

UNIVERZITA PALACKÉHO V OLMOUCI

Filozofická fakulta

Katedra anglistiky a amerikanistiky

**FIGURATIVE MEANING OF ENGLISH AND CZECH BODY PART
TERMS**

Diplomová práce

Autor: Bc. Barbora Křístková

Vedoucí práce: Mgr. Michaela Martinková, Ph.D.

Olomouc 2018

Prohlašuji, že jsem tuto diplomovou práci vypracovala samostatně a uvedla úplný seznam citované a použité literatury.

V Olomouci dne 15. 5. 2018

.....

Na tomto místě bych chtěla poděkovat své vedoucí práce, Mgr. Michaelae Martinkové, Ph.D., za její cenné rady a připomínky, které mi v průběhu psaní této práce poskytla.

1	INTRODUCTION	5
2	THEORETICAL PART.....	7
2.1	Metaphor	7
2.2	Metonymy	9
2.3	Distinguishing literal from figurative meaning.....	11
2.3.1	Definition of literalness	11
2.3.1.1	The case of the noun head.....	13
2.3.2	Metaphor identification procedure.....	16
2.4	Conceptualization of mental life.....	19
3	PRACTICAL PART	22
3.1	Multilingual corpora.....	22
3.2	Methodology	24
3.2.1	Corpora compilation	24
3.2.2	Search for the noun head/hlava.....	26
3.3	Analyses	27
3.3.1	Analysis of the “CZ orig” corpus	28
3.3.1.1	Literal uses of the noun hlava	28
3.3.1.2	Metonymical uses of the noun hlava	30
3.3.1.3	Metaphorical uses of the noun hlava	32
3.3.2	Analysis of the “EN orig” corpus	45
3.3.2.1	Literal uses of the noun head	45
3.3.2.2	Metonymical uses of the noun head	46
3.3.2.3	Metaphorical uses of the noun head	47
3.3.3	Mutual correspondence.....	52
4	SUMMARY	53
5	CONCLUSION	58
6	RESUMÉ	60
7	WORKS CITED	63
8	ANOTACE	65

1 INTRODUCTION

Metaphors and metonymies are traditionally treated as figures of speech that are used consciously and deliberately, with a strong dose of talent and skill (Lakoff and Johnson 2003, 4). Besides, linguists, who are interested in the discussion of polysemy and meaning change, examine metaphors and metonymies as a matter of single words (Campbell 1999, 258). All these attributes were challenged by Lakoff and Johnson, who came with the conceptual view on metaphors and metonymies. They postulate that metaphors and metonymies are a part of our everyday life and that we use them subconsciously and naturally. Moreover, in their view, metaphors and metonymies deal with whole concepts and conceptual domains (Lakoff and Johnson 2003, 3-5).

This thesis aims to identify conceptual metaphors and metonymies through their surface realizations in two languages. Since “embodiment of meaning is perhaps the central idea of the cognitive linguistic view of metaphor” and the human body “plays a key role in the emergence of metaphorical meaning” (Kövecses 2010, 18), it can be expected that two languages, like English and Czech, will share very similar, if not identical, sets of conceptual mappings. For the purposes of this thesis, the body part term ‘head’ has been examined. I will be interested in the degree of mutual correspondence between English *head* and Czech *hlava*. In other words, is *head* always rendered by *hlava*? Similarly, how often is *hlava* translated to English as *head*?

Data for such an analysis will be drawn from a bi-directional parallel corpus, which will be set up exclusively for the purpose of this thesis. Gast (2012) claims that high quality translations do not differ from the expressions provided by the native speakers and that parallel corpora thus guarantee the assumption of comparability. I will hence have an opportunity to contrast the identified metaphors/metonymies twice. Firstly, in comparison with metaphorical/metonymical expressions provided by the translation choices, and secondly, by the comparison of the originals themselves.

The theoretical part of this thesis presents the two distinct views on metaphors and metonymies, that is, the traditional one (represented by Cruse, Campbell and Peprník) as opposed to the conceptual one (cf. Lakoff and Johnson, Kövecses, Pragglejaz Group, Niemeier). The following practical part starts with the methodological section, which describes the corpora compilation in detail, since the corpora play a crucial role for the whole research. Subsequently, I demonstrate the analysis of the gathered data. That is, I

filter out the literal readings of the noun *head/hlava*. Secondly, I try to identify the conceptual metaphors and metonymies through their metaphorical/metonymical linguistic expressions. Simultaneously, I compare the original expressions with their translations in both languages. In the end of the analysis, I calculate the mutual correspondences of the nouns *head/hlava*.

2 THEORETICAL PART

2.1 Metaphor

The term metaphor comes from the Greek *metaphorā*, meaning “transference” (Campbell 1999, 258) and the very first studies on this topic go back to the works of Aristotle, who discussed the use of metaphor as a poetic device and as the first “recognised the crucial role of resemblance in metaphor” (Cruse 2011, 242). In his work *Poetics*, he defines metaphor as “the application of a strange term either transferred from the genus and applied to the species or from the species and applied to the genus, or from one species to another or else by analogy” (quoted in Montgomery 2010, 13). The traditional understanding of metaphor was restricted to the field of stylistics and rhetoric. Metaphor was treated as a “device of the poetic imagination and the rhetorical flourish—a matter of extraordinary rather than ordinary language” (Lakoff and Johnson 2003, 4).

The persisting view that metaphor is something strange or artificial in a language was challenged in the 1930’s by I.A. Richards, who claimed that metaphor “is the omnipresent principle of language...and we cannot get through three sentences of ordinary fluid discourse without it” (Richards 1936, 94). He also outlined that metaphor is not a matter of single words but “fundamentally it is a borrowing between and intercourse of thoughts” (ibid). As a matter of single words, metaphor is understood within the field of semantics, which treats it as a transfer of meaning based on resemblance. “Metaphor in semantic change involves extensions in the meaning of a word that suggest a semantic similarity or connection between the new sense and the original one” (Campbell 1999, 258).

A breakthrough within a theory of metaphor was made by Lakoff and Johnson who came with their conceptual metaphor theory in 1980. Their innovative approach does not consider metaphor to be a mere embellishment of a vocabulary mediated by a poetic language. On the contrary, metaphor is supposed to be a part of our everyday life as well as of an ordinary language and it affects our thinking and acting (Lakoff and Johnson 2003, 3). Lakoff and Johnson promote that the “essence of metaphor is understanding and experiencing one kind of thing in terms of another” (Lakoff and Johnson 2003, 3). Conceptual metaphor is based on a set of mappings, or correspondences, from one (source) domain to another (target) domain. Via the

predominantly concrete source domain “in which important metaphorical reasoning takes place and that provides the source concepts used in that reasoning” we attempt to understand the more abstract target domain “which is constituted by the immediate subject matter” (Lakoff and Johnson 2003, 265). In other words, the source domain provides us with the lexicon we use when talking about the target domain.

On the basis of their cognitive function, three general types of metaphors can be distinguished, namely structural, ontological and orientational metaphors¹.

Structural metaphors work on the presumption that “one concept is metaphorically structured in terms of another” (Lakoff and Johnson 2003, 14). Lakoff and Johnson, for example, postulate the conceptual metaphor TIME IS MONEY. Example (1) demonstrates how time is structured in terms that are usually linked with the treatment of money.

- (1) *I don't **have** the time to **give** you.*
*You are **wasting** my time.*
*You are **running out of** time.* (Lakoff and Johnson 2003, 8)

Oriental metaphors are different in that they “do not structure one concept in terms of another but organize a whole system of concepts with respect to one another...they give a concept a spatial orientation” (Lakoff and Johnson 2003, 4). Oriental metaphor has its basis in our physical experience. Imagine thus an empty glass which is being poured with water to understand the motivation for a conceptual metaphor MORE IS UP. The following metaphorical linguistic expressions in (2) are realizations of this conceptual metaphor.

- (2) *The number of books printed each year keeps going **up**.*
*My income **rose** last year.* (Lakoff and Johnson 2003, 16)

The third type of metaphor, namely ontological metaphor, allows us to materialize our experiences, such as ideas, emotions or activities, in terms of more

¹ Even though the authors themselves established the three groups for metaphors they go on to say that the division “was artificial... all metaphors are structural (in that they map structures to structures); all are ontological (in that they create target domain entities); and many are orientational (in that they map orientational image schemas)” (Lakoff and Johnson 2003, 265).

concrete substances, entities or containers, making them more accessible and understandable for us. “In general, ontological metaphors enable us to see more sharply delineated structure where there is very little or none” (Kövecses 2010, 39). Figure (1) summarizes the essence of ontological metaphors.

<i>Source Domains</i>		<i>Target Domains</i>
PHYSICAL OBJECT	→	NONPHYSICAL OR ABSTRACT ENTITIES (e.g., <i>the mind</i>)
	→	EVENTS (e.g., <i>going to the race</i>), ACTIONS (e.g., <i>giving someone a call</i>)
SUBSTANCE	→	ACTIVITIES (e.g., <i>a lot of running in the game</i>)
CONTAINER	→	UNDELINEATED PHYSICAL OBJECTS (e.g., <i>a clearing in the forest</i>)
	→	PHYSICAL AND NONPHYSICAL SURFACES (e.g., <i>land areas, the visual field</i>)
	→	STATES (e.g., <i>in love</i>)

Figure 1. Source and target domains for ontological metaphors (Kövecses 2010, 39).

2.2 Metonymy

The term metonymy comes from the Greek *metōnomia*, meaning “transformation of name” (Campbell 1999, 259). Starting from the ancient rhetoric, metonymy was counted among tropes². Similarly, according to Peprník (2006), metonymy is understood as “a figure of speech in which the name of an attribute of a thing is used instead of the thing itself” (Peprník 2006, 53). Within the field of lexicology, metonymy is treated as a process of the word-meaning extension which thus produces new senses out of the old ones (Cruse 2011, 256).

Cognitive linguists, however, proposed an advanced view on the theory of metonymy. Similarly to metaphors, also metonymies are not a matter of single words but of whole concepts. “Metonymic concepts structure not just our language but our thoughts, attitudes, and actions...they are grounded in our experience” (Lakoff and

² Tropes are defined as the type of figurative language that uses “words in senses beyond their literal meanings” (Baldic 2008, 342).

Johnson 2003, 39). Metonymy cannot be regarded as a mere figure of speech since it is a “part of the ordinary, everyday way we think and act as well as talk“ (Lakoff and Johnson 2003, 37) and thus forms a part of the natural use of language. As for the cause of the stand-for relationship between “things”, Lakoff and Johnson argue that metonymy has “primarily a referential function, that is, it allows us to use one entity to stand for another”, but “it also serves the function of providing understanding” (Lakoff and Johnson 2003, 36). The authors use example (3) to illustrate two facts. Firstly, the fact that we use a name for a part of the human body, namely the body part ‘head’, to refer to the whole person. Secondly, that from all the human body parts especially the ‘head’ was picked as it is associated with intelligence and knowledge, providing thus the clarifying part of the metonymy.

(3) *We need some good **heads** on the project.*

(Lakoff and Johnson 2003, 36)

The above quoted Peprník’s definition of metonymy mentions that a thing is being named by its attribute. That implies some closeness between the two names which is called contiguity. “Contiguity is the state of being in some sort of contact such as that between a part and a whole, a container and the contents, a place and its inhabitants...however, the concept of contiguity does not apply only to real physical or spatial contact, but also to more abstract associations such as time or cause” (Dirven 2004, 32-33). Campbell, who discusses metonymy as a change of meaning, states that “metonymic changes typically involve some contiguity in the real (non-linguistic) world. They involve a shift in meaning from one thing to another that is present in the context” (Campbell 1999, 259). In addition, he also draws attention to the fact that the associations between the old and new meanings may not be clearly obvious today due to the historical development of a language (ibid.). From the cognitive point of view, which rejects the claim that metonymy is only a matter of words, metonymy involves a mapping within the whole domain. Under the scope of metonymies, only one mapping within one domain takes place, unlike in the case of metaphors, where the two (source and target) domains participate and more elements may be mapped to more others (Lakoff and Johnson 2003, 265).

Lakoff and Johnson present the following examples of the conceptual metonymies and their metonymic linguistic expressions:

THE PART FOR THE WHOLE

(4) *We need a couple of strong **bodies** for our team.*

PRODUCER FOR PRODUCT

(5) *He bought a **Ford**.*

OBJECT USED FOR USER

(6) *The **sax** has the flu today.*

CONTROLLER FOR CONTROLLED

(7) ***Nixon** bombed Hanoi.*

INSTITUTION FOR PEOPLE RESPONSIBLE

(8) *The **Senate** thinks abortion is immoral.*

THE PLACE FOR THE INSTITUTION

(9) *The **White House** isn't saying anything.*

THE PLACE FOR THE EVENT

(10) ***Watergate** changed our politics.*

(Lakoff and Johnson 2003, 16)

2.3 Distinguishing literal from figurative meaning

2.3.1 Definition of literalness

The difference between the literal and figurative (non-literal) meaning is clearly comprehensible on an everyday level. The expressed message simply does not match its literal truth in the case of the figurative reading (Cruse 2011, 239). However, when it comes to strictly defining literal meaning, the situation starts to be more complicated. Cruse (2011) offers following 5 criteria for the definition of literalness.

Firstly, '**the reading of a word with the earliest recorded use**'. Cruse finds this criterion logical for the organization of dictionaries. He, however, objects that non-experts are usually not aware of the historical development of their modern vocabulary, altogether with the origin of their current intuitions, and thus he finds this condition insufficient for the definition of literalness (Cruse 2011, 239).

Secondly, '**the most frequently occurring reading of a word**'. Although Cruse proposes this criterion to be more satisfactory than the first one, also this one has its imperfection. Cruse exemplifies the verb *see* with its two readings "have a visual

experience” and “understand”. Surprisingly, the second reading provides greater text frequency, which is against one’s intuition that the other reading might be the literal one. Even this characteristic is thus not sufficient either (Cruse 2011, 239).

As the third point for defining the literal reading, Cruse states that it is ‘**the default reading of a word**’. By the default reading he means the first one that a word evokes in one’s mind regardless of the presence or absence of any context. Cruse claims that this criterion eliminates the problem with the verb *see*. Nevertheless, he also argues that there is no way of explaining why any particular reading should be the default one (Cruse 2011, 239).

As the fourth criterion Cruse lists ‘**the reading from which the most plausible path of change begins**’. He tests the noun *position* and its three readings in the quoted examples (11), (12) and (13).

(11) *This is an excellent **position** from which to watch the parade.*

(12) *What is your **position** on the single currency?*

(13) *Mary has been offered an excellent **position** with a firm of solicitors.*

(Cruse 2011, 239)

Cruse concludes that the reading “involving location in a physical space” in (11) is the initial reading. Further, he goes on to say that the readings “location in mental space” in (12) and “place in an institutional hierarchy” in (13) are its metaphorical extensions. Beside the noun *position*, Cruse also tests the verb *expire*. In this case, he admits that the reading “die” could be derived from the reading “come to the end of a period of validity” but it could be vice versa as well. He summarizes that in some cases the intuitions about which one is the extended reading differ and there is no clue why it is so (Cruse 2011, 240).

The fifth and last Cruse’s criterion runs ‘**the reading most closely related to the basic human experience**’. This criterion is based on a claim that our language and many of the conceptual categories are metaphorical extensions from the basic human experience. Cruse finds this feature sufficient for labelling the readings “location in physical space” (of *position*), “have visual experience” (of *see*) and “die” (of *expire*) as the literal ones. He admits, however, that “on its own this factor cannot explain why my students feel that the “driving licence” reading of *expire* is the literal one” (Cruse 2011,

240). Cruse hence brings the difference between diachronic and synchronic processes of extension into consideration. The diachronic changes account for the last two criteria. From the synchronic point of view, “an individual will judge the most frequent/familiar reading to be the literal one, and the least familiar as the extended one”, in cases of the presence of “alternative metaphorical extensions” (ibid.). Cruse thus solves the problem of the different intuitions with the verb *expire*, concluding that “when I first encountered the word *expire* the “die” reading was much more frequent than it is now” (ibid.).

2.3.1.1 *The case of the noun head*

With reference to the above introduced Cruse’s criteria of literalness, I will now put the noun *head* to the test.

I have consulted the online Oxford English Dictionary (OED henceforth) to find out the earliest recorded uses of the noun *head*. According to OED, the oldest records of this noun date back to the times of Old English, that is approximately “the period from 450 to 1150” (Baugh and Cable 2013, 48). Example (14) illustrates the use of the noun *head*, meaning “top part of the body”. The quoted expression in (14) is an excerpt from the John’s Gospel which is a part of the illuminated gospel book written around the year 700, namely *The Lindisfarne Gospels*.

(14) *ne þæt an foet mino ah eac ða hond & þæt heafut*

(OED Online, "head, n.1")

[not my feet only, but my hands and my **head**] ³

(Jn 13:8 NIV)

The Blicking Homilies from the end of the 10th century is another Old English source cited in OED. It provides a record of the noun *head* with a reading of “source” in (15). Nevertheless, according to the OED, this reading started to be used more frequently rather since the end of the 15th century.

³ A wider context for this phrase runs: “Unless I wash you, you have no part with Me”. “Then, Lord”, Simon Peter replied, “not only my feet, but my hands and my head as well” (Jn 13:8-9 NIV).

- (15) *Cup is þæt se awyrgða gast is **heafod** ealra unrihtwisra dæda, swylce unrihtwise syndon deofles leomo.* (OED Online, "head, n.1")

*[It is certain that the accursed spirit is the **head** (source) of all unrighteous deeds, and also unrighteous men are, as it were, the devils limbs (members).]* (Morris 2000, 17)

In *Laws of Edgar* (959-975) the *head* is being referred to as a part of the body essential to one's life. The expression quoted in (16) refers either to the literal decapitation or generally to the capital punishment.

- (16) *...sy he þeof & þolige **heafdes*** (OED Online, "head, n.1")

These expressions like 'decapitation' or 'capital punishment' reveal a distant relationship between Latin *caput* and English *head*. The words have the same Indo-European base, i.e. they are cognates.

The metaphorical use of the noun *head* for a "person in charge, chief or leader" was first cited in King Alfred's Old English translation of the *Gregory's Pastoral Care* quoted in (17). The Latin original of this quote runs "caput te constitui".

- (17) *Ða ic ðe gesette eallum Israhelum to **heafde*** (OED Online, "head, n.1")

The synecdochic use of the noun *head* was recorded already at the beginning of the 11th century. Wulfstan, an Archbishop of York, used the phrase "per head" in his *Homilies*, quoted in (18).

- (18) *Swa æt **heafde** peninc, swa æt heorðe peninc, swa æt sulhgange peninc.* (OED Online, "head, n.1")

These were some of the oldest recorded readings of the noun *head*. From the younger ones I briefly mention "head as a rough unit of measurement" or "the rounded leafy top of a tree" from the end of 14th century, *head* with reference to "any narrow

margin of victory” in phrases like ‘*to win by a head*’ from the half of the 18th century or the “headline in a newspaper” from the turn of the 20th century.

With regard to Cruse’s second criterion, there can be little doubt that the reading “top part of human body” of the noun *head* will be the one with the greatest text frequency. This hypothesis will be confirmed or disproved after the analysis of the data gathered for the purpose of this thesis, which will be carried out in the Practical section.

In order to find out which reading of the noun *head* comes to one’s mind first, some psychological experiments would need to be carried out. This is, however, not feasible for this thesis. This criterion will hence remain untested.

As the fourth, Cruse discusses the most plausible path of a word change. For the purpose of this test, I quote demonstrative sentences (16), (17) and (18) from the compiled corpus.

- (16) *She rolls her **head** to one side so she can see me in the doorway,
and some kind of gray jelly is caked in the corners of each eye.*
(PC, *Choke*)
- (17) *He is **head** of the family and does not come to town very often.*
(LJ, *A Loving Scoundrel*)
- (18) *The teachers strolled up and down the lines, counting **heads** and
trying to keep order.*
(JM, *Five boys*)

The starting point is the *head* as the “top part of the body” in (16). Example (17) is a surface realization of IMPORTANT IS UP metaphor (cf. ‘head’ is up). The third sentence in (18) reflects synecdochic (part for whole) usage for a person that is based on a paradigmatic sense relation of meronymy.

In the last criterion, Cruse mentions the relation of the reading to the basic human experience. Taking into consideration the essence of embodiment, that is “understanding the role of an agent’s own body in its everyday, situated cognition”

(Gibbs 2006, 1), the reading “top part of the body” would be the ideal literal one for the noun *head*.

2.3.2 *Metaphor identification procedure*

Another view on distinguishing linguistic metaphors from literal linguistic items was proposed by the group of scholars called Pragglejaz (2007). They designed a metaphor identification procedure (MIP henceforth) which consists in the following four steps:

1. Read the entire text–discourse to establish a general understanding of the meaning.
2. Determine the lexical units in the text–discourse
3. (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.
(b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be:
 - More concrete; what they evoke is easier to imagine, see, hear, feel, smell, and taste.
 - Related to bodily action.
 - More precise (as opposed to vague)
 - Historically older.Basic meanings are not necessarily the most frequent meanings of the lexical unit.
(c) If the lexical unit has a more basic current–contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.
4. If yes, mark the lexical unit as metaphorical

(Pragglejaz Group 2007, 3)

Kövecses (2010) explains this procedure by applying it to sentence (19).

(19) *He is without direction in life.* (Kövecses 2010, 5)

In step 1, Kövecses reveals that the whole article is about somebody’s life. Secondly, he identifies the lexical units which follow: /he/, /is/, /without/, /direction/, /in/, /life/. Subsequently, the author examines the contextual meanings of these lexical

units by stating that /He/ refers to a “male person mentioned earlier in the text”, /is/ means “exist”, /without/ denotes “not having something”, /direction/ indicates “the person’s general attitude or behaviour, that is, the manner the person behaves”, /in/ expresses “state” and /life/ is a “state in which one is alive”. Considering the “more basic contemporary meaning” in other contexts, Kövecses points out the words /direction/ and /in/. Both of them are supposed to have more concrete noncontextual meanings, which can be mutually contrasted and understood in comparison with each other. In the final analysis, Kövecses marks these two units as metaphorical (Kövecses 2010, 5).

I will now pick a random sentence from my compiled corpus and apply the MIP to it. The sentence quoted in (20) comes from a novel by John Banville, namely *The Sea*.

(20) *She moved her head on the pillow and smiled to me.*

(JB, *The Sea*)

Firstly, the excerpt generally deals with a conversation of two people, taking place in the bedroom. Secondly, the lexical units involved are /she/, /moved/, /her/, /head/, /on/, /the/, /pillow/, /and/, /smiled/, /to/, and /me/. Now I am supposed to determine the contextual meanings of these units. /She/ refers to a “female person mentioned earlier in the text”, /moved/ means “to change a position”, /her/ denotes “belonging to female”, /head/ is the “top part of human body”, /on/ indicates “touching a surface of something”, /the/ has the grammatical function of indicating definite reference, /pillow/ is a “soft cushion usually placed under one’s head”, /and/ has the syntactic function of joining two phrases, /smiled/ expresses the “contraction of one’s face muscles in manifestation of happiness”, /to/ is used for saying “in which direction someone is facing or pointing” and /me/ refers to the “storyteller or a person mentioned earlier in the text”. Are there any more basic meanings besides the contextual ones that were already mentioned? I found none. That implies there are no metaphorically used lexical units in this sentence.

In order to demonstrate a sentence, in which there is a metaphorical use of a lexical unit, I will deliberately quote an excerpt (20) from Steven Weinberg's book *Dreams of a Final Theory*.

(20) *This effort **came to a head** in the early years of the nineteenth century, when 'the prince of geometers' Carl Friedrich Gauss and others developed a non-Euclidean geometry for a sort of curved space that satisfied all Euclid's postulates except the fifth.* (SW, *Dreams of a Final Theory*)

The passage deals with assumptions concerning the field of geometry and general relativity. I will focus only on the part 'came to a head' as it is the matter of interest for my analysis. There are four lexical units, namely, /come/, /to/, /a/ and /head/. Considering the contextual meanings, /come/ refers to "reaching a particular state", /to/ introduces "the end point of the indicated direction", /a/ has the grammatical function of indicating indefinite countable referent and /head/ means the "top or highest position of something". There are two lexical units that have more basic meanings, /come/ and /head/, respectively. /Come/ may be read as "moving to a particular place", which is more concrete and related to bodily action. The contextual and basic reading of the verb *come*, however, are not incompatible. /Head/ basically refers to the "top part of human body". This reading is definitely more concrete, related to bodily action, historically older⁴ as well as more precise. The contextual meaning contrasts with the basic meaning and can be understood by comparison with it: We can understand that the topmost position of something is articulated in terms of the topmost part of the human body, which serves us as a default paradigm of our physical experience. I hence mark the lexical unit /head/ as metaphorical.

This excerpt demonstrates a difficulty that MIP raises. Namely, it is the fact that this procedure is highly time consuming when it comes to analysing more complex sentences. It is thus less convenient for the purpose of this thesis, as it analyses data that are comprised of nearly two million tokens. Nevertheless, when it comes to identifying

⁴ According to OED, there is an instance of the use of the noun head, meaning "the topmost part of something, cited already in the *Lindisfarne Gospels*. Nevertheless, other records date back to the 14th and later centuries. The phrase 'come to a head', meaning "to reach a critical point or maximum intensity", was firstly cited in 1566.

a metaphorical unit, I will follow the points 2 and 3 of the MIP and apply them only to the examined unit, i.e. the noun *head*.

2.4 Conceptualization of mental life

Niemeier (2008) discussing the conceptualization of mental life, proposes three categories of *head*-expressions⁵, which are supposed to display an interlinked relation between metaphors and metonymies.

The first category is ‘**head as a locus of reasoning**’. In this case, Niemeier postulates that the head synecdochely refers to the brain, which is neurologically proved to be responsible for the processes of rational thinking. The ‘brain’ is according to Dirven (2003) a part of so-called “metonymic chain”, an inclusive syntagm, which contains interrelated elements. In the case of the body part ‘head’ the chain goes as follows:

head > brain > grey cells/grey matter > thinking or thought process > the mind > thoughts > intelligence (Dirven and Pörings 2003, 84)

This chain reveals the second WHOLE FOR PART metonymy, namely that ‘brain’ stands for the processes of rational thinking that are taking place in it. Niemeier supports this metonymically based category with an expression quoted in (21). The subsequent example (22) supplements the category with the data from my corpora research.

(21) *Use your head!* (Niemeier 2008, 360)

(22) *A hlava nemyslela.* (HP, *Paměť mojí babičce*)

[My head was not thinking]

Niemeier argues that “the location of the mind, rationality and intelligence has been presumed to be the head since mid-1600s, when brain anatomy started” (Niemeier 2008, 338). This claim, however, does not correspond with the data provided by the

⁵ The author also mentions the existence of a meaning cluster of ‘**head is the topmost or front position**’, which was, however, left out of her research as it does not deal with the conceptualization of mental life.

OED, which contains a record of the Old English poem *Maxims I*, containing the line quoted in (23).

- (23) *Hond sceal heofod inwyrcan.* (OED Online, "head, n.1")
[The head must influence the hand.] (quoted in Lockett 2016, 36)

The present-day reader, who is aware of the existence of the brain its functions and location, considers this expression to be a metonymic realization of the rational mind. Nevertheless, Lockett (2016) explains that back in the times of the Anglo-Saxons, the mind (Old English *mod*) was not localized in the brain. On the contrary, “the brain was attributed with a peripheral role in psychological activity” (Jorgensen and McCormack 2016, 36). The author goes on to say that “as long as English speakers did not localize rational thought in the brain, they could not have developed or adopted the metonymic mapping that pits the rational head against the impassioned heart. Thus the origins of this convention must be sought in the later centuries or other languages” (*ibid.*). The explanation of the role of the noun *head* in the above quoted poetic line is thus that “the head receives stimuli through the sense organs...because the head can see, not because it can engage in deliberative thought” (Lockett 2016, 38).

Going back to the Niemeier’s categories of *head*-expressions, the second group runs ‘**head as a control centre**’. According to the author, “the head is seen as the main locus for decisions and for the exertion of power” (Niemeier 2008, 360). This category is supposed to be more general than the previous one, since the focus is not on mental processes, but rather on the general processes which are supposed to take place in the head. Moreover, Niemeier within this category stresses the necessity of balance in our heads/minds, which she counts as a precondition for reasoning. The metaphorical basis for the expressions belonging to this category is Geeraerts’ metaphor THE HEAD IS THE LOCUS OF ONE’S SELF CONTROL (Niemeier 2011, 52). The metonymic character is, according to the author, visible after tracking back the following steps: “the brain is located in the head (metonymy), reasoning is one of the brain’s main functions (metonymy) and a balanced mind is precondition for reasoning (metonymy again)” (Niemeier 2008, 362). Niemeier supports this category with examples (24), (25) and (26) which refer to the impossibility of clear perception, necessity to be emotionless and thus keep the balance and to the complete absence of the rational control, respectively.

- (24) *to have one's head in the clouds*
 (25) *to keep a cool head*
 (26) *to lose one's head* (Niemeier 2008, 362-363)

The last category Niemeier calls '**head as container**'. According to the author, the category focuses either on the static full or empty state of the head like in (27) and (28), respectively, or on the dynamic process of filling and emptying it as in the examples from my corpora in (29) and (30), respectively.

- (27) *my head is exploding* (Niemeier 2008, 363)
 (28) *empty-headed* (Niemeier 2008, 362)
 (29) **Fill your head** *with as much information as you can get.*
 (JAK, *Falling Away*)
 (30) *Maturant a už se mu vykouřily základní znalosti z hlavy.*
 [A senior student, and the fundamentals have already evaporated from
 his head] (HP, *Paměť mojí babičce*)

3 PRACTICAL PART

3.1 Multilingual corpora

For the purpose of this thesis, a bi-directional parallel corpus was needed to be created. Multilingual corpora have their tradition in Scandinavia. The first electronic multilingual corpora originated there in the last decade of the 20th century. The projects in question here are namely the English-Norwegian Parallel Corpus, the English-Swedish Parallel Corpus and the Oslo Multilingual Corpus (Johansson XIII, 2007). Czech corpus linguistics benefits from the project of InterCorp which is a national multilingual corpus launched in 2005. Its 9th version includes texts in 39 foreign languages that are all aligned with Czech. In other words, for every text there is a single Czech version (original or translation), aligned with one or more foreign language versions. Czech thus serves as so-called pivot language.

The term “multilingual corpus” altogether with its typology raises questions as it is not unambiguously distinguished. Altenberg and Granger (2002) for example adopt Johansson’s typology as depicted in the following Figure 2.

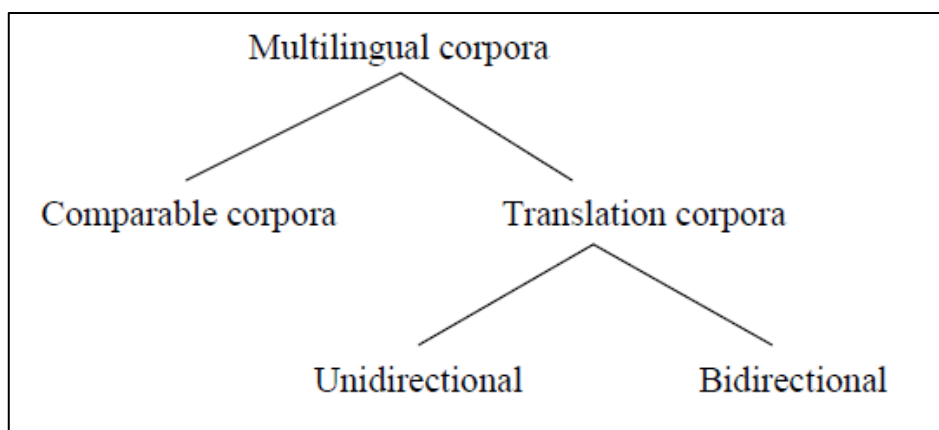


Figure 2. Types of multilingual corpora (Altenberg – Granger 2002, 4).

Here multilingual corpora serve as an umbrella term for other subsequently specified corpora⁶. Comparable corpora “consist of original texts in each language,

⁶ Johansson (1998) also mentions the term “parallel corpora” under which he formerly understands translation and comparable corpora altogether (Johansson and Oksefjell 1998, 5). Nowadays the application of this term is restricted more appropriately for the corpora of original (non-translated) texts and their translated counterparts into one or more languages (Chlumská 2014, 225).

matched as far as possible in terms of text type, subject matter and communicative function”, unlike translation corpora which “consist of original texts in one language and their translations into one or several other languages“ (Altenberg – Granger 2002, 4). Chlumská (2014) further differentiates between multilingual comparable corpora, which are compiled of the original texts in more languages and which are plentifully used in corpus linguistics, and monolingual comparable corpora, which are more often applied in corpus translatology, as they consist of the translated and non-translated texts within a single language (Chlumská 2014, 227).

As for the translation corpora⁷ as promoted by Altenberg and Granger, further division is possible, depending on the number of directions under which the translation is taken, i.e. if it goes one-way (from language A to language B) the corpora are called unidirectional, in a case that the translation goes both ways (from language A to language B and from language B to language A) the term bi-directional corpora is applied (Altenberg – Granger 2002, 4).

Chlumská mentions also Zanettin’s term “reciprocal corpus”, which is used for a combination of the comparable and parallel corpora and which allows a bi-directional way of the translations. The earlier mentioned English-Norwegian Parallel Corpus, which is labelled as “bi-directional parallel corpus”, is a case of this type of corpora (Chlumská 2014, 229). A bi-directional parallel corpus, or a reciprocal corpus in Zanettin’s terms, was created for the purpose of this thesis. It follows that it contains English originals and their Czech translations as well as Czech originals and their English translations. The number of characteristically alike texts, as well as the extent of them, is comparable. The whole procedure of corpus creation is in detail described in the following methodological section 3.2.1.

⁷ Chlumská states that the term “translation/al corpora” is sometimes used for the subcorpus of various translated texts (Chlumská 2014, 228).

3.2 Methodology

3.2.1 Corpora compilation

The bi-directional parallel corpus was created on the basis of InterCorp version 9, which includes data provided by the Czech National Corpus text database. The parallel corpus InterCorp is now available to its users via the KonText interface, which has superseded the former interfaces of Park and NoSketch Engine.

In the beginning, I have established a subcorpus, which I named “CZ orig”. This corpus contains original Czech texts of fiction aligned with their English translations. Figure (3) displays the process of selection at its starting point.

Nový subkorporus

Korpus: InterCorp v9 - Czech

Název nového subkorpusu: CZ orig

Specifikovat subkorporus pomocí: Seznam atributů

Zúžit výběr Zrušit výběr Vlastní poměry typů textu

1 intercorp_v9_cs + intercorp_v9_en

2 ... & div.group ∈ {Core}
, div.txtype ∈ {fiction}
, div.srclang ∈ {cs}
, div.original ∈ {Yes}
2 878 808 pozic

Zarovnané korpuse	div.group	div.txtype	div.srclang	div.original	div.translator
(Zahrnout pouze texty, které se vyskytnou také ve všech zde označených korpusech) <input checked="" type="checkbox"/> InterCorp v9 - English	<input checked="" type="checkbox"/> Core 2 878 808	<input checked="" type="checkbox"/> fiction 2 878 808	<input checked="" type="checkbox"/> cs 2 878 808	<input checked="" type="checkbox"/> Yes 2 878 808	<input type="checkbox"/> 2 878 808 <input type="checkbox"/> Vybrat vše

Figure 3. “CZ orig” corpus compilation.

Subsequently, I had to decide which works and authors will be chosen for the further study. My condition was that it should be, if possible, the latest available publications, i.e. those written after the year of 1990. The problem is that InterCorp does not provide many works which are originally written in Czech and then translated into English⁸. This problem vanishes in the case of the ENG-CZE direction of translation, as there are much more works originally written in English and then translated to Czech. This is only natural, since Czech, unlike English, is a “small language” and hence the amount of the released translations from Czech (but also the heterogeneity and quality of them) is considerably lower than number of translations

⁸ There are 17 authors and 29 works available, to be precise.

from English (Chlumská 2014, 226). I was hence forced to lower my sights and accept two older publications as I did not want to include more than one work from a single author in order to avoid the risk of one's idiolect. The final selection of the authors and their works is summarized in the Table (1) below.

<i>Author</i>	<i>Title</i>	<i>Year</i>	<i>Wordcount</i>
Pekárková Iva (PI)	<i>Dej mi ty prachy</i>	2001	66599
Škvorecký Josef (ŠJ)	<i>Příběh inženýra lidských duší I</i>	1992 (1977)	92532
Topol Jáchym (TJ)	<i>Kloktat dehet</i>	2005	69401
Hakl Emil (HE)	<i>O rodičích a dětech</i>	2002	41973
Kundera Milan (KM)	<i>Nesmrtelnost</i>	1993	88781
Hůlová Petra (HP)	<i>Paměť mojí babičce</i>	2002	66774
Urban Miloš (UM)	<i>Sedmikostelí: gotický román z Prahy</i>	2001	81681
Ajvaz Michal (AM)	<i>Zlatý věk</i>	2001	81393
Kohout Pavel (KP)	<i>Hvězdná hodina vrahů</i>	1995	111535
Klíma Ivan (KI)	<i>Láska a smetí</i>	2006 (1987)	64812
Viewegh Michal (VM)	<i>Výchova dívek v Čechách</i>	1994	42710
			808191

Table 1. List of the selected Czech authors and their works

As the compilation of the first corpus was finished, I had to create the second one, which I named “EN orig”. The second corpus of the English originals and Czech translations was supposed to be comparable with the “CZ orig” corpus, in terms of the number of works as well as the number of words. The selected genre was again “fiction”, as it is the only one that allows the choice of the source language. The forming procedure was identical with the one used for the “CZ orig” corpus. As there is a larger number of works originally written in English and subsequently translated to Czech, there was no need for any exceptions, regarding the year of publication or number of works written by a single author. Table (2) summarizes the final list of the chosen English works.

<i>Author</i>	<i>Title</i>	<i>Year</i>	<i>Wordcount</i>
Lindsey Johanna (LJ)	<i>A Loving Scoundrel</i>	2004	102198
Banville John (BJ)	<i>The Sea</i>	2005	62010
Jackson Mick (JM)	<i>Five Boys</i>	2001	75343
Banks Iain (BI)	<i>A Song of Stone</i>	1998	68144
Robin Cook (RC)	<i>Toxin</i>	1998	46232
J. K. Rowling (JKR)	<i>HP and the Chamber of Secrets</i>	1998	87959

J. A. Krentz (JAK)	<i>Falling Away</i>	2004	98240
Palahniuk Chuck (PC)	<i>Choke</i>	2001	71977
Cunningham Michael (CM)	<i>The Hours</i>	1999	55249
Winterson Jeanette (WJ)	<i>Oranges are not the Only Fruit</i>	2001	54373
Weinberg Steven (WS)	<i>Dreams of a Final Theory</i>	1993	87038
			808763

Table 2. List of the selected English authors and their works

To sum up, I successfully created two comparable subcorpora, each consisting of 11 authors and 11 works. The two compiled corpora provide data that consist of nearly even number of words, 808 819 within “CZ orig” and 808 763 within “EN orig”, respectively. It needs to be admitted that Czech is always shorter than English in terms of a number of words. This is caused by the different typological characteristics of both languages. This fact might have been taken into consideration in the course of the corpora compilation. Nevertheless, there is no established percentage, which would credibly reflect the difference in length between English and Czech texts. For that reason, I have decided to compile corpora that consist of nearly even number of words.

3.2.2 Search for the noun *head/hlava*

As I had my corpora compiled, I started searching for the instances of the noun *head/hlava*.

Within the “CZ orig” corpus, it was enough to set a basic query containing a query “hlava” as depicted in the Figure (4) below.

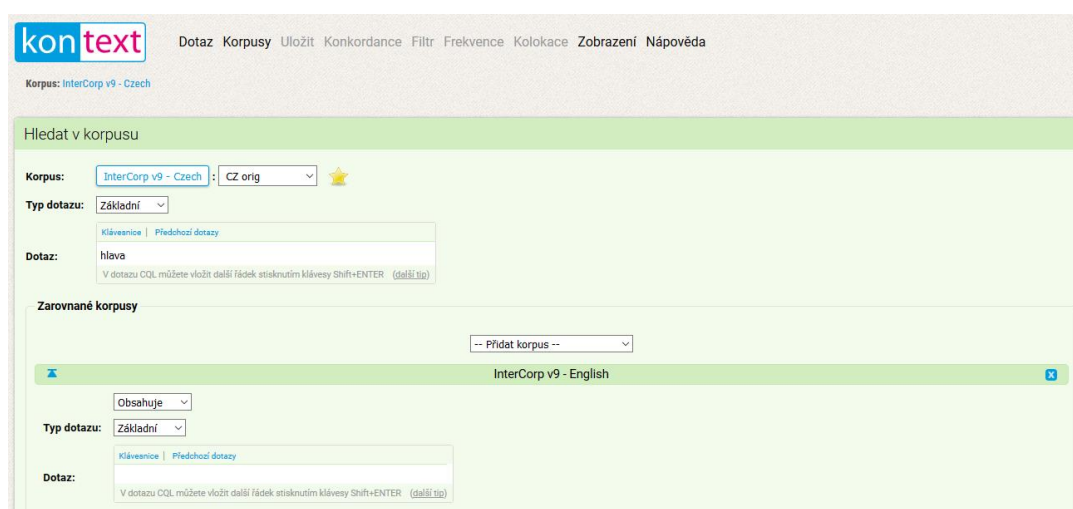


Figure 4. Search for the noun *hlava* within “CZ orig” corpus

By doing so, I gained 995⁹ hits of the noun *hlava*, which was a stepping stone to my further analysis.

Within the “EN orig” corpus, I had to specify the query as the *head* may function not only as a noun, but also as a verb (*We are heading to Prague*), an adjective (*Tom is a head cook*) or an adverb (*You have to tackle the problems head on*). I have thus set a particular CQL [**lemma="head"&tag="N.*"**] to gain only the nominal uses of the *head*.¹⁰ Despite the predetermination of this condition, I have detected 11 instances of the non-nominal use of the *head*, which were manually filtered out. Altogether, I gained 879 hits containing the noun *head*.

3.3 Analyses

In the following sections, I will focus on several aspects concerning the noun *head/hlava*.

Firstly, I will decide, whether the noun is used figuratively or literally with respect to the criteria as promoted by Cruse and the Pragglejazz Group. If the unit will be marked as metaphorical or metonymical, I will try to determine the conceptual metaphor/metonymy that motivated the formation of such a linguistic expression. In this step, I will proceed from the Lakoff and Johnson’s conceptual metaphor theory and I will also take Niemeier’s categories into the consideration.

Subsequently, I will compare such identified metaphors and metonymies within the two languages. That is, whether they share the same or different domains.

Lastly, I will be interested in the degree of translation correspondence between English *head* and Czech *hlava*. In other words, is *head* always rendered by *hlava*? Similarly, how often is *hlava* translated to English as *head*? This degree, for which Altenberg (1999) introduced the term “mutual correspondence”, is calculable with an aid of a formula presented in Figure (5) below.

⁹ To be more accurate, there was a total number of 997 hits. Nevertheless, the Czech original contained a line from a song running “Hvězdy nad hlavou ví, že mám jen jedinou...”, which the English translator chose not to translate. The translated part thus remained inapplicable to any further analysis and hence was filtered out. Secondly, there was an instance of a duplicate sentence which was manually filtered out as well.

¹⁰ It does not mean that the other parts of speech do not have the figurative uses. Nevertheless, in order to stick with the research paradigm that was set already for the “CZ orig” corpus, i.e. to search only for the nominal uses of the word *head/hlava*, I have decided to ignore other but nominal uses of *head*.

$$\frac{A_t + B_t}{A_s + B_s} \times 100$$

Figure (5). A formula for calculating the mutual correspondence of word pairs (Altenberg 1999, 254)

Here, A_t and B_t stand for “the compared categories or items in the translations”, and A_s and B_s are “the compared items or categories in the source texts” (Altenberg 1999, 254). Such a calculation gives us the frequency with which the two examined items, i.e. *head* and *hlava*, are translated into each other, expressed as a percentage. “The higher the mutual correspondence value is, the greater the equivalence between the compared items is likely to be” (Altenberg and Granger 2002, 18).¹¹

3.3.1 Analysis of the “CZ orig” corpus

3.3.1.1 Literal uses of the noun *hlava*

For a start, I will demonstrate those instances of the noun *hlava* that I have marked as literal. Here, the expressions contained the noun *hlava*, meaning “top part of human/animal body”. This reading of the noun unequivocally prevailed over all the others. I will quote 10 illustrative expressions in Table (3) below.

UM	<i>Hned na to jsem vylekaně ucukl – měl lidskou hlavu, zvedal ji a šklebil se širokou nehezkou hubou plnou titěrných zoubků.</i>	<i>Fascinated, I leant forward to inspect one of them more closely – and immediately started back in alarm. The worm had a human head.</i>
HP	<i>Měla skloněnou hlavu a povídala si pro sebe.</i>	<i>Grandma kneeled in front of the figures the most, bowing her head and talking to herself</i>
HE	<i>To byl tlustej veselej chlap s vobrovskou hlavou.</i>	<i>He was a fat, merry fellow with a huge head!</i>
UM	<i>Všichni hledí vzhůru, nikdo se nehýbá a já nejsem schopen byt' otočit hlavu.</i>	<i>We are all looking up. Nobody moves. I cannot even turn my head.</i>
ŠJ	<i>Němý, zavrtěl jsem pouze hlavou.</i>	<i>Dumb, I merely shook my head</i>
VM	<i>"Co je?" tázala se s plachým úsměvem, ruce za hlavou.</i>	<i>"What's the matter?" she asked with a timid smile, her hands behind her head</i>

¹¹ Despite the fact that MC can range from zero to 100 %, in practice there is hardly ever full correspondence (i.e., 100% MC). For example, mutual correspondences from Altenberg's study of English and Swedish conjuncts did not exceed 80% (Johansson 2007, 27).

		<i>and a hairclip in her mouth.</i>
HP	<i>Pak to bouchlo, narazila jsem si hlavu a ruku a srdce mi až do druhýho dne uvnitř třepotalo jak bělásek ve flašce.</i>	<i>Then bang, I hit my head and my arm, and my heart was flapping around my chest like a butterfly in a jar.</i>
PI	<i>Jenomže jsou to Sikhové - a tak oběma na hlavě sedí obrovitánský turban barvy přesně stejné jako vázanka.</i>	<i>Except they're both Sikhs with their heads wrapped up in huge turbans, the same shade of red as their ties.</i>
PI	<i>Někdo vám přiloží pistoli k hlavě a vy se začnete hrabat v kabelce.</i>	<i>Somebody puts a gun to your head and you start rummaging through your purse.</i>
TJ	<i>Mohlo to být tak: ostrované kdysi uctívali božstvo s rybí hlavou.</i>	<i>It may have been like this: the islanders had once worshipped a deity with the head of a fish.</i>

Table 3. Expressions with the literal reading of the noun *hlava*

The Czech noun *hlava* within these phrases is almost exclusively translated with the English lexeme *head*. Beside this literal equivalent, English translators chose to use other nouns that are in a meronymical relationship with the noun *head*, namely *neck*, *skull*, *face*, *forehead* or *chin*. See examples in Table (4).

UM	<i>Zaklonil jsem hlavu a užasl: ty divné ponožky dokonce vězí v botách!</i>	<i>Craning my neck, I looked up at the mast-tops again and saw to my amazement that the socks were wearing shoes.</i>
UM	<i>Dívka prudce vrazila hlavou do mužova ramene, zasmáli se tomu, na okamžik ustali a potom dál předváděli svůj lascivní kus.</i>	<i>...then the woman pushed her face into the man's shoulder and they both laughed. After a slight pause they resumed their lascivious movements.</i>
HE	<i>Zíral jsem na holohlavé, starcům podobné opice, na vzteklé mumlavé opice, počítající kokosové ořechy, ale stačilo podívat se pořádně, a už to nebyly ořechy, byly to sušené lidské hlavy.</i>	<i>I stared at bald monkeys that looked like old men, at ferocious babbling monkeys counting coconuts, which upon closer inspection became dried human skulls.</i>
KM	<i>...tak ho kromě jeho nejbližších nikdo neznal: na čele měl průhlednou zelenou destičku přivázanou šňůrkou kolem hlavy.</i>	<i>...nobody except those closest to him knew him in that guise: because his eyes were sensitive to light he wore a green eye-shade attached to his forehead by a piece of string.</i>
HP	<i>Měla jsem hlavu opřenou v dlaních a myslela na štěstí, jaký nás čeká, a cejtla jsem se poprvý, co jsem do Města přijela, dospělá a samostatná.</i>	<i>I rested my chin in my hands and thought of the happiness that awaited us, and I felt grown-up and independent for the first time since I had come to the City.</i>

Table 3. Czech expressions with the noun *hlava* and its English equivalents containing other nouns in a meronymical relationship with the head.

Omission of the noun *head* within the English translations was apparent through the expression *kývnout/kývat hlavou*. English translators preferred, though not considerably frequently, the use of the one-word verb/noun *nod* that was used in 13 out of 22 instances (cf. Table 4).

UM	<i>"A tohle je můj společník," kývl Gmünd hlavou</i>	<i>'And this is my companion,' said Gmünd with a nod to the door, 'Raymond Prunslík.'</i>
TJ	<i>Kouk jsem na Margaše a kývl jsem hlavou.</i>	<i>I glanced at Margash and nodded a 'Yes?' at him...</i>
TJ	<i>Velitel Baudyš pozorně naslouchal a občas krátce pokývl hlavou.</i>	<i>Commander Baudyš listened closely and sometimes gave a curt nod.</i>

Table 4. Omission of the noun *head* within English translations

The noun *head* also disappeared from the translations when the Czech original contained phrases regarding headwear, like *nasadit si čepici na hlavu* or *mít na hlavě klobouk*. English translators hence omitted the noun *head* and used constructions like *put on a cap* or *wear a hat* in 13 out of 15 instances (cf. Table 5).

UM	<i>Nebyl to ten co před obědem, tenhle měl na hlavě placatou čepici s kšiletem.</i>	<i>It was not the same guard as before lunch; this one wore a flat peaked cap.</i>
ŠJ	<i>Všichni byli v lyžařském, ale na hlavách měli různé klobouky, Haryk placatý slamák, Benno bouřku a Lexa cylindr.</i>	<i>They were all in ski outfits, but each of them wore a different hat, Haryk a flat straw boater, Benno a derby and Lexa a top-hat.</i>
TJ	<i>Oblíkli si šaty, co tam sebrali, čepečky sester navlíkli na holý hlavy, měli na sobě i černý pláště.</i>	<i>They had dressed up in the clothes they had found, putting on the nuns' bonnets and even their black capes.</i>

Table 5. Omission of the noun *head* within English translations

3.3.1.2 Metonymical uses of the noun *hlava*

In this section, I am going to present those expressions that I have marked as metonymical first, since they are less frequent than the metaphorical ones.

The synecdochic use of the noun *hlava* when referring to the whole person was detected in two instances. The noun *head* was present also within the translated text.

TJ	<i>Pozor! křičel rozhlas, a Vnímánie! škrundaly hlasy v rádiích všude v</i>	<i>'Attention!' shouted the radio, in Czech and in Russian, and the sound rumbled</i>
----	---	---

	<i>chalupách a Československá lidová armáda tvrdě bojovala a bez výstřelu nekapituloval ani jediný český či slovenský důstojník a české hlasy v amplionech byly plné nenávisti a mluvící hlavy v televizích urážely sovětské vojáky a hlásaly:</i>	<i>out of wirelesses inside every cottage, and the Czechoslovak People's Army fought hard and not one Czech or Slovak officer capitulated without a shot being fired, and the Czech voices coming over the loudspeakers were full of hatred, and the talking heads on television heaped abuse on the Soviet soldiers.</i>
PI	<i>Trémou se mi rozechvěly ruce, připadalo mi, že se všechny hlavy zvedají od jídla a sledují, jak s naloženým podnosem vrávorám po kluzkých dlaždicích.</i>	<i>I felt every head in the room turn to watch my unsteady progress across the slippery polished floor and got so nervous that the overladen tray began shaking in my hands.</i>

Table 6. PART FOR WHOLE METONYMY in Czech

Moreover, within the phrase ‘*mít střechu nad hlavou*’ [have a roof over one’s head], it is possible to identify two metonymical notions at the same time. It is the ‘head’, which stands for a person, and also ‘roof’ which represents the whole house or generally a place to live. For translation choices, see Table (7).

UM	<i>Ani nevíte, jak bych se vám chtěl odvděčit za to, že jste mi nabídl střechu nad hlavou.</i>	<i>You've no idea how dearly I would like to repay you for giving me a roof over my head.</i>
UM	<i>Rostlina, kterou jsem si troufl přesadit z Nového Města na Prosek, se mi náležitě pomstila: připravila mě o střechu nad hlavou.</i>	<i>The vine I had rashly transplanted from its home in the New Town to inhospitable Prosek had wrought a fitting vengeance: now I, too, was homeless.</i>
UM	<i>“Nebo střecha nad hlavou?”</i>	<i>‘Or the roof over your head.’</i>

Table 7. Metaphorical expression *střecha nad hlavou*.

The above quoted expressions are based solely on a principle of metonymy. The following example represents not only the PART FOR WHOLE relationship but also a metaphoric motivation, as the head is associated with intelligence. The English translator chose a different noun that is also associated with wisdom, namely *mind*.

KP	<i>Takže žádný vraždící primitiv, ale ke všemu hlava!</i>	<i>So, this was no primitive on the rampage; there was a mind behind it.</i>
----	--	---

As metonymical we can also mark those instances in which the body part ‘hlava’ is mentioned instead of its concrete part, namely ‘hair’. In this case, we talk about the

WHOLE FOR PART metonymy. Interestingly, English translators used exclusively the term *hair*.

VM	<i>Přestože jejich šat byl v řadě případech nepříliš zdařilým kompromisem mezi rodičovskou představou o slavnostním oblečení a módní rubrikou časopisu Bravo měli alespoň umyté hlavy...</i>	<i>Even though their attire was in many cases a rather unsuccessful compromise between their parents' idea of formal dress and the fashion columns of Bravo magazine, they at least had clean hair...</i>
ŠJ	<i>Stíny velkých prdelí pochodují nyní po vykartáčované hlavě, zaznívá chlapácký zpěv...</i>	<i>Shadows of the enormous arses are now parading across her hair, and vigorous male voices sing the Horst Wessel Song.</i>
ŠJ	<i>Hledí na živý Totentanz, poskakující po skličkách za doprovodu píšťal a lyrafonů, a náhle obrázky uhnou šikmo stranou a na místě zadků se objeví holka s vykartáčovanou hlavou...</i>	<i>All unaware, he looks at the vivid Totentanz flickering on the glass door-panes to the accompaniment of flutes and lyraphones, and suddenly the images slant sideways and dissolve to reveal a girl with long, meticulously brushed hair...</i>
UM	<i>V modrém obleku a s rudou hlavou vypadal jako plynový plamínek</i>	<i>With his blue suit and orange topknot he looked like a flickering gas flame.</i>
TJ	<i>Trenýrkáři si z něj dělají srandu, že má špinavou hlavu.</i>	<i>The shortpants made fun of him. They said he had dirty hair.</i>

Table 8. WHOLE FOR PART METONYMY in Czech

3.3.1.3 Metaphorical uses of the noun *hlava*

Metaphorical uses formed a larger group of the figurative expressions within the “CZ orig” corpus than the metonymical uses. This section discusses the metaphorical uses in detail.

As Lakoff and Johnson proposed, the human body serves as a paradigm for our spatial cognition. The notions such as up-down, front-back or inside-outside are hence based on the way our body is structured and how we perceive it (Lakoff and Johnson 1980, 15). The typical posture of a man is that with the head being ‘up’, eyes looking ‘forward’ and feet being grounded ‘down’. The head-feet opposition gave rise partly to those metaphorical expressions that contrast the top with the bottom of something, and partly to those that comment something with respect to its entirety, with the head and feet being the two ends of a single whole. This is perceivable, for example, through the metaphorical expression ‘od hlavy k patě’ [from head to toe], meaning “completely” or “from the top to the bottom”. See this phrase in a wider context in Table (9) below.

ŠJ	<i>Uippelt si narovnal cvikr a prohlédł si mě od hlavy k patě.</i>	<i>Uippelt straightened his pince-nez and looked me up and down.</i>
PI	<i>Geoffrey byl od hlavy k patě oděný do kůže a ocelových hrotů...</i>	<i>Geoffrey was dressed in leather and metal studs from head to foot...</i>
ŠJ	<i>...zazvonil zvonek, zvuk mi projel páteří od hlavy k patě jako exploze...</i>	<i>The doorbell rang, the sound running up and down my spine like a series of tiny explosions...</i>
UM	<i>...byl svlečen do naha a od hlavy k patě pokryt tímž svinstvem, jakým znečistil kostelní zed'.</i>	<i>...the culprit had been stripped naked and covered with the same foul paint he had used to deface the church wall. (omission)</i>
HE	<i>Na jednom z obrazů kráčela od hlavy k patě zahalená ženská postava...</i>	<i>On one painting, a woman's figure shroud in garments from head to toe walked up...</i>

Table 9. Metaphorical expression *od hlavy k patě*

As for the translation choices that were made by the English translators, the proposed equivalents included both very similar metaphorical realizations (substituting 'pata' [heel] for 'foot' or 'toe') and also non-metaphorical expressions.

Since the typical position of the head is 'up', the inversion of it results in some kind of abnormality as it is illustrated through the following expressions in Table (10).

KP	<i>Teprve na soudní medicíně učinili včera v poledne objev, který postavil dosavadní šetření na hlavu...</i>	<i>But yesterday at noon, at the court medical department, a finding turned the investigation on its head...</i>
KP	<i>Buback udržoval tok rozhovoru bez podezřelých otázek, vzdor své povaze nemohl být mladý muž, pracující tak dobře v náročném oboru, padlý na hlavu, jistě počítal s tím, že ...</i>	<i>Buback kept up the flow of conversation without asking suspicious questions. A competent young man in a demanding job, like Morava, had to be aware that...</i>
KM	<i>Křesťanství obrátilo toto kritérium hlavou dolů...</i>	<i>Christianity turned this criterion inside out...</i>
HP	<i>To se můžou klidně stavět na hlavu.</i>	<i>They could stand on their heads for all she cared, she still wouldn't give in.</i>

Table 10. Czech expressions with the metaphorical use of the noun *hlava* and their English translations.

The above quoted expressions refer to the fact that turning something on its head results in the complete change of the existing circumstances, mostly in a negative way since the normal position of the head is up. Subsequently, when somebody is 'padlý na hlavu' [have a screw lose], there is something wrong with him as his head has reached a non-

standard position. Moreover, when we are standing on our heads we are carrying out a difficult task which is executed with an enormous effort because normally we stand on our feet. For English equivalents of these expressions see Table (11) below.

Czech original	Number of instances	English translation
<i>postavit na hlavu</i>	2	<i>turn sth on its head, turn sth inside out</i>
<i>být padlý na hlavu</i>	3	<i>omission, have nuts on the brain, be a simpleton</i>
<i>postavit se na hlavu</i>	2	<i>try hard, stand on one's head</i>

Table 11. Czech expressions and their English equivalents

The fact that ‘head is up’ is hidden also within the expressions in which the noun *hlava* represents a leader of a group or an organization and the like. See the following expressions in Table (12).

ŠJ	<i>Rozlítostněný Brych slastně dodal, že smrt si jde pro hlavu rodiny a pan Skočdopole že se nedožije Švestek.</i>	<i>In a fit of self-pity, Brych added gloatingly that death would strike down the head of the family, and that Mr. Skocdopole would not live to see the plums ripen.</i>
ŠJ	<i>Přema byl hlavou podzemní organizace, na niž jsem byl, jak by se dnes řeklo, volně napojen.</i>	<i>Prema Skocdopole was the leader of an underground organization with which I was loosely associated, as one might say today.</i>
AM	<i>Baumgarten pochopil, že v jejím pohledu byla výčitka, že se neřídil její radou, že na ni v bufetu v rue d'Odessa zapomněl, a že proto dopadl tak špatně: stal se uznávaným vědcem, respektovanou hlavou rodiny a váženým občanem.</i>	<i>Baumgarten had read in her expression the reproach that he had scorned her advice that he had quite forgotten about her in the buffet bar on rue d'Odessa and hence had come to grief by becoming the well-respected head of a family and a citizen held in high esteem.</i>
KP	<i>Že ten člověk, který měl proč se bát o kůži, posílá rodinu včas do bezpečí, přišlo Bubackovi lidsky pochopitelné, ale že se přitom jako hlava zdejší říšské justice dopouští s pomocí bachařů prachsprostého lupu, mu vyrazilo dech.</i>	<i>Buback could understand why this man, who had ample reason to fear for his own skin, would send his family to safety while there was still time. However, the sight of the Reich's local judiciary chief looting the house with the aid of his wardens took Buback's breath away.</i>

Table 12. The use of the Czech noun *hlava* when referring to a leader of a group.

Here, domain UP within the conceptual metaphors IMPORTANT IS UP and CONTROL IS UP is represented by the topmost part of the human body, i.e., the ‘head’. For that reason we talk about significant people, but also places (e.g., *hlavní nádraží* [main station], *hlavní město* [capital city]) or things (e.g., *hlavní chod* [main course], *hlavní vchod* [main entrance]), using the word *hlava* and its derivations. Considering the translation choices, English translators offered, beside the “head of X” schema, also the lexemes *chief* or *leader*.

The fact that ‘head is important’ is noticeable also with respect to the essence of our own lives. Losing one’s head results in an irreplaceable loss, unlike in the case of, for example, losing one’s arm or leg. We may thus speak of the ‘head as of the seat of one’s life’. Similarly, the act of endangering our head, the body part that is essential to our lives, is regarded as something unsafe and risky. Moreover, when somebody attacks our head, the part that should be respected and cherished, it follows that the aggressor is acting very violently and furiously. These facts are all encoded in the following expressions quoted in Table (13).

KP	<i>Zpovykál, zpych, začal si až moc věřit, když jich dostal půltucet jako kuřata na pekáč, nezavrtala v něm nejmenší pochybnost, vstoupil přesvědčen, že ho čeká nejlehčí kořist, a zatím málem položil hlavu pod sekyru.</i>	<i>Half a dozen chickens in his roaster had spoiled him, made him overconfident; without a moment's hesitation he'd walked in, convinced this would be the easiest catch of all-and meanwhile he'd practically put his head under the blade!</i>
PI	<i>I když ani za to by nepoložila hlavu na špalek.</i>	<i>But even that wasn't for sure.</i>
UM	<i>Pátral jsem v rodinné historii celý život, abych se dozvěděl, proč Václav Hazemburk ztratil královu přízeň a svou ušlechtilou hlavu, a řekl jste mi to vy, zázračné dítě vidoucí věci zaniklé.</i>	<i>All my life I've been looking into my family history in the hope of discovering why Václav Hazemburg lost the king's favour and consequently his life,...</i>
ŠJ	<i>Proč právě já už mám být brzy tou, co jí osud hlavu stíná.</i>	<i>Then why, oh why should I be she whom fate has chosen now to mount the scaffold and die.</i>
KP	<i>Před třiatřiceti měsíci tu zaplatily tisíce rukojmí hlavou za život zastupujícího říšského protektora Reinharda Heydricha, zabitého při atentátu.</i>	<i>Thirty-three months ago, thousands of Czech hostages had paid with their lives for the assassination of the Nazis' acting imperial protector, Reinhard Heydrich.</i>
ŠJ	<i>Někery gestapáci už na to kašlou, jiný zas kolem sebe mlátěj hlava nehlava.</i>	<i>Some of the Gestapo just don't give a shit any more. Others are going wild.</i>

KP	<i>Neseděli tu většinou vrazi tím obłudnějším, že své nevinné oběti hlava nehlava masakrovali od psacích stolů, často jen telefonem?</i>	<i>Weren't the murderers sitting here today all the more monstrous for the fact that they massacred innocent victims left and right from the comfort of their desks, often by telephone?</i>
----	---	---

Table 13. Metaphorical expressions reflecting the importance of the 'head'

Among the translation choices the substitution of the noun *head* for the noun *life* prevailed. In the case of the expression (*masakrovat*) *hlava nehlava*, the English translator offered as a parallel (*massacre*) *left and right*.

To conclude the discussion referring to the topmost position of the head and facts related to it, I will mention the last metaphor that concerns this topic. It is Lakoff and Johnson's orientational metaphor MORE IS UP that was identified within a single expression throughout the "CZ orig corpus". The expression in question, namely *mít něčeho nad hlavu* [to be in over one's head], simply refers to the fact that we have a lot of something because it has overstepped the top of our imaginary measuring scale, that is the 'head'.

HP	<i>Táta měl v Číně práce nad hlavu a vrátil se až za dlouhý čtyři tejdny sladkejš radováněk, který si Mergen šikovně obstaral tak, že tátu poslal vyřídít nějaký obchodní věci až k řece Tchalimuche...</i>	<i>Papa was in over his head with work in China, and didn't return till after four long weeks of sweet celebration, which Mergen neatly arranged for by sending Papa off to the Xa-li-mu-xe River...</i>
----	--	---

Since the human body plays an important part in the conceptual system, it is understandable that "all ancient civilizations used parts of the human body for many of their measurements" (Dilke 1987, 23). Some of them were globally accepted and their fixed values remained in use till today (e.g., *foot/stopa, inch/palec*) others were sidelined by the metrical units in the course of time (e.g., *ell/loket, palm/dlaň*). The 'head' does not have a fixed value. Nevertheless, it is used as an 'approximate unit' in the expressions referring to the relative height such as *o hlavu vyšší/větší/menší* [a head taller/bigger/shorter]. Moreover, when talking about the horse races, the racehorse may also *win* or *lose by a head*. It is thus justifiable to present the metaphor 'head is an approximate unit of measurement'. See the surface realizations of this metaphor in Table (14) below.

KI	<i>Ačkoli nejsem malý, byl o hlavu větší než já větší než já a také o deset let mladší.</i>	<i>Although I'm not exactly short, he was a head taller than me, and also ten years younger.</i>
HP	<i>Vysoká byla nejmiň o hlavu nad ostatními, a když promluvila, jako by kráva bučela přes kastrol.</i>	<i>She was at least a head taller than everyone else, and when she spoke it was like a cow lowing over a skillet.</i>
PI	<i>Dvě dlouhé postavy bledých Severanů se žlutými vlasy si razily cestu davem před ní: muž a žena, oba vyčínající o dvě hlavy nad zástup Francouzů a Arabů.</i>	<i>The tall shapes of two fair, yellow-haired Northerners were clearing a way through the crowd ahead of her: a man and a woman, looming head and shoulder over the throng of Frenchmen and Arabs.</i>
KM	<i>O hlavu větší než já a s ohromným břichem.</i>	<i>A man taller than me by a head, with an enormous belly.</i>
TJ	<i>Čí rozkazy jako? řekl Chata, postavil se vedle mě, o hlavu větší prodloužil můj stín a povídá Dýchovi...</i>	<i>'Whose orders?' said Chata, standing beside me and making my shadow a head taller</i>

Table 14. Surface realizations of the 'head is an approximate unit of measurement' metaphor.

There are the very same equivalents for this expression in English. Moreover, English offers also an extended version of this expression, namely *head and shoulder (above)*, which stresses a higher degree of dissimilarity in one's height. Such an expression, however, does not sound idiomatically in Czech and so Czech speakers prefer to double the "rough unit", i.e. head, in order to express the greater distance.

When analysing the "CZ orig" corpus, I have found 2 instances of the expression *kočičí hlavy*, English *cobblestones*, within the work of Miloš Urban.

UM	<i>Město náleží chodcům, jejich pomalým kročejům a drkotání loukotí, skřípění dřevěných kol ve výmolech, na ouškách kočičích hlav.</i>	<i>The city is suited to the leisurely gait of pedestrians and the unhurried rumble of iron-rimmed wooden wheels clattering over cobbles and potholes.</i>
UM	<i>Cestou k hotelu jsem dvakrát zakopl na kočičích hlavách.</i>	<i>Twice on my way to the hotel I tripped on a cobblestone.</i>

Table 15. Metaphorical expression *kočičí hlavy* in Czech

The expression does not refer to the head of a cat, but to the type of a paving block with characteristically rounded edges¹². From the traditional point of view, we may argue

¹² The paving blocks are initially quite regular cuboids that start to resemble the cat's head only with the passage of time.

that this is an instance of the figurative meaning that is based on a feature of resemblance, as the shape and the size of a cobble are similar to those of a cat's head. Yelizaryeva (2016) states that this expression originates in German *Katzenköpfe* (lit. cat's head) and there is also a parallel with Hungarian *macskakő*, meaning "cat's stone" (Yelizaryeva 2016, 49). English, however, does not provide any metaphorical equivalent for this Czech expression. On the other hand, from the conceptual point of view, we may claim that shape of the human head is also rounded, and that is why we experience other rounded objects as heads. Similar tendency is perceivable also through another expressions like *hlávka zeli* [cabbage head], *notová hlavička* [note head] or *hlavička zápalky* [match head].

A considerable part of the Czech corpus was formed by the *head*-expressions that referred to the act of thinking. Sweetser and Schwartz (see Lakoff and Johnson 1999) worked out an idea of the conceptual metaphor system for characterizing the domain of thought. They have demonstrated a subsystem of metaphors based on a metaphorical mapping of the body onto mind, i.e. THE MIND IS A BODY. This general mapping was then further developed into the following set of submetaphors:

THINKING IS MOVING → IDEAS ARE LOCATIONS, COMMUNICATING IS LEADING, UNDERSTANDING IS FOLLOWING

UNDERSTANDING IS SEEING → IDEAS ARE THINGS SEEN, COMMUNICATION IS SHOWING

THINKING IS OBJECT MANIPULATION → IDEAS ARE OBJECTS, COMMUNICATION IS SENDING, UNDERSTANDING IS GRASPING

THINKING IS EATING → IDEAS ARE FOOD, COMMUNICATION IS FEEDING, UNDERSTANDING IS DIGESTING

(Lakoff 2014, 130)

Take the metaphor THINKING IS OBJECT MANIPULATION first and examine the following expressions in Table (16), in which the object manipulated is the 'head'.

ŠJ	<i>Lámali jsme si hlavy, až jsme vymysleli plán.</i>	<i>We racked our brains until we came up with a plan.</i>
KP	<i>Tentokrát přijel do Hamburku hostovat a ona si lámala hlavu, jak se chovat.</i>	<i>This time he came to Hamburg on tour, and she fretted over how to behave.</i>
PI	<i>Netrvalo dlouho, a Jindře začlo vrtat hlavou, jak je možné, že se žluťasi kolem Alexovy garáže</i>	<i>It didn't take long before Gin started wondering how it was possible that the Yellows around Alex's garage got to be so</i>

	<i>znenadání tak rozmnožili.</i>	<i>numerous all of a sudden.</i>
VM	<i>Bylo vidět, že jí cosi vrtá hlavou.</i>	<i>I could see she had something on her mind.</i>
KP	<i>Nechápu, proč jsem mu to řekla, dělala si hlavu dál - zjistí rychle, žes to ty.</i>	<i>I don't know why I told him, she continued to fret. - He'll find out it's you in no time.</i>
KM	<i>Uměl být se ženami milý, zábavný, možná i svůdný, ale neuměl být na ně zlý, to ho nikdo nenaučil, naopak všichni mu vtloukali do hlavy, že na ně nikdy zlý být nesmí.</i>	<i>He knew how to be pleasant to women, amusing, perhaps even seductive, but he didn't know how to be unkind, nobody had taught him that, on the contrary, everybody had drummed into his head that he must never be unkind to them.</i>

Table 16. Surface realizations of the THINKING IS OBJECT MANIPULATION metaphor

According to the translation choices that were made, it seems that the formally closest equivalent to the Czech expression *lámat si hlavu* is English *rack one's brain*, which was used repeatedly within the English translations. In this case, however, the object manipulated is the 'brain'. As for the second common expression, that is, *vrtat hlavou*, the English translators mostly used the verb *wonder* as an equivalent. The noun *head* hardly ever occurred within the English translations. See the list of translation choices in Table (17).

Czech original	Number of instances	English translation
<i>lámat si hlavu</i>	22	<i>rack one's brain (5), worry about sth (3), try to decide, fret over (2), give a thought to sth, torture one's head, think hard, wonder (2), one's head is spinning, omission, puzzle out, concentrate, give sth a second thought, agonize over</i>
<i>vrtat hlavou</i>	12	<i>wonder (5), one cannot figure out sth, sth puzzles sb, sth buzzes around one's head, have sth on one's mind, try to make sense of sth, refuse to leave sth alone, omission</i>
<i>dělat si hlavu</i>	3	<i>bother with sth, fret, give sth a second thought</i>
<i>vtloukat do hlavy</i>	2	<i>drum sth into one's head, pound sth into one's head</i>
<i>mořit si hlavu</i>	1	<i>rack one's brain</i>

Table 17. Translation choices of the Czech expressions *lámat si hlavu* and *vrtat hlavou*.

From the compiled material it is evident that Czech makes extensive use of the metaphor IDEAS ARE MOVING OBJECTS, which combines with the complementary metaphor THE HEAD IS A CONTAINER (OF IDEAS). Consider the following expressions through which ideas are metaphorically regarded as moving objects within the head. A possible motivation for these expressions might be the real-life neurological transmissions that are carried out by the nerve cells within the human brain.

KM	<i>Agnes leží natažena na zádech a hlavou jí jdou představy...</i>	<i>Agnes is stretched out on her back and images keep passing through her head.</i>
PI	<i>Tak už to začíná! blesklo Jindřišce hlavou.</i>	<i>So it's already beginning, a thought flashed through Gin's mind.</i>
ŠJ	<i>Hlavou mi pádily postrašené myšlenky...</i>	<i>Terrified thoughts raced through my mind...</i>
AM	<i>Ani už sama nevím, co jsem si tehdy představovala, co mi bloudilo hlavou</i>	<i>I don't know what I was thinking back then, what was floating around my head.</i>
AM	<i>...v jeho hlavě se jedna za druhou rojily otázky, kterých se nemohl zbavit</i>	<i>His mind churns out one question after another, and of these questions he cannot rid himself.</i>
ŠJ	<i>Hned první stopka mě trochu zalkoholizovala, a jak jsem si neposlušnými očima zaostřoval legionáře, letěla mi hlavou alkoholická historie.</i>	<i>The first glass made me tipsy. As I tried to focus my disobedient eyes on the legionnaire a drunken story ran through my mind...</i>

Table 18. IDEAS ARE MOVING OBJECTS metaphor in Czech

What is interesting about these expressions is the fact that they barely occur in the “EN orig” corpus. Nevertheless, it does not mean that the metaphor IDEAS ARE MOVING OBJECTS (WITHIN THE HEAD) does not exist in English, but rather that the container for these ideas is not our searched ‘head’ but preferably something else, like ‘mind’. This tendency is perceivable also via the translation choices that were made, as the noun *mind* occurs in nearly a half of the instances. Examine following Table (19) which summarizes instances of the discussed metaphorical realizations and also presents their English parallels.

Czech expression	Number of instances	English translation
<i>blesknout hlavou</i>	16	<i>flash through one's mind (7), think (3), recall, fill one's mind, see sth in one's mind, perhaps, shot through one's head, get a flash of an idea</i>
<i>běžet/proběhnout hlavou</i>	5	<i>run through one's head (2), rush through one's brain, think to oneself, pass through one's head</i>
<i>jít hlavou (nejít z hlavy)</i>	4	<i>go through one's head, cross one's mind(2) (sth whirls in one's mind)</i>
<i>letět/proletět hlavou</i>	3	<i>run through one's mind, cross one's mind, omission</i>
<i>mihnout se hlavou</i>	3	<i>flash through one's head (2), remember</i>
<i>honit se hlavou</i>	2	<i>dance in one's head, play on one's mind</i>
<i>kroužit hlavou</i>	2	<i>circle through one's mind, sb's head spins</i>
<i>táhnout hlavou</i>	2	<i>go through one's mind, run through one's head</i>
<i>rojit se v hlavě</i>	1	<i>one's mind churns out, one's head buzzes with ideas</i>
<i>bloudit hlavou</i>	1	<i>float around one's head</i>
<i>pádit hlavou</i>	1	<i>race through one's mind</i>
<i>vynořovat se v hlavě</i>	1	<i>idea comes to sb</i>
<i>zavlnit se v hlavě</i>	1	<i>sth washes through sb</i>
<i>prorůstát v hlavě</i>	1	<i>sth grows together inside one's head</i>

Table 19. Czech metaphorical realizations of the IDEAS ARE MOVING OBEJCTS metaphor and their English translations.

In order to check the hypothesis that English expressions of this type preferably include the noun *mind*, I will make a slight digression from the main topic, i.e. I will now search for the noun *mind* in the “EN orig” corpus.

There is a need to set a particular CQL that runs [lemma="mind"&tag="N.*"] to gain the nominal uses of this word. As a result, the “EN orig” corpus provided me with 277 hits of this noun, which is approximately a quarter of the instances gained when searching for the noun *head*. Nevertheless, the coveted type of a phrase was now detected in 15 instances, unlike in the case of the *head*-search, which provided just two of them. The detected linguistic realizations of the IDEAS ARE MOVING OBEJCTS (WITHIN MIND) metaphor are listed in Table (20) below.

JAK	<i>Are you telling me that it never crossed your mind that I might try to peddle some of your secrets?</i>	<i>Takže ti nikdy ani nepřišlo na mysl, že bych se mohla pokusit zpeněžit vaše tajemství, abych splatila své dluhy?</i>
JAK	<i>Again Ellis paused, evidently turning things over in his mind before deciding what to tell her.</i>	<i>Ellis opět dlouho mlčel. Bylo vidět, že si nechává důkladně projít hlavou, co všechno jí může říct.</i>
LJ	<i>Her knees had gone weak, giddiness swirled in her stomach, and an image of them twirling about the dance floor without a stitch of clothing on popped into her mind ...</i>	<i>Kolena se jí podlomila , žaludek se jí sevřel a okamžitě se jí vybavila představa , jak spolu tančí nazí...</i>
JAK	<i>He changed gears again, wondering what was going through her mind.</i>	<i>Zatímco znovu řadil, přemýšlel, co jí asi tak právě běží hlavou.</i>
WJ	<i>"The Lord help me," she prayed and a piece of Deuteronomy flashed into her mind.</i>	<i>"Pane, napověz," zaprosila v duchu, a na mysli jí vytanula pasáž z Deuteronomia.</i>
BI	<i>'Fuel?' I say. It crosses my mind to ask if she means coal, or logs, but I leave the thought unsaid, intimidated by her manner and her gun.</i>	<i>Napadá mě zeptat se, jestli má na mysli uhlí nebo dříví, ale myšlenku nevyslovím, protože mám nahnáno z jejího chování a zbraně.</i>
RC	<i>Images of Becky kept flooding his mind and bringing forth new tears.</i>	<i>Hlavu měl plnou vzpomínek na Becky, které mu znovu a znovu vháněly slzy do očí.</i>
LJ	<i>A number of things ran through her mind, none of them nice.</i>	<i>Okamžitě jí proběhly hlavou nejrůznější myšlenky a ani jedna nebyla hezká.</i>
CM	<i>Images drift through her mind: the figure in the car, the airplane with its message.</i>	<i>Hlavou jí táhnou různé představy - ta významná osobnost v autě, letadlo, co psalo po obloze kouřová písmena.</i>
JKR	<i>But he fell silent, a lurking doubt resurfacing in his mind.</i>	<i>Už však tu větu nedokončil, jak mu v mysli znovu vyvstala potlačovaná pochybnost.</i>
MJ	<i>She lived in a different village, so the possibility of there being a Mr Fog or even Foggy offspring never crossed their mind.</i>	<i>Žila v jiné vesnici a možnost, že by existoval nějaký pan Fog nebo dokonce potomci, jim nikdy nepřišla na mysl.</i>
JAK	<i>"It did cross my mind," he admitted.</i>	<i>"Něco takového mě napadlo," připustil.</i>
LJ	<i>The horrid thought came to her that he could die, and a vision flashed across her mind of her being accused of murder, standing before a judge, being sentenced to hang.</i>	<i>Zděšeně jí napadlo, že by Heddings mohl i zemřít a ji by pak obvinili z jeho vraždy a odsoudili k trestu smrti oběšením.</i>
JAK	<i>I can tell for sure that, whatever else was going through Ellis's mind last night when he kissed me,</i>	<i>Nevím, s jakými úmysly mě Ellis včera líbal, ale vsadím se, že teď má v hlavě jenom práci.</i>

	<i>he is definitely all business now.</i>	
WS	<i>Speaking of a final theory a thousand questions and qualifications crowd into the mind.</i>	<i>Jakmile začneme o finální teorii mluvit, napadají nás tisíce otázek a výhrad.</i>

Table 20. IDEAS ARE MOVING OBJECTS (WITHIN MIND) metaphor in English.

Despite the fact that this minor analysis is not based on a highly representative amount of data, the results of it suggest that English prefer to use MIND as a CONTAINER of ideas rather than the HEAD. Similarly, the Czech translations of these expressions contain twice as often the noun *head* than the literal parallel *mysl*, which supports the HEAD IS A CONTAINER (OF IDEAS) schema in Czech.

Since we generally “experience ourselves and others as containers” (Kövecses 2010, 43), also the head is conceptualized as a bounded space with its inside and outside. As any other container it can be filled with certain content or, by contrast, remain empty or simply store some content. Examples of the expressions through which the ‘head’ is treated as a container are listed in Table (21).

KP	<i>V zatemněném kupé četl v novinách o potopených britských bruttoregistrovaných, sestřelených amerických letadlech a zničených bolševických tancích, ale pouštěl to hned z hlavy.</i>	<i>In the darkened compartment he read newspaper articles about sunken registered tons of British goods, American planes shot down, and destroyed Soviet tanks, but he barely noticed the figures.</i>
	<i>Na zádech měla malej modrej flíček, tak jsem měla radost, že otec je mongolskej, nic jinýho o něm sice říct nemůžu, ale ani mně to nikdy nijak neleželo a neleží v hlavě.</i>	<i>She had a little blue fleck on her back, so even if I didn't know anything else about the father I was glad he was a Mongol, though it never really weighed on my mind, and it still doesn't to this day.</i>
TJ	<i>Mám v hlavě představu nehybného Martina mezi černejšma vlhkejma kamenama, jak se přes něj leje voda</i>	<i>My head was full of the image of Martin lying motionless among the wet, black stones, water streaming over him.</i>
HP	<i>To už se mi do hlavy nevešlo.</i>	<i>(I don't know what I was thinking back then, what was floating around my head. But it definitely didn't include work or money.) There was no room.</i>
PI	<i>Ale na tom teď už nezáleželo, vzpomínky pouhých pár let nebo měsíců staré se pro Jindřišku smíchávaly, vytěšňovány z její hlavy neutuchajícím obřím přítomnem, co do ní ze všech stran</i>	<i>But all that didn't matter anymore, memories only a couple of years or months old got all mixed together in Gin's head, they were being pushed out of her brain by a never-ceasing humongous NOW that punched her from</i>

	<i>-a denně- bušilo.</i>	<i>every side and angle daily.</i>
--	--------------------------	------------------------------------

21. Surface realizations of the ‘head is container metaphor’ in Czech

From the above quoted expressions it is moreover perceivable that what enters or leaves one’s head are ideas again. When an idea is present inside one’s head, it becomes mentally accessible and subsequently intellectually controllable. On the other hand, when an idea does not go in the head or is dismissed from the head, the control of it disappears. In other words, what is present ‘inside’ the head is born in notice and further processed. On the contrary, what is ‘outside’ the head is left unnoticed and hence ignored. For comparison of the ‘head is container’ metaphorical realizations in Czech with their English equivalents see the summarizing Table (22) below. The translation choices again reveal that English, beside the domain of HEAD, makes also use of the MIND domain.

<i>mít v hlavě</i>	11	<i>think of sth (2), omission (3), have sth inside one’s head, sth rings inside one’s head, have one’s head full of sth (3), a thought in one’s head</i>
<i>(vy)pustit z hlavy</i>	8	<i>barely notice, forget (2), put sth out of one’s mind (4), drop sth from one’s mind, omission</i>
<i>ležet v hlavě</i>	4	<i>keep on thinking about sth, sth weights on one’s mind, cannot get sth out of one’s head, sth stays on one’s mind</i>
<i>(ne) srovnat v hlavě</i>	4	<i>(cannot) get over sth, figure out, sort sth, collect thoughts</i>
<i>(ne) vejít se do hlavy</i>	2	<i>have (no) room in one’s head</i>
<i>držet v hlavě</i>	2	<i>hold sth in one’s head, sth sticks in one’s mind</i>
<i>vykouřit z hlavy</i>	1	<i>evaporate from one’s mind</i>
<i>vzít si do hlavy</i>	1	<i>become convinced</i>
<i>uniknout z hlavy</i>	1	<i>escape from one’s head</i>
<i>vypudit z hlavy</i>	1	<i>put sth out of one’s head</i>
<i>vytěsnit z hlavy</i>	1	<i>put sth out of one’s brain</i>
<i>vytlačovat z hlavy</i>	1	<i>put sth out of one’s mind</i>
<i>vyhnat z hlavy</i>	1	<i>drive sth from one’s mind</i>
<i>vyplavit z hlavy</i>	1	<i>wash sth out of one’s head</i>
<i>zůstat v hlavě</i>	1	<i>remain in one’s head</i>
<i>cpát do hlavy</i>	1	<i>stuff one’s head with sth</i>
<i>narodit se do hlavy</i>	1	<i>sth is born into one’s head</i>

<i>obývat hlavu</i>	1	<i>be present in one's head</i>
<i>uložit do hlavy</i>	1	<i>store sth inside one's head</i>
<i>dít se v hlavě</i>	2	<i>take place in one's head, go on in one's head</i>
<i>uvíznout v hlavě</i>	1	<i>sth fills one's head</i>

Table 22. Metaphoric realizations of the 'head is container' metaphor and their English translations.

In the end, I have found a surface realization of what Lakoff and Johnson call MIND IS A MACHINE metaphor. This metaphor allows us to conceptualize the mind “as having an on-off state, a level of efficiency, a productive capacity, an internal mechanism, a source of energy, and an operating condition” (Lakoff and Johnson 2003, 28). These attributes are applicable also on the domain of HEAD, i.e. we conceptualize the head as a machine.

HE	<i>Já z něj měl v ten moment docela strach, poněvadž bylo evidentní, že se mu v hlavě nějaký dráty fakt přehodily, to za prvý...</i>	<i>I was pretty frightened of him at the time because it was clear that he really did have a few screws loose.</i>
----	---	---

3.3.2 Analysis of the “EN orig” corpus

3.3.2.1 Literal uses of the noun head

Within the “EN orig” corpus, the noun *head*, meaning “top part of the human/animal body” prevailed over the other readings, similarly to the results of the “CZ orig” corpus. Illustrative instances are quoted in following Table (23).

PC	<i>She rolls her head to one side so she can see me in the doorway, and some kind of gray jelly is caked in the corners of each eye.</i>	<i>Obrátí hlavu na stranu, aby mě viděla ve dveřích, a v koutcích obou očí má nánosy něčeho žlutého a rosolovitého.</i>
BI	<i>I slip the chain over his head and let its cool weight pool in my arm.</i>	<i>Přetáhnu mu řetizek přes hlavu a spustím si ho do dlaně.</i>
JAK	<i>There was a dark pool of blood on the floor behind his head.</i>	<i>Kolem jeho hlavy se rozlévala temná kaluž krve.</i>
RC	<i>Kim shook his head in disgust.</i>	<i>Kim otráveně zakroutil hlavou.</i>
JKR	<i>Harry stopped in, his head almost touching the sloping ceiling, and blinked.</i>	<i>Harry vešel dovnitř, div že nevrátil hlavou do šikmého stropu, a zamrkal.</i>

Table 23. Expressions with the literal reading of the noun *head*.

Again, the Czech noun *hlava* was the most frequent equivalent for the English *head* in its literal sense. The noun *hlava* disappeared from the Czech translation when the English original text included the term *back of one's head*, as the Czech speakers use exclusively one-word equivalent, namely *týl*. The Czech translators quite frequently omitted the noun *hlava* in the expressions referring to the act of looking. See Table (24) that summarizes this phenomenon.

<i>stick/pop one's head in</i>	4	<i>nakouknout (3), nahlédnout,</i>
<i>poke/pop/peek/stick one's head around</i>	10	<i>vykouknout (4), nakouknout, vystrčit hlavu (5)</i>
<i>poke/pop/stick one's head out</i>	8	<i>vykouknout (3), vyjuknout (1), vystrčit hlavu (4)</i>

Table 24. Omission of the noun *hlava* within the Czech translation

3.3.2.2 Metonymical uses of the noun head

The surface realizations of the conceptual metonymies were again less frequent than those of the conceptual metaphors. Nevertheless, the “EN orig” corpus provided new linguistic realizations of the PART FOR WHOLE metonymy, when referring to a whole person. These expressions are displayed in Table (25) below.

LJ	<i>He will be doing a head count before he tries sneaking into any of these rooms.</i>	<i>Určitě se napřed důkladně porozhlédne, než začne slídit po pokojích...</i>
JM	<i>Miss Peebles trotted up the steps and counted everyone's heads again.</i>	<i>Slečna Peeblesová vyběhla po schodech a znovu je všechny přepočítala.</i>
RC	<i>What'd ya got in there-about four head?</i>	<i>Vy tam už něco máte, co? Čtyři kusy, jestli jsem dobře počítal.</i>
JM	<i>The teachers strolled up and down the lines, counting heads and trying to keep order.</i>	<i>Učitelé přecházeli podél řad, počítali žáky a snažili se udržet pořádek.</i>
RC	<i>With none of his day employees having called in sick, Jed was confident that close to two thousand head would be processed by lunch.</i>	<i>Byl přesvědčen, že se jim za dopoledne podaří porazit a zpracovat možná až dva tisíce kusů.</i>
LJ	<i>Jeremy managed not to laugh, since Percy had probably never bashed a head in his life.</i>	<i>Jeremy potlačil smích, protože Percy se zřejmě ještě nikdy v životě s nikým nepopral.</i>
LJ	<i>Jeremy didn't think any head bashing would work on a head that big...</i>	<i>Jeremy se rozhodně nemínil prát s takovým hromotlukem...</i>
LJ	<i>You're better at bashing heads by far.</i>	<i>A ty se rveš mnohem líp než já.</i>

Table 25. PART FOR WHOLE metonymy in English

The noun *hlava* was not present in any Czech translation of the English original text. The phrases *do a head count* and *head bashing* do not have a metonymical parallel in Czech. When referring to the number of cattle, the Czech translator preferred to use the noun *kus* [piece] instead of the English *head*.

Similarly to the “CZ orig” corpus, also the English corpus contained a phrase ‘*to have a roof over one’s head*’, which was discussed in the former section. The Czech translator used the very same equivalent, i.e. ‘*mít střechu nad hlavou*’ (cf. Table 26).

LJ	<i>Apparently having secured a job, a roof over her head and food...</i>	<i>Jistá práce, střecha nad hlavou a pravidelné jídlo...</i>
LJ	<i>And no matter what job she could talk her way into getting , she'd need a roof over her head...</i>	<i>Ať už ale bude dělat cokoli, napřed si musí sehnat střechu nad hlavou...</i>

Table 26. Metonymical expression ‘*to have a roof over one’s head*’

There was also found an instance of the WHOLE FOR PART metonymy which is realized as the substitution of ‘head’ for ‘hair’. The Czech translator used the noun *vlasý* [hair] as the more convenient equivalent. The same equivalent (i.e. *hair*) was proposed by the English translators, when rendering the same type of an expression in the “CZ orig” corpus.

LJ	<i>It sparked an equal boldness in her that made her press one hand against the back of his dark head...</i>	<i>Probudila se v ní kuráž. Jednou rukou vjela do jeho černých vlasů...</i>
----	--	---

3.3.2.3 Metaphorical uses of the noun head

Since the conceptual system is believed to be universal, the conceptual metaphors which were detected in the “CZ orig” corpus were identifiable also within the “EN orig” corpus. For example, the metaphor IMPORTANT IS UP/CONTROL IS UP, with ‘head’ representing the ‘up’, was detected in 13 instances. The ‘head’ within these expressions again referred to the leader of a group. See Table (27).

LJ	<i>He is head of the family and does not come to the town very often.</i>	<i>Strýc je hlavou rodiny, ale zajíždí do Londýna jen málokdy.</i>
----	---	--

JAK	<i>The promotion to the department head would not only elevate her status at the center, it would mean a hefty increase in salary.</i>	<i>Povýšení na vedoucí oddělení bude znamenat nejen významnější postavení v ústavu, ale také podstatně vyšší plat.</i>
RC	<i>After I hung up, I thought that it was curious that I had to speak to the head of the office to get that kind of information.</i>	<i>Když jsem zavěsila, došlo mi, že je dost zvláštní, když mě kvůli takové očividné prkotině odkázali rovnou na šéfa úřadu.</i>
JAK	<i>Promise her that you will appoint her head of the Department of Dream Analysis</i>	<i>Slib jí, že ji jmenuješ vedoucí oddělení pro analýzu snů.</i>
RC	<i>Represented were most of the city's businesses associated with beef and beef products: cattlemen, slaughterhouse directors, meat-processor presidents, and meat-distributor heads.</i>	<i>Byli tam představitelé téměř všech podniků, které měly něco společného s dobytčářstvím či s masným průmyslem. (omission)</i>
LJ	<i>Danny was cleaning the parlor when Jason Malory, the Marquis of Haverston and the head of the entire Malory clan, arrived later that week.</i>	<i>Několik dní poté Danny právě uklízela salon, když přijel Jason Malory, markýz z Haverstonu a hlava celého klanu Maloryů .</i>
JAK	<i>I have been head of security here at the center since day one.</i>	<i>Já jsem měl službu. (omission)</i>
LJ	<i>The Marquis of Haverston, head of the family, rarely comes to town, I'm told.</i>	<i>Jak jsem slyšela, markýz z Haverstonu, hlava rodiny, přijíždí do města jen zřídka.</i>
JAK	<i>I'll look forward to seeing your name on the next list of department head.</i>	<i>Těším se, že uvidím vaše jméno na seznamu vedoucích oddělení.</i>
WJ	<i>The staff room door opened, and in walked Mrs Vole, the head.</i>	<i>Dveře sborovny se otevřely a vešla paní ředitelka Voleová.</i>
RC	<i>Dr. Kim Reggis, a respected cardiac surgeon and the former head of the department at the Samaritan Hospital and now on staff at the University Medical Center, has taken the law into his own hands vigilante style.</i>	<i>Dr. Kim Reggis, uznávaný kardiochirurg, působící v Univerzitním léčebném centru, vzal zákon do svých rukou. (omission)</i>
JKR	<i>If Snape had gone to fetch Professor McGonagall, head of Gryffindor House, they were hardly any better off.</i>	<i>Pokud Snape šel pro profesorku McGonagallovou, ředitelku nebelvírské koleje, nebyli na tom nejspíš o nic líp.</i>
JAK	<i>The second man at her door was Bruce Hopton, the head of the center's small security team.</i>	<i>Druhým mužem byl Bruce Hopton, velitel malé bezpečnostní služby ústavu.</i>

Table 27. CONTROL/IMPORTANT IS UP metaphor in English

Even though this metaphor does occur in Czech too, the translators predominantly chose the non-metaphorical equivalents such as *vedoucí* [chief], *ředitel*

[director], *velitel* [commander] and *šéf* [boss]. In three instances the translators did not mention any corresponding equivalent at all. With reference to the collected data, we may assume that this metaphorical construction is thus used more frequently and more diversely in English than in Czech.

It was also found out that Czech and English alike, use the noun *head/hlava* as an approximate unit of measurement. Check the related expressions in Table (28) below.

BJ	<i>...for I was big and strong even then, and taller than he was by a head.</i>	<i>...protože už tehdy jsem byl velký a silný a jej jsem převyšoval o hlavu.</i>
PC	<i>...only the boy's so far away that his shadow falls a head taller than the mother.</i>	<i>...až na to, že kluk stojí daleko, takže stín je o dobrou hlavu větší než jeho matka.</i>

Table 28. 'head is an approximate unit of measurement' metaphor in English

Nevertheless, the noun *heel* along with the noun *head* appeared within the below quoted English expressions as well.

BJ	<i>He tripped or pretended to trip over a rucked rug and pitched forward only to tumble nimbly head over heel and leap to his feet again...</i>	<i>Myles zakopl, anebo dělal, jako že zakopl o záhyb koberce, a vrhl se šipkou dopředu, jen aby udělal čiperně kotrmelec a znovu vyskočil na nohy...</i>
LJ	<i>I think he just fell head over heels for you and has decided no one else will do for her now.</i>	<i>Spíš si myslím, že se do tebe zbláznila a rozhodla se, že tě dostane stůj co stůj.</i>

The first quoted expression refers to the act of falling. That is, when our feet and head almost switch their stable positions and we lose control. The second one is remotely related to the former one, since when we *fall head over heels* for somebody, we are uncontrollably falling in love. In Czech, there is also a parallel expression, namely *být zamilovaný až po uši*, which reflects the metaphor MORE IS UP in turn.

The “EN orig” corpus provided a metaphorical meaning cluster that was not as much apparent within the “CZ orig” corpus, namely ‘**head is the topmost or front position**’. Compare the following expressions in Table (29).

CM	<i>She will scandalize the aunts by cutting the heads off dahlias and hollyhocks and floating them in great bowls of water, just as Virginia's sister, Vanessa, has always done.</i>	<i>Svoje tetičky bude velmi pohoršovat; například jejich jiřinám a proskurníkům jednou uřeže květy a nahází je do velkých nádob s vodou, právě tak, jak to kdysi dělávala Virginiina sestra Vanessa.</i>
RC	<i>She turned her attention back to the person standing at the head of her line.</i>	<i>A obrátila se k zákazníkovi, který byl na řadě.</i>
PC	<i>She said when a boy and a girl dog copulate, the head of the boy's penis swells and the vaginal muscles of the girl constrict.</i>	<i>A prohlásila, že když kopulují pes a fenka, konec psova penisu zduří a fenčiny vaginální svaly se stáhnou.</i>
RC	<i>Kim pushed up to the head of the bed and released the wheels.</i>	<i>Skočil k hlavám postele a odbrzdil kolečka.</i>
RC	<i>Kim wrung out the mop head.</i>	<i>Vyždímal mop, přešel k oknu a začal vytírat podlahu. (omission)</i>
BI	<i>We all listen, and there, upon the turning wind, borne hush-hushing across the trees' high heads, we hear the gut-grumble, the half-earth felt thuds of distant artillery</i>	<i>Všichni se zaposloucháme. Vitr se stočil, se svistem se nese přes vysoké koruny stromů a my pod nohama cítíme dunění a slyšíme vzdálenou dělostřelbu jako kručení v útrokách.</i>
PC	<i>Her tongue wrestling against my tongue, she's wetting the head of my dog with the pad of her thumb.</i>	<i>Její jazyk podniká řeckořímský zápas s mým, palcem mi u toho navlhčuje žalud.</i>
JKR	<i>Percy Weasley had stopped dead at the head of the stairs, prefect badge a gleam, an expression of complete shock on his face</i>	<i>Percy Weasley stál nahoře na schodišti, jako by do něj hrom uhodil; na prsou se mu leskl prefektský odznak ale tvářil se zděšeně a pobouřeně.</i>
BI	<i>Trees between me and the mill bow, slowly, then flex back, and from their dark heads beat black bird shapes.</i>	<i>Stromy mezi mnou a mlýnem se pomalu ohýbají, pak se zase narovnají a v jejich tmavých korunách se rýsují černé siluety ptáků.</i>
RC	<i>I told him twice he had to clean those heads before eleven.</i>	<i>Říkal jsem mu už dvakrát, že ty dva záchody musí do jedenácti uklidit.</i>

Table 29. 'head is the topmost or front position' metaphor in English

The fact that the noun *hlava* vanishes from the Czech translations altogether with the absence of the alike expressions in Czech originals again suggest, that Czech might prefer to use other domains for referring to the front positions. As I am a native speaker of Czech, my linguistic intuition speaks for the use of other, more convenient, somatism, namely *čelo* (cf. *být v čele závodu* [be in the lead], *stát v čele státu* [be the

head of state], *sedět v čele stolu* [sit at the head of a table], *čelo postele* [head of the bed], *čelní strana* [front side], *průčelí domu* [frontage], *čelba* [working face],...).

The noun *hlava* is used only in a single instance, namely *v hlavách postele* [head of the bed]. The existence of the opposing term, namely *v nohách postele* [foot of the bed]¹³, reminds us of the head-feet opposition and its effect on the formation of the orientational metaphors that was already discussed in the former section. Considering the traditional view on metaphors, we may argue that this figurative expression is based on similarity of position, since our human heads rest in that part of the bed.

The *head of a tree*, meaning the “treetop”, has a metaphorical equivalent in Czech, namely *koruna stromu*. Both head and crown are commonly placed at the top, conceptually speaking ‘head is top’ → ‘crown is top’. Taking the traditional view into the consideration, the position, but also the shape, of the crown is similar to that of a treetop. The feature of resemblance probably motivated the usage of the Czech noun *žalud* when referring to the glans.

Interesting is the etymology of the usage of the noun *head* when referring to the ship toilets in English. The navy terminology started to use this term back in the times when the toilet area was placed at the head or bow of the ship (Taylor 2009, 162). The similarity of position thus motivated the metaphorical usage of the noun *head*, which remained in use until today.

“EN orig” corpus provided also one more expression, which could be classified as a linguistic realization of the ‘head is top’ metaphor, but more precisely, the ‘head is extreme’ in this case.

WS	<p><i>This effort came to a head in the early years of the nineteenth century, when ‘the prince of geometers’ Carl Friedrich Gauss and others developed a non-Euclidean geometry for a sort of curved space that satisfied all Euclid’s postulates except the fifth.</i></p>	<p><i>Tato snaha došla ke svému vrcholu na počátku minulého století, kdy „princ geometrií“ Carl Friedrich Gauss spolu s dalšími vyvinul neeuklidovskou geometrii pro typ zakřiveného prostoru, která splňovala všechny Euklidovy postuláty kromě pátého.</i></p>
----	---	---

¹³ Setting a basic query “v nohách postele” within InterCorp9 results in 128 hits of this expression.

The ‘head is container (of ideas)’ metaphor was found less frequently within the English corpus than within the Czech one. The reason for the lower frequency of these expressions is that English probably favours the domain of MIND, which is not subjected to the ongoing analysis. The excerpts from the linguistic expressions that reflect the metaphor ‘head is container’ are displayed in Table (30) below.

PC	<i>... that's how hot this Dr. Marshall is in my head</i>	<i>...tak žhavá je tahle paní doktorka Marshallová v mojí hlavě.</i>
JM	<i>She had a son with a head full of bees.</i>	<i>Její syn má v hlavě jenom včely</i>
JM	<i>...soon the only thought in his head was...</i>	<i>...zkrátka už myslel jenom na to...</i>
JM	<i>The first thought to enter Bobby's head was that...</i>	<i>Bobbyho nejprve napadlo, že...</i>
BI	<i>I can remember that scream, recall its sound, play it back inside my head...</i>	<i>Pamatuji si ten výkřik, vybavuji si jeho zvuk, přehrávám si ho v duchu</i>
CM	<i>...the epic poem he is always composing inside his head...</i>	<i>...v té epické poemě, kterou on neustále v duchu komponuje...</i>
JKR	<i>Everything...seemed to have leaked out of his head...</i>	<i>Všecko... jako by vykouřilo z hlavy.</i>
BJ	<i>Already the image of her that I hold in my head...</i>	<i>Už teď se obraz, který si po ní přechovávám v mysli...</i>
JAK	<i>... more cognizant of what is going on in his own head.</i>	<i>... a člověk si tedy více uvědomuje, co probíhá v jeho hlavě.</i>
IB	<i>...the sounds in the head of the composer</i>	<i>...tóny v hlavě skladatele, formu díla</i>
IB	<i>...the first thing that came into my head</i>	<i>...to první, co mi vytanulo na mysli</i>
LJ	<i>Don't be filling my head with nonsense</i>	<i>Neplet' mi hlavu takovými nesmysly</i>
JAK	<i>Fill your head with as much information as you can get...</i>	<i>Nacpeš si do hlavy všechny informace ...</i>
IB	<i>... the model of the house in my head</i>	<i>...model domu v mé mysli</i>

Table 30. Surface realizations of the ‘head is container’ metaphor in English

3.3.3 Mutual correspondence

In this section I am going to calculate the mutual correspondence of the examined nouns, i.e. *hlava* and *head*, respectively.

Firstly, I am going to calculate the frequency with which Czech noun *hlava* is translated by English noun *head*. “CZ orig” corpus contains 995 instances of the noun *hlava* (i.e., A_s , original). Out of these 995 units, 747 of them are translated with the noun *head* (i.e., A_t , translation). By substituting these figures for the unknown variables we gain the following calculation:

$$MC = \frac{A_t \times 100}{A_s} \qquad MC = \frac{747 \times 100}{995} \qquad MC = 75.08 \%$$

It follows that *hlava* is rendered as *head* with the frequency of 75.08 %.

Now, I am going to calculate the frequency with which *head* is translated with *hlava*. “EN orig” corpus contains 879 hits of the noun *head* (i.e., B_s , original) out of which 736 are translated as *hlava* (i.e., B_t , translation).

$$MC = \frac{B_t \times 100}{B_s} \qquad MC = \frac{736 \times 100}{879} \qquad MC = 83.73 \%$$

The frequency with which the noun *head* is translated with *hlava* amounts to 83.73 %.

Calculation of the overall mutual correspondence then runs as follows:

$$MC = \frac{A_t + B_t}{A_s + B_s} \times 100 \qquad MC = \frac{747 + 736}{995 + 879} \times 100 \qquad MC = 79.14 \%$$

The numbers point to a strong mutual correspondence between *head/hlava* and *hlava/head*. This is only natural since these nouns have much the same meaning potential, i.e. to refer to the top part of the human body.

4 Summary

The following tables provide a complete summary of the identified metaphors and metonymies, their surface realizations and the proportional occurrence of the nouns *head/hlava* within corresponding translations.

CZ orig corpus			
Metaphor	Metaphorical expression (surface realization)	Total number of instances	Presence of the noun <i>head</i> within the English translation
'head is up'/ 'feet are down'	<i>od hlavy k patě</i> <i>postavit na hlavu</i> <i>stavět se na hlavu</i> <i>padlý na hlavu</i>	10	4 (40 %)
MORE IS UP (‘head is up’)	<i>mít něčeho nad hlavu</i>	1	1 (100 %)
IMPORTANT IS UP/CONTROL IS UP (‘head is up’)	<i>h. rodiny</i> <i>h. organizace</i> <i>h. justice</i>	4	2 (50 %)
IMPORTANT IS UP (‘head is a seat of life’)	<i>položít hlavu pod sekyru</i> <i>položít hlavu na špalek</i> <i>ztratit hlavu</i> <i>stínat hlavu</i> <i>zaplatit hlavou</i> <i>mlátit hlava nehlava</i>	7	1 (14 %)
'head is an approximate unit of measurement'	<i>o hlavu větší</i> <i>o hlavu vyšší</i> <i>vyčínvat o hlavu</i>	5	5 (100 %)
'head is a rounded object'	<i>kočičí hlavy</i>	2	∅
THINKING IS OBJECT MANIPULATION (‘head is an object’)	<i>lámat si hlavu</i> <i>vrtat hlavou</i> <i>dělat si hlavu</i> <i>mořit si hlavu</i>	40	4 (10 %)

	<i>vtloukat do hlavy</i>		
IDEAS ARE MOVING OBJECTS (WITHIN HEAD)	<i>blesknout h., běžet h., proběhnout h., jít h., letět h., proletět h., mihnout se h., honit se h., kroužit h., táhnout h., rojit se v h., bloudit h., pádit h., vynořovat se v h., zavlnit se v h., prorůstá h.</i>	43	13 (30 %)
			<i>mind</i> 19 (44 %)
‘head is container’	<i>mít v h., vypustit z h., ležet v h., srovnat v h., vejít se do h., držet se v h., vykourit z h., vzít si do h., uniknout z h., vypudit z h., vytěsnit z h., vytlačovat z h., vyhnat z h., vyplavit z h., zůstat v h., cpát do h., narodit se do h., obývat h., uložit do h., dít se v h., uvíznout v h.</i>	47	19 (40 %)
			<i>mind</i> 11 (23 %)
‘head is machine’	<i>přehodily se dráty v hlavě</i>	1	∅
Metonymy	Metonymical expression (surface realization)	Total number of instances	Presence of the noun head within the English translation
PART FOR WHOLE (HEAD FOR PERSON)	<i>mluvící hlavy zvedající se hlavy hlava střecha nad hlavou</i>	6	4 (67 %)
WHOLE FOR PART (HEAD FOR HAIR)	<i>umytá h. vykartáčovaná h. rudá h.</i>	5	∅

	<i>špinavá h.</i>		
--	-------------------	--	--

Table 31. Overall summarization of the collected metaphors and metonymies within the “CZ orig” corpus.

EN orig corpus			
Metaphor	Metaphorical expression (surface realization)	Total number of instances	Presence of the noun <i>hlava</i> within the Czech translation
‘head is up’/ ‘feet are down’	<i>from head to toe</i> <i>from head to foot</i> <i>fall head over heel</i>	12	9 (75 %)
IMPORTANT IS UP/CONTROL IS UP (‘head is up’)	<i>h. of the family</i> <i>h. of the department</i> <i>h. of the security (team)</i> <i>h. of the clan</i> <i>h. of the House</i> <i>head</i>	13	3 (23 %)
‘head is an approximate unit of measurement’	<i>taller by a head</i>	2	2 (100 %)
‘head is the topmost/front position’ ‘head is extreme’	<i>h. of dahlias</i> <i>(stand) at the h. of one’s line</i> <i>h. of one’s penis</i> <i>h. of the bed</i> <i>mop h.</i> <i>head of a tree</i> <i>head</i> <i>come to a head</i>	11	1 (9 %)
‘head is container’	<i>be in/inside one’s h., h. full of sth, leak out of one’s h., come</i>	14	7 (50 %)

	<i>to one's h.,</i>		
Metonymy	Metonymical expression (surface realization)	Total number of instances	Presence of the noun <i>hlava</i> within the English translation
WHOLE FOR PART	<i>dark head</i>	1	∅
PART FOR WHOLE (HEAD FOR PERSON)	<i>do a head count</i> <i>count heads</i> <i>head bashing</i> <i>head</i>	8	∅
	<i>a roof over one's head</i>	2	2

Table 32. Overall summarization of the collected metaphors and metonymies within the “EN orig” corpus.

5 Conclusion

In this diploma thesis, I was interested in the figurative expressions containing the body part term *head/hlava* in English and Czech. My focus was centred on the metaphors and metonymies, and how are these two phenomena reflected in both languages. Since the conceptual metaphors and metonymies are believed to be universal and cross-culturally shared, considerable differences in their realization within the two languages were not expected.

This assumption was proved to be right. It was found out that both English and Czech share several metaphors, such as: ‘head is up’ (e.g., *od hlavy k patě, from head to toe*), IMPORTANT/CONTROL IS UP (e.g. *hlava rodiny, head of the department*), ‘head is an approximate unit of measurement’ (e.g., *být o hlavu menší, a head taller*) or ‘head is container’ (e.g., *vy pustit z hlavy, one’s head is full of sth*). This contrastive study, however, also revealed that English and Czech sometimes diverges in the choice of the conceptualized domains.

Firstly, data provided by the “CZ orig” corpus reflected an extensive use of the IDEAS ARE MOVING OBJECTS (WITHIN THE HEAD) metaphor. This metaphor was, however, represented only by two metaphorical expressions in the “EN orig” corpus. This finding thus raised a question whether there is some other domain, besides HEAD, that is utilized more often in English. The translation choices have outlined that English makes use also of the domain MIND. A minor analysis of the lexeme *mind* subsequently provided 14 expressions that reflected the metaphor IDEAS ARE MOVING OBJECTS (WITHIN THE MIND). Moreover, also the ‘head is container’ metaphor was represented with considerably less linguistic expressions in English than in Czech. These findings are encouraging for further comprehensive examination of the domain MIND, for example, within the metaphor MIND IS CONTAINER (OF IDEAS).

Secondly, “EN orig” corpus provided metaphorical expressions that reflected the ‘head is top or foremost position’ metaphor. This mapping of ‘head’ onto ‘the top/foremost position’ was not apparent either within the Czech original expressions or within the Czech translations. Relying on my linguistic intuition, I propose the use of the domain ČELO as more convenient for expressions referring to the front positions (e.g., *sedět v čele stolu, průčelí domu, čelní strana,...*). This hypothesis is again worthy of further analysis. Such a research could explore the frequency of the ‘forehead is

foremost position' metaphor in Czech, or, in contrast, it could reveal and supply some realizations of the 'head is foremost position' metaphor in Czech.

Metonymies were, in general, less frequently represented within both Czech and English corpora. Although the PART FOR WHOLE metonymy was identified in "CZ orig" corpus as well as in the "EN orig" corpus, each of the languages provided diverse surface realizations of the metonymy. Interesting was the existence of expressions such as *do a head count* or *head bashing*, which do not have a metonymical parallel in Czech. In the case of the WHOLE FOR PART metonymy, which was found through the surface realizations like *umýt si hlavu* [to wash one's head] or *dark head*, both English and Czech translators preferred to use the more concrete noun, i.e. *hair*, when rendering the noun *head*.

This thesis was also aimed at discovering the "mutual correspondence" of the nouns *head/hlava*. It was found out that these two nouns display a strong mutual correspondence that amounts to 79.14 %. Such a high mutual correspondence could have been expected, since the two notions are cross-linguistically related.

The main contribution of this thesis lies in the identification of the conceptual metaphors and metonymies and in the collection of their surface linguistic realizations. These gathered data may be utilized in the translational studies and the compiled expressions may be further contrasted with other languages. Results of this analysis have also raised questions about the domains HEAD and MIND, alternatively also about HEAD and FOREHEAD, and their reflection in Czech and English. I believe that a further contrastive study on this topic would bring interesting findings and fruitful results.

6 RESUMÉ

Tato diplomová práce se věnovala přeneseným významům dvou substantiv označujících jednu z hlavních částí lidského těla, a to anglického *head* a českého *hlava*. Výchozím předpokladem pro tuto práci byl fakt, že tzv. vtělesnění (ang. *embodiment*) hraje zásadní roli v kognitivním pohledu na metaforu/metonymii a zároveň, že právě lidské tělo je považováno za jednu z ideálních zdrojových oblastí (ang. *source domain*) pro koncepční metafory a metonymie obecně (Kövecses 2010, 18). Dá se tedy předpokládat, že se v angličtině a češtině budou vyskytovat velmi podobné, pokud ne identické, metafory a metonymie. Tato práce si klade za cíl tyto přenesené významy identifikovat a následně vzájemně porovnat.

Teoretická část této diplomové práce je zasvěcena zmíněným metaforám a metonymiím. Pojednává o dvou základních pohledech na tyto přenesené významy, a to o pohledu tradičním, ve srovnání s přístupem kognitivním. Metafora je tradičně definována jako stylistický prostředek, kterého je využíváno především v uměleckém diskurzu. Pro jeho uchopení je potřeba značného talentu a jeho aplikace je následně vědomá a účelová. Rovněž se tradičně chápaná metafora týká pouze jednotlivých slov. Na rozdíl od toho je zde tzv. teorie konceptuální metafory, se kterou přišli kognitivní lingvisté Lakoff a Johnson. Dle jejich pohledu se metafora odráží v naší každodenní řeči, je zakořeněna v našem podvědomí a tudíž není potřeba žádného talentu k jejímu vyjádření. Deklarují rovněž, že se metafora netýká pouze jednotlivých slov, ale celých konceptuálních domén.

Pro účel této diplomové práce bylo zapotřebí vytvořit tzv. reciproční (ang. *reciprocal, bi-directional parallel*) korpus, díky kterému bylo možno analyzovat a srovnávat data v obou jazycích. Ten byl vytvořen na základě paralelního korpusu InterCorp, který je součástí Českého národního korpusu. Jeho kompilace je podrobně popsána v metodologické sekci, která tvoří úvod praktické části této diplomové práce.

Následuje samotná analýza nashromážděných dat. Jednotlivé kapitoly jsou postupně věnovány doslovným, metonymickým a metaforickým významům lexému *hlava*, respektive *head*. Závěr praktické části je věnován výpočtu takzvané *mutual correspondence*, tedy procentuálně vyjádřené frekvenci, se kterou je určitý výraz a jeho ekvivalent (v našem případě tedy *hlava/head*) překládán jeden druhým.

Praktický výzkum potvrdil úvodní hypotézu o tom, že bude v angličtině a češtině možné identifikovat stejné druhy metafor a metonymií na základě jejich realizací v textu. Oba jazyky například sdílejí konceptuální metaforu DŮLEŽITÝ JE NAHOŘE/ NADVLÁDA JE NAHOŘE (IMPORTANT IS UP/ CONTROL IS UP), která se reflektuje ve slovních spojeních jako *hlava rodiny/head of the family* nebo *hlava organizace/head of the organization*. V angličtině i češtině se výraz *hlava/head* používá jako měrná jednotka, vyjadřující výškový rozdíl zejména ve frázích typu *být o hlavu vyšší/ be a head taller*. V obou jazycích se o ‚hlavě‘ mluví jako o ‚nádobě‘, do které je možno něco vložit nebo z ní naopak něco vyjmout. Toto je čitelné například z výrazů jako *mít něčeho plnou hlavu/ have one's head full of something* nebo *vypustit něco z hlavy/leak out of sb head*.

Bylo ovšem rovněž zjištěno, že se zkoumané dva jazyky v užívání metafor mohou i lišit. Konkrétně se jednalo o konceptuální metaforu MYŠLENKY JSOU POHYBLIVÉ OBJEKTY (UVNITŘ HLAVY)/ IDEAS ARE MOVING OBJECTS (WITHIN HEAD). Tato metafora byla frekventovaně zastoupena v korpusu českých originálů, nijak zvlášť se ovšem nevyskytovala jak v databázi anglických překladů, tak anglických originálů. Tento fakt přispěl k hypotéze, že angličtina pravděpodobně preferuje jinou doménu pro vyjádření stejné metafory, a to MYSL/MIND.

Odlíšně se rovněž v obou jazycích přeneseně hovoří o ‚předních‘ či ‚vrchních pozicích‘. Zatímco angličtina k tomuto účelu běžně využívá substantiva *head*, analýza českého korpusu poukázala na skutečnost, že v češtině tomu tak není. Znovu se tedy můžeme domnívat, že čeština pro tento účel užívá jiného ekvivalentu, pravděpodobně substantiva *čelo*.

Metonymie byly ve zkoumaných korpusech zastoupeny méně často než metafory. Znovu ale poukázaly na podobnost konceptuálních systémů obou jazyků. Běžně například zmiňujeme ‚hlavu‘, když máme na mysli celého člověka jako ve slovním spojení *mluvící hlavy/talking heads*. Naopak někdy zase zaměňujeme CELEK ZA ČÁST, a to když mluvíme o ‚mytí vlasů‘ jako o *mytí hlavy*.

Závěrečný výpočet tzv. *mutual correspondence*, vyjádřil vysokou ekvivalenci obou zkoumaných výrazů, která činila 79,14 %. Oba výrazy jsou totiž úzce svázané a sdíleny v obou kulturách, neboť odkazují právě k části lidského těla, které slouží jako vzor pro vnímání a chápání světa kolem nás.

Hlavním přínosem této práce je identifikace metafor a metonymií spolu s jejich konkrétními realizacemi v češtině a angličtině. Takto nashromážděný materiál může

posloužit pro obdobné srovnávací studie v dalších jazycích. Tato práce zároveň může motivovat k dalšímu výzkum, který by se podrobněji věnoval porovnání konceptů HLAVA a MYSL v obou jazycích.

7 WORKS CITED

- Altenberg, Bengt and Sylviane Granger. 2002. "Recent trends in cross-linguistic lexical studies". *Lexis in Contrast: Corpus-based Approaches*. Amsterdam: John Benjamins. Pp 3–48.
- Baldic, Chris. 2008. *The Oxford Dictionary of Literary Terms*. New York: Oxford University Press.
- Campbell, Lyle. 1999. *Historical Linguistics: An Introduction*. Cambridge: MIT Press.
- Cruse, D. Alan. 2011. *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: University Press.
- Dilke, A. W. Oswald. 1987. *Mathematics and Measurement*. London: British Museum Publications.
- Dirven, René and Ralf Pörings. 2003. *Metaphor and Metonymy in Comparison and Contrast*. Berlin: Mouton de Gruyter.
- English Bible: The Gospels: Matthew, Mark, Luke and John*. 2018. TruthBeTold Ministry.
- Gast, Volker. 2012. "Contrastive Linguistics: Theories and Methods". *Linguistic Theory and Methodology*. Berlin: Mouton de Gruyter.
- Gibbs, W. Raymond. 2005. *Embodiment and Cognitive Science*. Cambridge: Cambridge University Press.
- Chlumská, Lucie. 2014. "Není korpus jako korpus: Korpusy v kontrastivní lingvistice a translatologii". *Časopis pro moderní filologii*. 96. Pp 221–232.
- Johansson, Stig. 2007. *Seeing Through Multilingual Corpora: On the Use of Corpora in Contrastive Studies*. Amsterdam: John Benjamins.
- Johansson, Stig and Signe Oksefjell. 1998. *Corpora and Cross-linguistic Research: Theory, Method and Case Studies*. Amsterdam: Rodopi.
- Kövecses, Zoltan. 2010. *Metaphor: A Practical Introduction*. Oxford: Oxford University Press.
- Lakoff, George and Mark Johnson. 2003. *Metaphors We Live By*. London: University of Chicago Press.
- Lakoff, George. 2014. "Mapping the Brain's Metaphor Circuitry: Metaphorical Thought in Everyday Reason". *The Metaphorical Brain*. Frontiers Media.

- Lockett, Leslie. 2016. "The Limited Role of the Brain in Mental and Emotional Activity According to Anglo-Saxon Medical Learning". *Anglo-Saxon Emotions: Reading the Heart in Old English Language, Literature and Culture*. London: Routledge
- Montgomery, L. Robert. 2010. *Terms of Response: Language and the Audience in Seventeenth- and Eighteenth-Century Theory*. Pennsylvania: The Pennsylvania State University Press.
- Morris, Richard. 2000. *The Blinking Homilies*. Cambridge: In Parentheses Publications.
- Niemeier, Susanne. 2011. "Culture-specific Concepts of Emotionality and Rationality". *Bi-Directionality in the Cognitive Sciences. Examining the Interdisciplinary Potential of Cognitive Approaches in Linguistics and Literary Studies*. Amsterdam: John Benjamins. Pp 43-56.
- Niemeier, Susanne. 2008. "To Be in Control: Kind-hearted and Cool-headed. The Head-heart Dichotomy in English". *Culture, Body, and Language: Conceptualizations of Internal Body Organs across Cultures and Languages*. Berlin: Mouton de Gruyter. Pp 349 -372.
- Pepřík, Jaroslav. 2006. *English Lexicology*. Olomouc: Univerzita Palackého v Olomouci.
- Pragglejaz Group. 2007. MIP: A method for identifying metaphorically used words in discourse. *Metaphor and Symbol* 22(1): 1–39.
- Richards, A. Ivor. 1936. *The Philosophy of Rhetorics*. Oxford: Oxford University Press.
- Taylor, E. Kelly. 2009. *America's Army and the Language of Grunts: Understanding the Army Lingo Legacy*. Bloomington: AuthorHouse.
- Yelizaryeva, A. Mariya. 2016. "Substantivnaya Polisemiya Kak Vid Slavyano-Nemetskikh Semanticheskikh Paralleley". *Vestnik Moskovskogo Gosudarstvennogo Lingvisticheskogo Universiteta*. Moscow: Moskovskiy Gosudarstvennyy Lingvisticheskij Universitet. Pp 45-55.

ONLINE SOURCES

- UK, Institute of the Czech National Corpus FF. 2016. *Intercorp: projekt paralelních korpusů Filozofické fakulty Univerzity Karlovy v Praze*.
Available online at < <http://www.korpus.cz/intercorp/>>
- OED Online. March 2018. Oxford University Press. Available online at
<<http://www.oed.com>>

8 ANOTACE

Příjmení a jméno autora	Bc. Barbora Křístková
Název katedry a fakulty	Katedra anglistiky a amerikanistiky, FF UP
Název bakalářské práce	Přenesený význam anglických a českých výrazů označujících části těla
Vedoucí práce	Mgr. Michaela Martinková, Ph.D.
Počet stran	65
Přílohy	1 CD
Rok obhajoby	2018
Klíčová slova	metafora, metonymie, konceptuální teorie metafor, paralelní korpus, InterCorp, mutual correspondence, hlava
Jazyk práce	angličtina
Charakteristika	Tato diplomová práce se věnuje přeneseným významům dvou substantiv označujících jednu z hlavních částí lidského těla, a to anglického <i>head</i> a českého <i>hlava</i> . Cílem studie je tyto přenesené významy identifikovat a následně vzájemně porovnat. Teoretická část práce představuje dva základní pohledy na metaforu a metonymie, tedy přístup tradiční ve srovnání s přístupem kognitivním. Praktická část následně analyzuje data, pro jejichž kompilaci bylo zapotřebí vytvořit vlastní reciproční korpus na základě paralelního korpusu InterCorp. Výsledky studie jsou následně shrnuty v závěrečné části této práce.
Author	Barbora Křístková
Department	Katedra anglistiky a amerikanistiky, FF UP
Title	Figurative Meaning Of English And Czech Body Part Terms
Supervisor	Mgr. Michaela Martinková, Ph.D.
Number of pages	65
Appendices	1 CD
Year of presentation	2018
Key words	metaphor, metonyms, conceptual metaphor theory, parallel corpus, InterCorp, mutual correspondence, head
Language	English
Characteristics	This diploma thesis deals with the figurative meanings of the two nouns denoting the top part of the human body, .i.e., <i>head</i> and <i>hlava</i> . This thesis aims to identify and subsequently compare these figurative uses. The Theoretical part of this study introduces the two main approaches to metaphors and metonymies, that is, the traditional approach as opposed to the cognitive approach. The Practical part of this thesis subsequently analyses data, that were gathered from the reciprocal corpus, which was based on the parallel corpus InterCorp. The results of this study are summarized in the Conclusion part of this thesis.