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## Phraseme and Metaphoricality. Potential Features vs. Necessary Features of Phraseological Units

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The paper focuses on the metaphoricality of phraseological units and tries to identify the necessary (not only potential) features of phrasemes. The author finds out how the transferred denomination [přenesené pojmenování] and figurative denomination [obrazné pojmenování] are related. She further monitor whether the phraseological units must be necessarily transferred and / or figurative. All theoretical findings are supported by concrete excerpts from Czech phraseology.

Czech language, fairy-tale creatures, figurative denomination, metaphoricality, necessary feature of phraseme, phraseme, potential feature of phraseme, primary denomination, secondary denomination, transferred denomination.

### 1 Introduction

This paper will explore the metaphorical aspect of Czech phraseological units (the phraseological expressions; the phrasemes; the phraseologism; the phrasemes) and consequently to distinguish the necessary and potential features of phrasemes. Our material basis comprises excerpted phraseological expressions including *a base word* [bázové slovo] or *a base compound* [bázové sousloví] listed in the thematic section entitled *Názvy pohádkových bytostí* [The Names of fairy-tale creatures]. The base word, or the base compound denote a general or a proper name of fairy beings, which can be conveyed through particular phrasemes in various forms; in various derivations of parts of speech and synonymic equivalents. The term *base word* is aptly used in a similar context by Eva Mrhačová.<sup>1</sup> Beside phrasemes including names of fairy creatures, our paper also explores expressions which do not contain the base word, but as a whole denote the fairy being. All phraseological expressions mentioned in this article and highlighted by bold letters were excerpted from the lists and dictionaries of Czech phraseology included in the bibliography.

Our ambition is not to provide exhaustive evidence of excerpts from the defined thematic whole (we paid detailed attention to this matter elsewhere<sup>2</sup>). The purpose of this article is to document through several concrete phrasemes all theoretical findings made about the metaphoric quality of phraseological units and then, in relation to it, to define the necessary (not potential) features of phraseological units. In (Czech) linguistics, there has not yet been full consensus on the essential features of phraseological units.

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<sup>1</sup> Mrhačová, E.: Prémie se zooapelativem jako bázovým slovem v češtině a polštině. In: Damborský, J. (reviewer): Prémie národů slovanských. Sborník příspěvků z mezinárodní konference konané v Ostravě ve dnech 20.-21.11.2002 u příležitosti 150. výročí úmrtí F. L. Čelakovského a vydání jeho „Mudrosloví“. Ostrava: Filozofická fakulta Ostravské univerzity, 2003, pp. 107-115.

<sup>2</sup> Krivancová, M.: Pojd'te s námi do pohádky. Obraz pohádkových bytostí v české frazeologii. In: Acta FF ZČU. Moderní lingvistika mezi pragmatickým a kognitivistickým přístupem. 2017, 9, 2, pp. 67-100.

Krivancová, M.: Čertovský guláš – druhá část. (Obraz čerta v české frazeologii). In: *Lingua Viva*. 2016, XII, 22, pp. 34-45.

Krivancová, M.: Čertovský guláš – první část. (Obraz čerta v české frazeologii). In: *Lingua Viva*. 2015, XI, 21, pp. 41-48.

## 2 Phraseological units

As we have already said, hitherto the (Czech) linguistic community has not built a general consensus about the constituent features of phrasemes, just as there is indeterminacy in the typology of phraseological expressions. In *Nový encyklopedický slovník češtiny*, we read: „Tradiční a rozšířené vymezení f.i. [frazému a idiomu; M. K.] jakožto ustáleného a reprodukovatelného spojení slov, jehož význam je zčásti n. zcela neodvoditelný z významu jeho komponentů, nevyhovuje, protože nepokrývá všechny typy ani všechny roviny. V zásadě však platí, že analyzuje-li se kombinatorický útvar formálně, z hlediska formálních rysů, mluví se o *frazému*,<sup>3</sup> zatímco analýza sémantická, z hlediska relevantních sémantických rysů, opravňuje užití názvu *idiom*.“ [The traditional and widespread delimitation of p.i. [phrase and idiom; M. K.] as a fixed reproducible combination of words whose meaning is partly, or completely, derivable from the meaning of its components is inappropriate because it does not cover all types and all planes. Yet in principle, it is true that a combinatory unit that is analysed formally through explaining its formal features, is called the *phrase*, whereas the semantic analysis regarding the relevant semantic features justifies the term *idiom*].<sup>4</sup> In Volume 4 of *Slovník české frazeologie a idiomatiky* Čermák says: „Pro oblast výrazů zahrnutých pod propoziční frazémy vytvořila tradice a starší úzus znepokojivou směsici různých označení, která jsou dnes obvykle nejasná, dílčí a málo i sdělují. Hlavně se však vzájemně různě překrývají a přitom řadu typů výrazů nedokážou označit vůbec; přes svou pestrost tedy nominativně nestačí.“ [Traditionally and in earlier usage, the area of expressions included in propositional phrasemes has been referred to by a disturbing motley of various designations, today fairly opaque and fragmentary, conveying little meaning. Mainly, they mutually overlap, not being able to designate many types of expressions whatsoever; variegated as they may be, they are nominatively insufficient].<sup>5</sup>

On that account, our ambition is not to summarise various definitions of phrasemes as they are expounded in diverse specialised publications, nor do we attempt to propose comprehensive definitions of our own. The phraseological unit is viewed in this paper in a similar way as its definition in *Příruční mluvnice češtiny*,<sup>6</sup> so we understand it as a fixed combination of a minimum of two words conveying a meaning as a whole (for the most part underivable from the meaning of its constituents), with at least one of its components in a particular function being solely reduced to this combination or a few others. As concomitant markers may appear metaphoricality; expressivity; or occurrence of archaisms. In this article we will try to explicitly define and introduce the main (i.e. necessary) features of the phrasemes as confirmed by our structurally and semantically diverse excerpts, and this conception in this contribution also justifies.

### 3 Metaphor: transferred denomination and / or figurative denomination?

*In the first instance, the focus of our research is metaphoricality as a potential feature of phrasemes.* *Příruční slovník jazyka českého* determines the metaphor as „*tropus záležející v přenášení názvu s [z; opravila M. K.] jedné věci na druhou na základě podobnosti některých znaků*“ [„a trope consisting in transferring designation from one thing to another on the strength of similarity between some features“].<sup>7</sup> According to *Slovník spisovného jazyka českého* metaphor is defined as 1. „přenesení po-

<sup>3</sup> All expressions printed in this article in a direct citations in italics are italicised in the original as well.

<sup>4</sup> Čermák, F.: *Frazeologie a idiomatika*. In: Karlík, P. – Nekula, M. – Pleskalová, J. (eds.): *CzechEncy – Nový encyklopedický slovník češtiny*. Brno: FF MU, 2017.

Online: [https://www.czechency.org/slovník/FRAZELOGIE\\_A\\_IDIOMATIKA](https://www.czechency.org/slovník/FRAZELOGIE_A_IDIOMATIKA) [cp. 30. 4. 2018].

<sup>5</sup> Čermák, F. a kol.: *Slovník české frazeologie a idiomatiky*. 4th vol. *Výrazy větné*. Praha: Leda, 2009d, p.1241.

<sup>6</sup> Hladká, Z.: *Frazémy*. In: Karlík, P. – Nekula, M. – Rusínová, Z. (eds.): *Příruční mluvnice češtiny*. Praha: Nakladatelství Lidové noviny, 1995, p. 7.

<sup>7</sup> *Metafora*. In: *Příruční slovník jazyka českého*. Praha: Ústav pro jazyk český, 2007 – 2008. Online: [http://bara.ujc.cas.cz/psjc/search.php?heslo=metafora&where=hesla&useregexp=use&zobraz\\_ps=ps&zobraz\\_cards=cards&pocet\\_karet=3&ps\\_heslo=%C4%8Dert&ps\\_startfrom=0&ps\\_numcards=276&numchange=no&not\\_initial=1](http://bara.ujc.cas.cz/psjc/search.php?heslo=metafora&where=hesla&useregexp=use&zobraz_ps=ps&zobraz_cards=cards&pocet_karet=3&ps_heslo=%C4%8Dert&ps_startfrom=0&ps_numcards=276&numchange=no&not_initial=1) [cp. 17. 4. 2017].

jmenování jedné věci na druhou na základě shodnosti někt. znaků“ [a transfer of the denomination of one thing to another on the strength of similarity between some features] and as 2. „obrazné vyjádření pojmu, obrazný význam“ [a figurative expression of a notion, a figurative meaning].<sup>8</sup> In our contribution, we understand the metaphor analogously: either as transferred denomination of one entity to another entity on the strength of similarity between some features, or as figurative denomination, i.e. a figurative expression of a notion, a figurative meaning.

Our dictionary excerpts reveal that (in accordance with the two potential conceptions / explanations in the *Slovník spisovného jazyka českého*) the transfer of appellation need not merge with the figurativeness of the denomination. This can be exemplified by the phraseological compounds [frazologická sousloví] **vodní mužíček** [water man] or **zelený mužík** [green man] for denote fairy-tale of water sprite and **kníže pekelný** [prince of hell] or **zlá moc** [evil power] for denote any devil, or for denote Lucifer / Satan as the prince of all the devils. All of these excerpts represent secondary denominations of fairy figures, but not transferred denominations: it is still a designation of the same entities (water sprite or devil) from the same type of possible world (i.e. from a fictional / fairy world, in this case) and there is no transfer of designation from one entity to another entity. For example, if we look into the *Příruční slovník jazyka českého*, then we find, that the denominations of mentioned fairy creatures are transferred to anyone other (i.e. to the real-world beings) only through their primary, that is to say, non-phraseological expressions “vodník” [water sprite]<sup>9</sup> and “čert” [devil].<sup>10</sup> According to dictionary sources, phraseological compounds **mužíček** [water man] or **zelený mužík** [green man] and **kníže pekelný** [prince of hell] or **zlá moc** [evil power] is not transferred to anyone else. In this context, we note that real creatures are from the real world, whereas fictional (i.e. fairy) creatures are beings from a fictional world. The dichotomy of *real creatures* versus *fictional creatures* and *real world* versus *fictional world* is used in correspondence with the terms of Lubomír Doležal.<sup>11</sup> According to the *Příruční slovník jazyka českého*, the expression “vodník” is a transferred (and we add that also non-phraseological because it is not a multi-word) denomination of any real (not fairy-tale) water loving creature;<sup>12</sup> the expression “čert” then denotes a frisky / wild, or bad man.<sup>13</sup> Phraseological compounds **zlá moc** [evil power] is the only one of the four examples figurative denomination (because it has a figurative, i.e. abstract, meaning).

A different type are the following appellative collocations excerpted from Czech phraseological dictionaries: **divý / lesní muž** [wild / wood troll], **divá / lesní žinka** [wild / wood nymph], **mořská panna** [mermaid], **baba Jaga** [crone], **děd Vševěd** [wise old man], **baron Prášil** [yarn-spinner], **brouk Pytlík** [know-it-all], **ošklivé kačátko** [ugly duckling], **kocour v botách** [puss in boots], **zlatá rybka** [little goldfish] and **zlatý pták / zlatý ptáček** [gold bird]. In the excerpted dictionaries, the idiomatic aspects of these expressions are set out through describing (defining) particular fairy-tale creatures. However, if we consider that these are primary denominations of fairy-tale beings, not their secondary appellations, such expressions can hardly be deemed phraseological compounds

<sup>8</sup> Metafora. In: *Slovník spisovného jazyka českého*. Praha: Ústav pro jazyk český, 2011. Online: <http://ssjc.ujc.cas.cz/search.php?heslo=metafora&sti=EMPTY&where=hesla&hsubstr=no> [cp. 17. 4. 2018].

<sup>9</sup> Vodník. In: *Příruční slovník jazyka českého*. Praha: Ústav pro jazyk český, 2007–2008. Online: [http://bara.ujc.cas.cz/psjc/search.php?heslo=vodn%C3%ADk&where=hesla&useregexp=use&zobraz\\_ps=ps&zobraz\\_cards=cards&pocet\\_karet=3&ps\\_heslo=%C4%8Dert&ps\\_startfrom=0&ps\\_numcards=276&numchange=no&not\\_initial=1](http://bara.ujc.cas.cz/psjc/search.php?heslo=vodn%C3%ADk&where=hesla&useregexp=use&zobraz_ps=ps&zobraz_cards=cards&pocet_karet=3&ps_heslo=%C4%8Dert&ps_startfrom=0&ps_numcards=276&numchange=no&not_initial=1) [cp. 17. 4. 2017].

<sup>10</sup> Čert. In: *Příruční slovník jazyka českého*. Praha: Ústav pro jazyk český, 2007–2008. Online: [http://bara.ujc.cas.cz/psjc/search.php?heslo=%C4%8Dert&where=hesla&useregexp=use&zobraz\\_ps=ps&zobraz\\_cards=cards&pocet\\_karet=3&ps\\_heslo=%C4%8Dert&ps\\_startfrom=0&ps\\_numcards=276&numchange=no&not\\_initial=1](http://bara.ujc.cas.cz/psjc/search.php?heslo=%C4%8Dert&where=hesla&useregexp=use&zobraz_ps=ps&zobraz_cards=cards&pocet_karet=3&ps_heslo=%C4%8Dert&ps_startfrom=0&ps_numcards=276&numchange=no&not_initial=1) [cp. 17. 4. 2017].

<sup>11</sup> Doležal, L.: *Heterocosmica. Fikce a možné světy*. Praha: Karolinum, 2003. 311 s.

<sup>12</sup> Vodník. In: *Příruční slovník jazyka českého*. Praha: Ústav pro jazyk český, 2007 – 2008. Online [cp. 17. 4. 2017].

<sup>13</sup> Čert. In: *Příruční slovník jazyka českého*. Praha: Ústav pro jazyk český, 2007 – 2008. Online [cp. 17. 4. 2017].

[frazeologická sousloví]. If fairy-tale creatures are denominated like this, it is their primary appellation, because of there is no other expression for denoting these beings as a hitherto not denominated “reality”. These collocations then cannot have phraseological nature, since they are not secondary denominations. However, if these expressions are used to denominate any other than fairy-tale creatures, it is definitely a transferred denomination: in this case, it is a secondary, and therefore a phraseological denomination of non-fairy-tale beings. What we find interesting is the fact that the transferred use of base compound need not always convey all attributes linked with the creature’s denomination, as supported by the following collocations:

The expression **divý / lesní muž [wild / wood troll]** is a transferred appellation of a person who, typically, does not live in the wild, but lives a free, uncivilised life (in the wood, or potentially somewhere beyond civilisation). The attribute *free life in the wood* is implied in the more precise expression “uncivilised/ rough”. Out of the paradigmatic variants *lesní / divý* [sylvan / wild], it is only the quality of “roughness” that can be assigned to a person designated by this phraseological expression. A similar case is the compound [sousloví] **divá / lesní žínka [wild / wood nymph]**. These phraseological compounds only differentiate the sexual identity of the denoted beings. In the phraseological dictionaries, the base compound **mořská panna [mermaid]** is defined as a mythological or fairy sea creature having the head and upper body of a woman and the tail of a fish. The signs connected with this fairy being, however, do not apply to phraseological use of a particular collocation if the appellation is transferred onto anyone else: if this denomination is used to describe any person (a girl, in particular) who is keen on swimming, in the sea or in any water, the usage is motivated only by “swimming in the sea”, with “the sea” representing any pool or storage of water, etc. Thanks to Russian fairy tales, the fairy creature of **Baba Jaga [crone]** is in phraseological dictionaries defined as an ugly old hag. In fairy stories she mostly represents a hideous old woman, filled with malice towards people. Transferred onto a real world being, this appellation conveys the attributes mentioned above: a woman deemed uncomely, old, evil and often cantakerous. **Děd Vševěd [wise old man]** is by phraseological dictionaries delimited as a knowledgeable wise man; in the tale he represents an omniscient old man. His characteristic features delivered through the relevant fairy creature can be identified as wisdom, omniscience and old age. Nevertheless, transferred, (i.e. as the secondary appellation of a real person) this base compound carries ironical connotations, and as a rule it is not linked with old age. The figure of *baron Prášil* is adopted from the eponymous protagonist of the Czech translation of fairy stories about Baron Münchhausen, authored by the German poet G. A. Berger. The given collocation of **Baron Prášil [baron Prášil = yarn-spinner]** transferred denominates a braggart and spinner. The character of *brouk Pytlík* is adopted from Ondřej Sekora’s children’s books about Ferda Mravenec. In concordance with the attributes of the fictional character, the base compound **Brouk Pytlík [Beetle Pytlík = know-it-all]** denotes a stupid, conceited and arrogant person. The denomination *ošklivé kačátko* is borrowed from the eponymous story by H. Ch. Andersen. In harmony with the attributes of this fairy character, the base compound **ošklivé kačátko [ugly duckling]** transferred denotes an originally unknown or despised person turned a successful, admired and respected personality. *Kocour v botách* is a fairy cat wearing high boots and walking on two legs like a human. The phraseological compound **kocour v botách [puss in boots]** is a transferred denomination of a person having noticeably outsized footwear. It is the large boots worn by someone that make the person’s link with the fairy creature (and this reference is also transferred onto other beings denoted by this collocation). *Zlatá rybka* appears for example in K. J. Erben’s fairy tale *O Zlatovlásce*. Having been set free soon after being caught, the goldfish invariably fulfils three wishes of its saviour. This is the foundation motif of the phraseological compound **zlatá rybka [little goldfish]**. Whereas the fairy creature of goldfish can be assigned the explicit mark of “gold colour” and the implicit attribute of “unexpected aider”, in transferred use, this collocation denotes only a rare, accidental and fortuitous source of assistance; not necessarily can this denote a creature, but the source proper can be an inan-

imate object or phenomenon. And finally, the expression *zlatý pták* appears e.g. in Erben's fairy tale *O ptáku Ohniváku a lišce Ryšce*. There the gold bird pilfers gold apples in the royal garden and the story line discloses the thief's capture being the source motive of the phraseological compound **zlatý pták / zlatý ptáček [gold bird]**. As a whole it is a transferred reference to a very rich person. An individual transferred denoted by this expression can be linked with the attribute of "wealth", while the fairy gold bird (i.e. non-phraseological appellation of this fairy creature) can be linked only with the explicit reference to "gold colour".

#### ***Potential features vs. necessary features of phraseological units***

The excerpts described above reveal that secondary (phraseological) denomination may or may not be a figurative denomination. At the same time, it is obvious that a figurative denomination need not concurrently be a transferred denomination. It is also true that not every transferred denomination is a phraseologism. Our exploration of the excerpted material enabled us to formulate the following, mutually interconnected findings:

1. Some phraseological (secondary) denominations neither figurative nor transferred (e.g. the secondary denomination of the fairy tale figure of water sprite through the phrasemes **zelený mužik** or **vodní mužíček**).

2. Some phraseological denominations are solely figurative, though not at the same time transferred (e.g. the secondary appellation of the fiend figure through the phraseme **zlá moc**).

3. Some phraseological denominations are both figurative and transferred (e.g. the secondary appellation of anyone who fabricates stories through the phraseme **baron Prášil**; however not the denomination of the fairy figure alone).

4. Transferred denominations do not necessarily need to have phraseological nature (e.g. the expression "vodník" denoting someone who is keen on swimming in water. As a one-word expression, it cannot be denoted a phraseme).

5. The necessary conditions for denoting an expression as a phraseological unit are only the multiwordness and secondariness of the appellation. Namely, it is a multiword denomination of an entity that has been primarily denominated through another phraseological expression. Both of these conditions must be concomitant. Collocative (multiword) appellations do not necessarily need to have a phraseological character, as evidenced by the primary denomination of Virgin Queen through a formally identical expression. Whereas "Panna Marie" is a primary collocative appellation, **královna nebes** [queen of heaven] is also a multiword, yet at the same time phraseological (secondary), denomination of the same being. In conclusion, multiword non-phraseological denominations are primary appellations, not secondary designations.

6. Transferred and / or figurative denominations are always multiword expressions, e.g. transferred denominations transferred onto real-world beings - **mořská panna**; **brouk Pytlík**; **baron Prášil**; ... etc.; but also e.g. **loupežník srdcí panenských** [the robber of maiden hearts ] = lady-killer, etc.). By contrast, transferred or / and figurative non-phraseological denominations invariably consist of one word (e.g. figurative appellations transferred onto real-world beings – with the expression "čert" meaning a naughty child; a bad man; etc.)

#### Comparison of traditional and our concepts

In some of the researched traits our conception differs from the findings described in the papers completed by J. Filipec and F. Čermák, who in their co-authored publication *Česká lexikologie* say that „z hlediska ustáleného pojmenování lze ve vztahu idiomu k pravidelnému jazyku obecně rozlišit tři případy. Idiomy (1) jsou *monopolním a primárním* pojmenováním (zpravidla i vysoce ekonomickým) a pravidelný jazyk se pro daný význam nevyužívá; (2) nebo jsou pojmenováním *paralelním*, konkurujícím pravidelnému; nebo (3) pro daný význam (a denotát) *se nerealizují* a existují tu jen pojmenování pravidelné [pravidelná; opravila M. K.]. Srov. příklady: (1) *vzít někoho za slovo, mít u někoho rozliť ocet, mít máslo na hlavě, být hned na koni*; (2) *jít do sebe: zamyslet se nad sebou, mít nahnáno: bát se*,

*dát si dvacet : zdřímnout si; (3) leptat, letovat, lyžovat* aj.“ [in regard to the established denomination, the relation between the idiom and the regular language can generally offer three choices. Idioms (1) are a *monopoly and primary* denomination (as a rule also highly economical) and the regular language is hardly used to express the given meaning; (2) or they are a *parallel* appellation, competing with the regular denomination; or (3) they do *not deliver* for the particular meaning (and the denoted item), for there are only regular denominations here. Cp. examples: (1) *vzít někoho za slovo; mít u někoho rozlitý ocet; mít máslo na hlavě; být hned na koni*; (2) *jít do sebe: zamyslet se nad sebou; mít nahnáno: bát se; dát si dvacet: zdřímnout si*; (3) *leptat; letovat; lyžovat*; etc.].<sup>14</sup> From the above quotation it can be deduced that the authors perceive “the regular language” as a common (non-phraseological) mode of expression and the “primariness” of expression is reflected in the chronological aspect (i.e. that way of expression which is more original, namely, the appellation of hitherto not denominated reality). In our conception of phraseme however, “the primariness of appellation” corresponds with expressing “the regular (i.e. non-phraseological) denomination”. In other words, we always regard the phraseme as a secondary appellation, that means a denomination which can be paralleled by a primary appellation conveyed through the regular (common) language.<sup>15</sup> Although examples referred to in (1) may evince (yet not necessarily) language economy, we do not consider them a primary denomination. In the same way as a parallel denomination – a phraseological: regular denomination, as the one referred to in (2) can be formed – it is possible to supplement the phrasemes covered in (1) with meaningful parallels from the regular language, regardless of their being (though not necessarily) more extensive in form. Like e.g. „vzít někoho za slovo“ [to take someone for word] : to take someone’s word at face value as a promise or attitude;<sup>16</sup> „mít u někoho rozlitý ocet“ [to get vinegar spilt with someone] : to make someone angry with oneself;<sup>17</sup> „mít máslo na hlavě“ [to have butter on one’s head] : to be compromised and accusable;<sup>18</sup> „být hned na koni“ [to be on the horse immediately] : to take advantage of the situation;<sup>19</sup> etc. It is worth mentioning that the significance of phraseological expressions is always conveyed through the regular language; and the same befalls with all phrasemes included in phraseological lists and dictionaries. From this point of view, it can be deduced that phraseological expressions are (in our opinion) invariably a parallel denomination / expression, rival to the regular appellation / expression. This conclusion then effects the following finding:

7. If there is a phraseological form, it is always possible to create its meaningful parallel through the regular language (i.e. to express it through a primary denomination).

In the case of a phraseological collocation with a literal meaning, i.e. a secondary, non-transferred and non-figurative denomination of beings, the *proprium* (exceptionally even the *apelativum* in the prototype function denoting a unique being) is a primary appellation (e.g. Kristus / Bůh; Panna Marie) and the *apelativum* modified by the attribute then becomes a secondary denomination (**král nebeský; královna nebes**).

#### 4 Conclusion

*The post is focused on metaphoricality as a potential feature of phrasemes and seeking the necessary (constitutive) feature of phraseological units.* On phrasemes from the thematic unit The names of fairy-tale creatures is shown, that:

1. a figurative appellation need not concurrently be a transferred appellation;

<sup>14</sup> Filipec, J. – Čermák, F.: Česká lexikologie. Praha: Academia, 1985, p. 192.

<sup>15</sup> Hence not only words but established collocations (including phraseologisms) are denominations (cp. Hladká 2017, online). As the frazeologie a idiomatika [phraseology idiomatics] entry in Nový encyklopedický slovník češtiny has it: “Being a multi-word and fixed appellation supported by semiotics and psychology, the phraseme serves its primary nominative function [...] (Čermák 2017, online).

<sup>16</sup> Čermák, F. a kol.: Slovník české frazeologie a idiomatiky. 3rd vol. Výrazy slovesné. Praha: Leda, 2009, p. 727.

<sup>17</sup> Čermák, F. a kol.: Slovník české frazeologie a idiomatiky. 3rd vol. Výrazy slovesné, c. d., p. 483.

<sup>18</sup> Čermák, F. a kol.: Slovník české frazeologie a idiomatiky. 3rd vol. Výrazy slovesné, c. d., p. 361.

<sup>19</sup> Filipec, J. – Čermák, F.: Česká lexikologie, c. d., p. 193.

2. some phraseological denominations are both figurative and transferred;
3. some phraseological denominations are solely figurative;
4. some phraseological (secondary) denominations are neither figurative nor transferred;
5. transferred denominations do not necessarily need to have phraseological nature.

In the paper, we conclude that:

1. the necessary conditions for denoting an expression as a phraseological unit are only the multiwordness and secondariness of the appellation;
2. if there is a phraseological form, it is always possible to create its meaningful parallel through the regular language.

### **Phraseme and Metaphorality. Potential Features vs. Necessary Features of Phraseological Units**

Michaela Křivancová

In this contribution, we focus on metaphoricality as a potential feature of phraseological units and we also try to answer the question what are the necessary features of phrasemes. Hitherto the (Czech) linguistic community has not built a general consensus about the constituent features of phrasemes. On excerpted phrasemes with so-called “base words” from the thematic unit the names of fairy-tale creatures, we find out how the transferred denomination [přenesené pojmenování] and figurative denomination [obrazné pojmenování] are related. We also monitor whether the phraseological units must be necessarily transferred and / or figurative. Furthermore, we try to find out whether transferred denominations necessarily need to have phraseological nature. From excerpted phrasemes, we conclude that: 1. some phraseological denominations need not be figurative or transferred; the necessary conditions for denoting an expression as a phraseological unit are only the multiwordness and secondariness of the appellation; 2. If there is a phraseological form (i.e. secondary denomination), it is always possible to create its meaningful parallel through the regular language.