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## Linguistic Image of Death (LID): The Representation of President Emil Hácha's Death in the Czech Press of the Period

This paper explores the linguistic image of death (LID) of President Emil Hácha in selected Czech newspapers published in June and July 1945 (in *Rudé právo* and *Svobodné slovo*). The author verifies certain methods of cognitive linguistics studying the linguistic image of the world in articles thematically related to the passing of this representative of Czech national politics and his funeral. The following aspects are considered to be important: conceptual metaphors, the opposition of *I* versus *the other*, and the study of stereotypes and political ethics (*conservative* versus *progressive*: the model of the strict father morality versus the model of a caretaker). Before analysing president Hácha's LID, the author tries to place the president's death in a broader context, summarizing characteristic features of LID of imminent Czechoslovak presidents who governed the country in politically critical periods of its history: of T. G. Masaryk and E. Beneš.

**Key words:** presidents, a linguistic image of the world, cognitive linguistics, stereotypes, pervading/blending of spaces, Emil Hácha, Edvard Beneš, Tomáš Garrigue Masaryk

### Das sprachliche Bild des Todes (LID): Die Darstellung des Todes von Präsident Emil Hácha in der tschechischen Presse der damaligen Zeit

Der Autor untersucht das sprachliche Bild des Todes (LID) des Präsidenten Emil Hácha in ausgewählten tschechischen Zeitungen (in *Rudé právo* und *Svobodné slovo*). Anhand von Artikeln, die thematisch mit dem Ableben dieses Vertreters der tschechischen Nationalpolitik und seiner Beerdigung zusammenhängen, überprüft er bestimmte Methoden der kognitiven Linguistik, die das sprachliche Bild der Welt untersuchen. Er hält folgende Aspekte für wichtig: begriffliche Metaphern, die Gegenüberstellung von Ich und dem Anderen, die Untersuchung von Stereotypen und

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politischer Ethik (konservativ versus progressiv: das Modell der strengen Vatermoral versus das Modell des Hausmeisters). Bevor er das LID von Präsident Hácha analysiert, versucht der Autor, den Tod des Präsidenten in einen breiteren Kontext zu stellen, indem er die charakteristischen Merkmale des LID der beiden früheren tschechoslowakischen Präsidenten T. G. Masaryk und E. Beneš zusammenfasst, die das Land in politisch kritischen Perioden seiner Geschichte regierten.

**Schlüsselwörter:** Präsidenten, sprachliches Weltbild, kognitive Linguistik, Stereotype, Framing von Räumen, Emil Hácha, Edvard Beneš, Tomáš Garrigue Masaryk

## **Językowy obraz śmierci (LID): Przedstawienie śmierci prezydenta Emila Háchy w czeskiej prasie tego okresu**

Artykuł bada językowy obraz śmierci (LID) prezydenta Emila Háchy w wybranych czeskich gazetach ukazujących się w czerwcu i lipcu 1945 roku (w *Rudé právo* i *Svobodné slovo*). Autor weryfikuje niektóre metody językoznawstwa kognitywnego badające językowy obraz świata w artykułach tematycznie związanych z odejściem tego przedstawiciela czeskiej polityki narodowej i jego pogrzebem. Za ważne aspekty uznaje: metafory pojęciowe, opozycję ja kontra inny oraz badanie stereotypów i etyki politycznej (konserwatywny kontra postępowy: model surowej moralności ojca kontra model opiekuna). Przed analizą LID-u prezydenta Háchy autorka stara się umieścić śmierć prezydenta w szerszym kontekście, podsumowując charakterystyczne cechy LID-u immanentnych prezydentów Czechosłowacji, którzy rządili krajem w krytycznych politycznie okresach jego historii: T. G. Masaryka i E. Beneša.

**Słowa kluczowe:** prezydenci, językowy obraz świata, językoznawstwo kognitywne, stereotypy, przenikanie się przestrzeni, Emil Hácha, Edvard Beneš, Tomáš Garrigue Masaryk

## **1. Introduction: The uniqueness of LID of Emil Hácha in the daily press in comparison with other Czechoslovak presidents in critical periods of Czechoslovak history**

### **1.1. The methodology of analysis**

The linguistic image of the death (LID) of Emil Hácha, the President of the Protectorate of Bohemia and Moravia, is studied in selected available Czech periodicals of the time (in *Rudé právo* and *Svobodné slovo*). Research methods are qualitative, not quantitative. The author considers the following aspects of the analysed material as the most relevant: *conceptual metaphors* (Lakoff–Johnson 1980; Tokarski 2014), *anthropocentrism* and the opposition of *we* and *us* (Pajdzińska 2007), the study of *stereotypes* (Bartmiński 2007), and the application of Lakoff's model of Moral Politics (Lakoff 2002) to Czechoslovak politics (conservative versus progressive: the model of a strict father model versus the model of a caretaker). Before the author begins with the analysis of the LID of Emil Hácha, he locates the image of his passing in a wider context.

The author had previously dealt with the application of the theory of conceptual metaphors in his studies devoted to modern Czech literature<sup>1</sup>. The complexity of metaphorical concepts results from their interconnectedness with the human mind and that is why metaphors as such are not just a matter of linguistic formulation<sup>2</sup>. Before the author carries out the analysis of President Beneš's LID, he will set the image of his death in a wider context: the author will sum up the basic characteristic features of LID of significant Czechoslovak presidents<sup>3</sup> who were in power in critical periods of political development in Czechoslovakia<sup>4</sup>.

In the opening part of the study, the author considers the possibilities and limitations of studying the LID of selected presidents. Different contexts of different times produce different linguistic images of the world. These images are hardly comparable in certain aspects, there are also differences between the authors of individual articles. The linguistic image of the world is a complex image created by a large group of authors (not only journalists but also writers, poets and politicians). No matter which article they read, the readers must be aware also of the atmosphere, culture and context of the other articles published at that time. The period of investigation for each case study (T. G. Masaryk, E. Beneš, and E. Hácha) concerned articles published over two weeks before death (in every case the death was predictable) and two weeks after death. It means that every article concerning the dying and death of each president is considered in the present study.

## 1.2. Uniqueness of LID of Emil Hácha in the daily press

Emil Hácha's LID occupies a unique position among the analysed LID of selected Czech presidents. As the third president of The Czechoslovak Republic (elected after the resignation of Edvard Beneš on October 5, 1938) he held the position for several months only: between November 13, 1938, and March 14, 1939. He was the only Czech president who held the post during the Second World War and he reported to the higher political authority at the time when Czechoslovakia was divided into two separate administrative entities. Between March 15, 1939, and May 9, 1945, E. Hácha only held the position of the President of the Protectorate of Bohemia and Moravia. He died a few weeks after the end of the war in a prison hospital in Pankrác, Prague (on June 27, 1945) and that is why he, unlike his Slovak counterpart, Jozef Tiso (executed on April 19, 1947, in

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<sup>1</sup> See: Zábanský (2013).

<sup>2</sup> D. Draaisma analyses metaphors generated by artificial memories (CDs, tape recorders, gramophones, videos, computer memories, holograms, photography) and gives convincing answers to the question of what remains unchanged in humanity after all changes of metaphors (Draaisma, 2003).

<sup>3</sup> The author has published the analysis of LID of Edvard Beneš in his study: Zábanský (2015).

<sup>4</sup> A more complex and detailed analysis of LID of G. Husák and V. Havel has been carried out by Zábanský (2014).

Bratislava), could not be put on trial for his collaboration with the Nazi German Empire.

E. Hácha holds a peripheral position among the analysed LID of presidents leading the country in the critical moments of history, not only because he held the post for a brief time, but also due to the fact that his death became a topic for the printed media later, in a different political regime (that is why Emil Hácha's LID is partly similar to that of Gustáv Husák where we also notice minimal thematization of death and funeral ritual in the Czech press of the period) and due to the fact that Hácha was not forced to oppose the social/political development in former Czechoslovakia in an unofficial way while other presidents whose LID we analyse spent part of their lives in disgrace of the preceding political systems: T. G. Masaryk only looked for support for his political vision including the formation of an independent state from the representatives of foreign democratic powers, E. Beneš spent six years of the Second World War in London exile, K. Gottwald chose the exile in the Soviet Union during the Second World War, and two significant presidents were arrested – G. Husák in the 1950s, and V. Havel in the early 1980s.

Periodicals that reported on the deaths and funerals of T. G. Masaryk and K. Gottwald published poems written by famous poets to celebrate the deceased, while in the case of Emil Hácha (and E. Beneš) no panegyrics appeared in any of the analysed periodicals. In the case of Edvard Beneš, the absence of praise was most likely caused by the gravity of the political context (E. B. died shortly after the communist putsch in 1948). That is why poetry was replaced by the prose of life. In the case of E. Hácha, the reason for the silence was the intention to eliminate him as a contradictory public figure of Czechoslovak history. In June 1945, Josef Hora, a Czech poet, also died – and in both *Rudé právo* and *Svobodné slovo* numerous Hora's poems were printed.

## 2. The context of the LID of prominent Czechoslovak presidents

### 2.1. Tomáš Garrigue Masaryk: idolizing and stereotypes in the image of the death of the Founding Father of The Independent Czechoslovak State as presented by the daily press of the period

Masaryk's personality keeps a unique position in the context of the deaths of other Czechoslovak presidents: Masaryk was the first president of The Czechoslovak Republic, its founding father. Since Masaryk died on Tuesday, September 14, 1937, he only held the position of president in the democratic period of the state's history. The journalistic aspect of the articles dealing with events related to the death of Tomáš Garrigue Masaryk was analysed in an unpublished text written

by J. Endler (Endler 2008), while L. Záborský dealt with the topic from the cognitive viewpoint (Záborský 2014: 332–333, 2015: 61–62).

From the cognitive point of view, the author focuses on the conceptualization differences between *Lidové noviny* and *Rudé právo* in the period that followed immediately after the death of the president. The unprecedented role of Tomáš Garrigue Masaryk as the President-founder of the Czechoslovak Republic (“nation’s father”) is projected in stereotypes that appeared both in *Lidové noviny* and *Rudé právo*; at that time, Masaryk was presented as the president of all generations and social classes, as a common person (hard-working and modest), as the father of the country and nation (the frequently mentioned ordinariness of the president was aimed to evoke the loss of a close person), and as the highest authority. In *Rudé právo*, editors use the following stereotypes: Masaryk as a bearer of progress, a bourgeois politician, and a fighter against fascism. The media reflection of Masaryk’s death in *Rudé právo* indirectly served other purposes: the political agitation was used to define and visibly delimit the ideological position of the newspaper. Both newspapers created a distorted, fabled LID of the president. In *Lidové noviny*, Masaryk’s greatness was emphasized, but not his significance. In articles published at that time, critical thinking was eliminated and, instead, we find characteristic features of the propagandistic style as it is defined for example by F. Koukolík (2006: 110–112): simplicity, provoking emotions and imagination, repetitions. From the cognitive viewpoint, both newspapers evidently manipulated readers/citizens (*Lidové noviny* lacked a critical approach, and *Rudé právo* used a purposeful misinterpretation of facts).

## 2.2. Edvard Beneš: LID of “the nation’s son” and the doer of his duty, the expectation of the nation at the break of two epochs

A cognitive analysis of the linguistic image of the death of the President Edvard Beneš was carried out by L. Záborský (Záborský 2015: 60–78). President E. Beneš died in the evening on September 3, 1948. In the linguistic image of dying and death as it appeared in the first two weeks of September 1948 (between September 1 and September 14) in three periodicals, significant discursive strategies can be found.

*Svobodné slovo* creates an image of a conservative political morality: the newspaper evokes the feeling of the loss of a closely related person (Beneš is called the *Son of the nation/country*), articles speak of the opposition of good and evil and all comments are framed by descriptions of Christian rituals of the burial in Sezimovo Ústí. In the following days, an appeal to both citizens and the armed forces reminding them of their duty emphasized the mourning in the paper. The LID here serves the secondary purpose of creating an atmosphere of fear. The source of the threat is not specified in any way.

The linguistic image of political morality presented by *Lidové noviny* is not as clearly legible as the one published in *Svobodné slovo*, comments contain fewer metaphors and metonymies, and Edvard Beneš is not conceptualized as the father or son of the nation/country. What is more, *Lidové noviny* featured fewer photographs than either *Svobodné slovo* or *Rudé právo*. In *Lidové noviny*, stereotypes and conceptualizations of Edvard Beneš differ, he is probably most often presented as an internationally respected politician. E. Beneš is also shown as a realistic, hardworking statesman. Unlike *Svobodné slovo* and *Rudé právo*, *Lidové noviny* tries seriously to express the president's cosmopolitan renown and his international prestige. The paper also emphasizes the humane and honest way the president approached difficult political issues.

The LID presented by *Rudé právo* between September 1 and September 16, 1948, outwardly served the political aim of strengthening the ideological position of the government. The President's work and its significance are emphasized. While the years of the London exile are taboo (as in the other two papers). *Rudé právo* publishes an article of medium length reflecting Beneš's visit to Moscow in 1943. In the leading article of the *Rudé právo* issue printed on September 9, 1948, Beneš becomes "the son of the nation": *The nation has said goodbye to its great son*. Here the strict father morality with an emphasis on family values is obvious. Shortly after Beneš's death, the expansion of the strict father morality was reflected in *Rudé právo* in many aspects: the presence of fear, accentuation of obedience, responsibility and conservative moral stance required from citizens, drawing the line between good and evil, the atmosphere of fear and the cabinet politics (extensive speeches given by government officials, namely by A. Zápotocký). As in *Svobodné slovo*, the enemy is not given any name in *Rudé právo*. Unlike *Svobodné slovo* and *Lidové noviny*, *Rudé právo* reports on the burial of Edvard Beneš in his native town of Sezimovo Ústí in a highly secular way. The religious character of the funereal rite is strongly suppressed.

### 3. The linguistic image of the death of Emil Hácha in the press of the period

This paper explores the LID of Emil Hácha in the context of LID of the other analysed significant presidents of the critical period in Czechoslovak history (1937–1945), it was necessary to rely on prestigious periodicals out of which only two were accessible (except for several unpublished or lost issues): *Svobodné slovo* and *Rudé právo*. The excerpts of articles dealing with the topics of the dying, decease and burial of Emil Hácha and the decease of other significant political figures of the era cover the period from May 16 (Wednesday) to July 15 (Sunday) 1945. At this time, daily newspapers contained between 4 and 6 pages.

Especially the massive presentation of the LID of Josef Hora, a Czech poet, forms the context of Emil Hácha's death. Furthermore, an extensive presentation of the personality of Edvard Beneš appears in the daily press issues in the analysed period. Newspapers also wrote about the victims of the Czech national uprising that had taken place in the last days of the Second World War, they announced numerous deaths of people returning from concentration camps and brought reports from the war against Japan (papers mostly informed of recently bombed or liberated regions). Dailies also mentioned the fates of significant enemies of victorious powers (such as the suicides of A. Hitler, H. Himmler, J. Goebbels or E. Moravec and the apprehension of K. H. Frank). Quite naturally the news of the period was mostly of administrative or organisational character (from the announcement of so-called Beneš decrees to the marginal reports of removing debris and barricades from the streets and unjust decisions concerning the reallocation of flats in Prague).

### 3.1. Linguistic images of death presented in *Rudé právo* at the end of the Second World War

*Rudé právo* presents a clearly legible linguistic image of the death of Emil Hácha and other significant personages. The world in its news is bipolar, divided into good and evil. An overall simplification is accompanied by minimal attention and space devoted to "the other ones". Only one article, published on July 1, 1945 (page 3), deals with Emil Hácha. The news refers neither to the apprehension of the Protectorate government including Emil Hácha, nor to their subsequent internment, nor to E. Hácha's state of health. On the other hand, *Rudé právo* publishes an elaborate series of extensive treatises forming a significant linguistic image of the death of Josef Hora, the Czech poet. On the pages of *Rudé právo*, a spectacular linguistic image of the death of Josef Hora is created, contrasting with the tabooed death of E. Hácha. The poet dies on June 21, 1945, and *Rudé právo* subsequently begins to produce a series of news concerning the homage paid to the deceased poet and the rituals of the state burial that took place on June 27. The series begins with two articles printed at the top of the right column of page 2 (*Burial of the poet Josef Hora* and *Schools attending the burial of the poet Josef Hora*). The official character of the poet's state burial is framed by the subtitle of the first article: *The president of the republic present at the burial*. The ceremonial nature of the burial is enhanced by the enumeration of holders of the highest state positions attending the burial: they included the president, ministers, the first secretary of the state, and others. Also, the deaths (or apprehensions) of relevant personages of defeated powers were mentioned only briefly. The extent of the news signals the opposite of what is correct/good and therefore detailed and, on the other hand, of what is brief, concise that is insignificant, peripheral, and deserving to be forgotten. Mostly issues pertaining to persons regarded as

morally low or problematic are dealt with briefly by the journalists (such events as the suicide of H. Himmler, the discovery of E. Moravec's dead body or the apprehension of J. Tiso by American troops).

### 3.1.1. The LID of the Protectorate president Emil Hácha in *Rudé právo*

The dying and death of Emil Hácha and the following burial rituals are not thematized in *Rudé právo*. In direct contrast to this fact, as soon as in number 9 of the daily (May 16, 1945), articles on the front page report on the re-elected Czechoslovak president Dr E. Beneš ("Today Prague will greet its president"). The issues related to the previous president and the time he spent in office are tabooed. In the analysed period, only one article mentioning the ex-president appeared in *Rudé právo*. It was printed on page 3 of the *Rudé právo* issue on July 1, 1945, at the bottom of the left column, in the section entitled *Daily news* that included information on various issues. The news (Quotation: "Death. Prague. June 30. The Home Office informs that dr. Emil Hácha died on June 27, 1945, in Prague. Before his death, he accepted the last rites. His daughter Milada Rádlová was among the ones attending at his bedside. The deceased was buried in the family tomb on June 30, 1945.") is written in a blunt informational style, and includes no traces of evaluation or thematic diversions. No metaphorization, merging of spaces, stereotypes or family values can be found in the text. The circumstances of the ex-president's internment, the cause of his death, and details concerning the funeral ritual are not mentioned. There is not even an attempt to review the importance and deeds of this significant personage of the post-Munich internal political life – very probably out of the fear that all attempts to reckon with the late period in national history would end up in an outward debacle. The lack of distance and the absence of sources necessary to draw up a coherent report on the six years spent by E. Hácha in the supreme internal political position were among other reasons for the silence. On the other hand, the image formed by the single peripheral news is neither outwardly negative, nor does it present the figure of the ex-president as controversial. In the analysed period, all political acts Hácha spent in the president's office were taboo for the editors of *Rudé právo*.

### 3.2. Linguistic images of death in *Svobodné slovo* at the end of the Second World War

In comparison with *Rudé právo*, the issues of *Svobodné slovo* published in the analysed period provide richer material for analysis.

As for the representatives of the Czechoslovak political scene, *Svobodné slovo* focuses on E. Beneš. The president is presented within the context of conservative political morality (Strict Father Morality); as soon as on July 16, 1945, family

values are stressed (*Brothers and sisters!*)<sup>5</sup>. On page 4 we find a conceptual metaphor STATE IS a FAMILY including the conservative hierarchy of the great chain of being (After the hyperbolic metonymy of “celý národ“, thematization of women comes: *Women will welcome the president*)<sup>6</sup>). Conservative political morality does not regularly appear in the issues of *Svobodné slovo* of the analysed period, it occurs only in the articles about the president. For example, on page 4 of the daily issue from May 24, 1945, a clear division between good and evil is evident in the article *Zajišťují se zrádci a kolaboranti* (The traitors and collaborators are being apprehended, 81 persons in Roudnice-upon-Labem and 88 persons in Louny), the paper also frequently publishes news on various punishments and warnings (pragmatically, the announcement of sanctions imposed against the disobedient functions as communicational threats). On the front page (the bottom of the left column) of the *Svobodné slovo* issue published on June 3, 1945, the re-establishment of the death penalty (namely for collaborators) in Denmark is dealt with. The linguistic image of the death of Josef Hora, the Czech poet, in *Svobodné slovo*, is more extensive than the one presented by *Rudé právo*. The contributions can roughly be divided into two sets; the first series of articles was published on the days immediately following the death of Josef Hora. (one article on June 22 and two articles on June 23, 1945), and the second series was printed at the time of the burial (June 28 and 29, 1945, on the front page). On the day of the funereal ritual, *Svobodné slovo* published an article on its front page about the programme of the planned state burial (the route of the funeral procession, the possibility to see the poet's dead body, and instructions for students). The article is similar to a shorter parallel text published on the same day in *Rudé právo* (page 2 – *Pohřeb národního básníka Josefa Hory*/The burial of the national poet Josef Hora). An article entitled *Josef Hora pohřben ve Slavíně – Poslední cesta velkého básníka* (Josef Hora buried in Slavín – The last journey of a great poet) was the last and also the longest contribution to the linguistic image of the death of Josef Hora in *Svobodné slovo*. The article published on the front page of the *Svobodné slovo* issue on June 29, 1945, referred to the programme of the funereal ritual (On the front page of the *Rudé právo* issue from the same day an article of similar content and extent was published). The text is accompanied by two photographs taken during the funeral ceremony: the first picture shows the poet's coffin on a catafalque surrounded by a guard of honour in the funereal hall of the National Museum while, in the second picture, we can see the president in the first line of guests, sitting in an armchair with his back arched. The conceptual metaphors recapturing the atmosphere of the official assembly were used in order to enhance the grave and the magnificent character of the ceremony: oppressive

<sup>5</sup> The article dealing with the welcoming of E. Beneš titled “Bratři a sestry!”

<sup>6</sup> “Ženy uvítají prezidenta.“

silence falls, numerous wreaths, and masses of flowers. For the same purpose, metonymy is used deliberately: sights of hundreds of thousands from all regions of the country.... Hyperbolized metonymies appear frequently in the text: The whole nation has paid tribute to the dead poet (*Celý národ vzdal poctu mrtvému*).

### 3.2.1. The LID of the Protectorate president Emil Hácha in *Svobodné slovo*

The name of dr. Emil Hácha, the Protectorate ex-president, appeared six times<sup>7</sup> in the issues of *Svobodné slovo* published in the analysed period. Only the last reference pertains to the death of Emil Hácha and the subsequent funereal ritual. Even if the name of Emil Hácha is not tabooed the same way as it is in *Rudé právo*. *Svobodné slovo* does not try to offer a detailed analysis of the politician's work or his political acts. As soon as the first surviving issue of *Svobodné slovo* included in the analysed database (published on May 16, 1945), a direct confrontation of Beneš and Hácha is present – in the article entitled *President dr. Eduard Beneš se vrací* (Prsesident dr. Eduard Beneš returns). At the end of the article, Beneš is given a metaphorical crown formed by an apple tree (“The truncated crown of the apple tree over his head shot out again with new branches.”<sup>8</sup>), while Hácha and other members of the Protectorate government are called traitors and puppets. The conceptual metaphor with a plant source domain is typical for a staid Christian lifestyle. In the Central European context, the parallel between a man's work and fruits has its origin in the New Testament parable of a tree and its fruits (Mt 7, 15–20; for detailed comments on this issue see Záborský 2013b: 158–159). It contains a reference to a significant moral aspect of Beneš's efforts. From the pragmatic point of view, Hácha (and other members of the Protectorate government) being called a traitor, a puppet and a funereal shadow can be seen as an indirect communication strategy (“Futile were the efforts of German werewolves, a small handful of traitors raised their voices in vain. Hácha and his puppet government whom newspapers, radio, and all German media ceaselessly called actual representatives of our people, were only funereal shadows and a safeguard – a safeguard for opportunists!”<sup>9</sup>). The metaphor of a *puppet* belongs to conceptual metaphors that are used to label inadequate, easily influenced persons, lacking the human qualities of autonomy and independence (Tokarski 2014, see namely 35 and 38–39). The collocation of

<sup>7</sup> Between May 16 and July 15, 1945, *Svobodné slovo* mentioned Emil Hácha on the following days: May 16, June 5, 10, 20, and 21, and July 1.

<sup>8</sup> “Okleštěná koruna jabloně nad jeho hlavou vyrazila opět novými ratolestmi.”

<sup>9</sup> “Marně se namáhali němečtí vlkodlaci, marně pozvedala proradný hlas hrstka zaprodanců. Hácha a jeho loutková vláda, o nichž noviny, rozhlas a všechny německé trouby nepřestávaly denně vyhlašovat, že jsou faktickými představiteli našeho lidu, nebyli než pohřebními stúny a záštitou – záštitou pro konjunkturalisty!”

“*pohřební stín*” (funereal shadow) forms a very original conceptual metaphor here. The article intended to brand Hácha and the Protectorate government as witnesses of the burying of Czech citizens; morbidity is the main negative attribute here.

From the cognitive viewpoint, also the *Svobodné slovo* article entitled *Nepřítel v nás* (The enemy in us) published on June 21, 1945 (*Svobodné slovo* 21: 1) and signed by K. Nový is significant. In its opening, the article sets E. Hácha in a generic story structure<sup>10</sup>: *E. H. leads the citizens across the abyss of death* (“Why would we deny that at those very difficult times there were many among us who were inclined to believe in Hácha’s strategical ability to lead us across the abyss of death.”<sup>11</sup>). *People smuggler* and *the abyss of death* are the metaphorical images here. The Protectorate president is presented as an adventurer or circus performer (the metaphor belongs to the labels given to inadequate persons due to the demeaning, insignificant and ridiculous character of such professions: see Tokarski 2014: 37) who leads his charges in the very dangerous period of citizens lives (everything is set in the conceptual metaphor of LIFE IS A PATH, the CM continues in the third paragraph /“Difficult were the paths we had to walk on our way to the light – and we reached the goal in the end!”<sup>12</sup>/). In the initial paragraph, K. H. Frank is metaphorically called a *slave master* (“Many were already worn by permanent restlessness that K. H. Frank used to whip us...”<sup>13</sup>) and E. Moravec is given the label of *Hitler’s servant*. Both metaphors are used again to label inadequate persons: the metaphor of the *slave master* belongs to the group of names given to persons causing pain, suffering or death, while the *servant* is a metaphor of a demeaning character since it carries the attribute of a serving person (Tokarski 2014, see namely 37–38). All these metaphors used to label recently deceased persons representing the previous regime support the features of the linguistic image of the world reflecting the opposition of “one’s own” and “foreign”; they are: xenophobia, anthropocentrism<sup>14</sup>, and Christianity (Tokarski 2014, see namely 46–47). K. Nový’s article culminates in a point found in two final paragraphs in which the author manipulatively creates an atmosphere of fear and, in conformity with the frame of conservative political morality, urges caution and suspiciousness in the Czech society and even radical elimination (“The purge that is just being carried out in all cities and villages, in all associations and

<sup>10</sup> The author accepts two principal objections of I. Procházková against the term *generic mental space* promoted by G Fauconnier and M. Turner. That is why he prefers I. Procházková’s term *generic story structure* (Procházková 2011: 52–53).

<sup>11</sup> “Co bychom si zapírali, že se mezi námi v přetěžké době okupace našlo dost těch, kteří byli náchylní věřit v Háchovu strategickou schopnost převádět nás přes propast smrti.”

<sup>12</sup> “Po jakých trnitých stezkách bylo nám se prodírat k světlu – a přece jen dojít!”

<sup>13</sup> “Mnozí již byli znaveni permanentním nepokojem, kterým nás bičoval K. H. Frank.”

<sup>14</sup> The belief that human beings are most important entity in the universe.

organizations, in all offices and factories, must gradually reach all constituents of the society. /.../ Let us be cautious as we were in the trenches – let us sweep away everyone who would want to sabotage our work, who would want to introduce scepticism, discord and mutual suspicion among us or who would want to profit from our work.<sup>15</sup>). The inner threat is not specified or named in any way (“The enemy is only in us. Only we can threaten ourselves.”<sup>16</sup>).

Two pieces of news (published on June 10 and 26, 1945) curtly and formally refer to the hospitalization of E. Hácha and to the ex-president’s state of health, using informational style. The first news (*Protektorátní vláda je na Pankráci*) only informs of Hácha’s hospitalization (“In the hospital section of this penitentiary, dr. Emil Hácha, the initiator of this government and a co-founder of the Nazi protectorate in our country is held.”<sup>17</sup>), the second news vaguely reports on the ex-president’s poor state of health (“We can expect that Emil Hácha most probably will not be among the ones to be sentenced first. Since November he has been very senile and symptoms of senility have not faded so far. He needs constant medical treatment.”<sup>18</sup>). We registered how very differently for example the LID of E. Beneš was presented in the daily press. Immediately before E. Beneš’s death, detailed medical reports mediated by ČTK (Czech Press Agency) appeared in the newspapers (Záborský 2015: 69, 71, 73). In an extensive article (*Revoluční činnost »vládního« vojska / Revolutionary activity of the »government« troops*) published on page 4 of the *Svobodné slovo* issue on June 20, 1945, an episode from the history of the Protectorate government troops is used to present E. Hácha as an honestly acting man (“Moravec did not give in. In January 1945 he tried to persuade dr Emil Hácha to offer state troops to the Germans fighting at the East front line. The commander of state troops had found out about the fact. He enforced the audience at dr Hácha to dash Moravec’s intention immediately.”<sup>19</sup>). The linguistic image of the death of the Protectorate president uses exactly the same words as the one presented in *Rudé právo* (on the same day, July 1, 1945,

<sup>15</sup> „Čistka, která se provádí ve všech městech a vesnicích, ve všech spolcích a organizacích, ve všech kancelářích a továrnách, musí být postupně prováděna všude, ve všech záhybech našeho celku. /.../ Bud’me pozorní jako v zákopech – smet’me každého, kdo by chtěl naši práci sabotovat, kdo by chtěl v naše řady zasít skepsi a nesvár, vzájemné podezřívání, nebo kdo by chtěl z ní těžit pro sebe.“

<sup>16</sup> «Nepřítel je jenom v nás. Jen my sami se můžeme ohrozit.»

<sup>17</sup> “V této trestnici v jejím nemocničním oddělení je také tvůrce této vlády a spoluzakladatel nacistického protektorátu v našich zemích dr. Emil Hácha.”

<sup>18</sup> “Lze však očekávat s velkou pravděpodobností, že Emil Hácha nebude mezi prvními obžalovanými. Již od listopadu byl totiž Hácha velmi senilní a příznaky sešlosti věkem se u něho nezmenšovaly a nezmenšují, takže musí být ošetřován.“

<sup>19</sup> «Moravec nepovolil. V lednu 1944 usiloval u dr. E. Háchy, aby on nabídl vládní vojsko pro boj na východním bojišti. Velitel vládního vojska o tomto faktu zvěděl. Vynutil si audienci u dr. Háchy a zmařil Moravcův záměr v zárodku.»

also on page 3 and in the same left column entitled *Daily news*); therefore, in both pieces of news, religious aspect and accent on family values as aspects of conservative political morality are present (“Death. Prague. June 30. The Home Office informs that dr. Emil Hácha died on June 27, 1945, in Prague. Before his death, he accepted the last rites. His daughter Milada Rádlová was among the ones attending at his bedside. The deceased was buried in the family tomb on June 30, 1945.”)

#### 4. Conclusion

The image of death changed between the reports of the death of every president. T. G. Masaryk was the first and previous president of the Czechoslovak Republic, he died on Tuesday, September 14, 1937, his unprecedented role as the president-founder of the Czechoslovak Republic (“nation’s father”) is projected in stereotypes that appeared both in *Lidové noviny* and *Rudé právo*. At that time, Masaryk was presented as the president of all generations and social classes, as a common person, as the father of the country and nation (frequently mentioned ordinariness of the president was aimed to evoke the loss of a close person), and as the highest authority. The medial reflection of Masaryk’s death in *Rudé právo* indirectly served other purposes: the political agitation was used to define and visibly delimit the ideological position of the newspaper. In *Lidové noviny*, Masaryk’s greatness was emphasized, but not his significance.

The linguistic images of the death of Emil Hácha (who died on June 27, 1945) as they were presented in *Rudé právo* and *Svobodné slovo* correspond in the minimal space devoted to the issues of the ex-president’s death and burial.

Only one article of identical content, printed in both analysed papers on the same day, is directly related to the LID of E. Hácha. Such informational minimalism and the programmed structure of the taboo most probably reflect the lack of distance that caused the journalists’ inability to create a reliable and coherent report of Hácha’s six-year-long period spent in the highest political office. In the article, manifestations of conservative political morality can be found (such as the presence of a religious aspect and emphasis put on family values). Very likely, all political acts of E. Hácha were tabooed by the journalists as they realized that any attempts to review the recently finished period of the national history could end up in a fiasco. The attitudes of journalists (publishing in both analysed periodicals) towards the ex-president were not outwardly hostile. The ex-president was not even presented as controversial in the papers. Unlike *Rudé právo*, *Svobodné slovo* thematises E. Hácha repeatedly at the time of his death. The daily metaphorically labelled E. H. as an inadequate and manipulated person, lacking the human qualities of autonomy and independence.

In an article written by K. Nový, intentional interpretation/manipulation is applied in order to induce an atmosphere of fear in the Czech society, and Czech citizens are urged to suspiciousness and to energetic measures leading to the elimination of internal threats. Nevertheless, the declared inner threat is not specified in any way.

In direct opposition to the tabooed LID of Emil Hácha, a spectacular linguistic image of the death of Josef Hora was being formed at the same time. It included parameters of the programmed ritual of the state presidential burial and it was framed by conservative political morality. In both analysed periodicals, the symbolism of red colour was emphasized; while *Rudé právo* thematises the white colour (evoking the poet's innocence), *Svobodné slovo* thematises black (sadness) and blue (working class) colours. On the day of the ritual, only in *Svobodné slovo* manifestation of progressive political morality, motivated by a democratic character of the funeral, can be found (the progressiveness is not genuine, it is construed artificially, though, since on those days readers of the daily were informed of the instructions that had led to creating such atmosphere and defined the intended structure of the group of funeral attendants). Moreover, a variety of conceptual metaphors emphasize male chauvinism and knightly ethos in order to intensify the impression of gravity and the magnificence of the ceremony.

E. Hácha was succeeded by President Edvard Beneš (who died on September 3, 1948). *Svobodné slovo* evokes the feeling of a loss of a close relative (Beneš is called the *Son of the nation/country*). In the following days, appeal to both citizens and the armed forces reminding them of their duty added emphasized mourning in the paper. The LID here serves the secondary purpose of creating an atmosphere of fear. The source of the threat is not specified in any way. In *Lidové noviny*, stereotypes and conceptualizations of Edvard Beneš differ, probably E. B. is presented most often as an internationally respected politician. Secondly, E. Beneš is shown as a realistic, hardworking statesman. The paper also emphasizes the humane and honest way the president approached difficult political issues. The LID presented by *Rudé právo* outwardly served the political aim of strengthening the ideological position of the government. Shortly after Beneš's death, the atmosphere of fear and the cabinet politics are reflected in *Rudé právo* in many aspects: the presence of fear, accentuation of obedience, responsibility and conservative moral stance required from citizens. As in *Svobodné slovo*, the enemy is not given any name in *Rudé právo*. Unlike *Svobodné slovo* and *Lidové noviny*, *Rudé právo* reports on the burial of Edvard Beneš in his native town of Sezimovo Ústí in a highly secular way. The religious character of the funereal rite is strongly suppressed.

All three linguistic images of presidential deaths in periodicals examined are manipulative and superficial. The headlines of the articles tend to be misleading

in relation to the text. In the case of TGM, it is an uncritical admiration: in the case of *Lidové noviny* there is an emotional depiction of the loss of a loved one without mentioning the importance of the legacy, in the case of *Rudé právo*, it is a purposeful misinterpretation serving ideological goals. The linguistic image of death in Edvard Beneš's contemporary periodicals serves to legitimize the political establishment of the time, while the degree of manipulation in the newspapers varies. The linguistic image of the death of President Emil Hácha is fundamentally flawed due to the historical political position of this personality, and is also simplified and incorrect, with signs of (dehumanising) labels.

## Abbreviations

CM – conceptual metaphor; E. B. – Edvard Beneš; E. H. – Emil Hácha; J. H. – Josef Hora; LID – the linguistic image of death; T. G. M. – Tomáš Garrigue Masaryk

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ČTK (Czech Press Agency); Reuters; Mf (DNES), *Rudé právo*, *Právo*, *Svobodné slovo*, *Lidové noviny*

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