

Meier, U. H. (2003). *Deutsche Phraseologie*. Frankfurt am Main: Peter Lang.

Nunberg, G., Sag, I. A., & Wasow, T. (1994). Idioms. *Language*, 70(3), 491–538. <https://doi.org/10.2307/416535>.

Targonska, J. (2022). Streitgegenstand der Phraseologie(-forschung): Einwortphraseme, Einwortidiome und mehr? *Acta Neophilologica*, 24(2), 41–56.

Veljanovska, K. (2006). *Frazeološkite izrazi vo makedonskiot jazik so osvrt na somatskata frazeologija*. Kumanovo: Makedonska riznica.

Wierzbicka, A. (1992). *Semantics, culture, and cognition: Universal human concepts in culture-specific configurations*. Oxford: Oxford University Press.