

## Metonymy in extending the body part 'head' in mental and social domains

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Semantic extensions of body part 'head' most often discussed from a cross-linguistic perspective are those triggered by metaphor (cf. Heine 1997, 2014, Heine and Kuteva 2002, Kraska-Szlenk 2014, Svorou 1986, 1994). Typical examples involve grammaticalization and mapping of the body part 'head' onto the spatial domain (e. g. Abkhaz *ax*, Ewe *ta*, Finnish *pää*, Moré *zugu*, Shona *musoro*, Tigre *ra'as* – all 'top', 'above', 'up'; English *ahead*, Dhaasanac *mé* 'in front of'), or onto a domain of round-shaped objects (plants etc.) or rounded parts of them (e. g. English *head of cabbage*, *pinhead*). Recent research in cognitive studies on embodiment and cultural models reveals an equally important role of metonymy in conceptualization and body part terms' transfer onto various domains of human activities (e.g. Sharifian *et al.* 2008, Maalej and Yu 2011, Kraska-Szlenk 2014, Brenzinger and Kraska-Szlenk 2014). This paper focuses on cross-linguistic patterning of metonymies and metonymic-metaphoric chains involved in mapping from the body part 'head' onto mental and social activity domains which particularly favor such conceptualizations due to high expressiveness of figurative "embodied" language. The data will be excerpted from published works and dictionaries, as well as from own research on several unrelated languages (e. g. Polish, Swahili, Arabic, Sumerian). It will be demonstrated that certain metonymies are cross-linguistically very common, e.g. HEAD FOR PERSON, HEAD FOR RULER/IMPORTANT PERSON, HEAD FOR REASON/INTELLIGENCE, while others are encountered only in specific cultural settings, e. g. HEAD FOR A KIN, HEAD FOR LANGUAGE. Many conceptualizations are based on a common general schema which is modified in a culture-specific way; for example, combined metonymies HEAD FOR HAIR/ HAIR COLOR/ HAIR COVER and HEAD FOR PERSON are often conventionalized in terms referring to particular group of people, cf. English *redhead*, Sumerian *saḡ gig* 'Sumerian person' (lit. 'black head'), Polish (obsolete) *białogłowa* 'woman' (lit. 'white head' deriving from white head covering). In general terms, the findings will contribute to research on metonymy and will shed light on the interplay of embodiment, cognitive universals and specific cultural models.

### Selected references

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