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**ENGLISH AND CZECH IDIOMS WITH COMPONENTS
'HEAD' AND 'HEART'**

Bakalářská práce

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1 INTRODUCTION

Prototypical idioms are syntactically frozen non-compositional expressions, i.e., expressions whose “global meanings cannot be predicted on the basis of any stable readings that their constituents may have in other contexts” (Cruse 2006, 82). Still, “the question to be addressed ... is to what extent the semantic properties of individual constituent words ... can be ignored” (Cruse 2011, 91); Cruse talks about the “degree of semanticity” (ibid). Given that “the majority of phrasal idioms, if not all of them, begin their lives as interpretable extensions such as metaphor or metonymy [and] become idioms when the knowledge necessary to interpret them is no longer current“ (Cruse 2011, 88) and the fact that “the human body is an ideal source domain“ (Kövecses 2010, 18) for conceptual metaphors cross-linguistically, it can be expected that similarities between idioms containing body part terms in different languages will be found.

This thesis will focus on English idioms containing the body parts terms often used metaphorically for “intellect” and “emotions”, namely *head* and *heart* (Niemeier 2011, 50). We expect that a large proportion of the Czech equivalents of the English idioms under study will also include body part terms, *hlava* and *srdce*, respectively.

The introductory chapter of the theoretical part briefly introduces the discipline of phraseology and idiomatics as summarized by Filipec and Čermák (1985). The following chapter deals with the Sinclair’s (1991) approach to the two principal ways of creating sentences and interpreting their meanings, the “open choice principle” or the “idiom principle”. Idioms are then defined in formal terms; six formal features are tested on the idioms under the study. Further chapter deals with the degree of semanticity, which can range from zero to 100% and thus forms a scale between the idioms and metaphors. Next section is dedicated to the Conceptual metaphor theory as initiated by Lakoff and Johnson (1980) in their work *Metaphors We Live By*. Subsequently we deal with the concept of emotionality and rationality in a language based on the study by Niemeier (2011). The end of the theoretical part is dedicated to the methodology applied in this thesis. We will describe the way in which we have compiled our bilingual material and sorted it.

The practical part deals with the data drawn from the four English dictionaries specialized in idioms and six both bilingual and monolingual Czech dictionaries. Each chapter is dedicated to the one of our established groups of idioms. In those chapters we

list our excerpted idioms in the clear tables and make a commentary on them. We also discuss the suitability of usage of some translation counterparts as suggested by the Czech dictionaries. In the conclusion part we present the results of our research and verify our hypothesis relating to the usage of the components within the Czech expressions as counterparts to the English idioms.

2 THEORETICAL PART

2.1 Phraseology and Idiomatics

Phraseology and *idiomatics* (PI henceforth) are terms Čermák uses to name an independent branch of linguistics which deals with the study, alternatively also with description, of peculiar linguistic units of various types which have resisted coherent description for a long period of time. They are ‘*idioms*’ and ‘*phrasemes*’ which are considered to be the basic units of this field (Filipec and Čermák 1985, 166). “It is idiom and phraseme which seem now to be becoming more and more acceptable but they are still far from replacing hundreds of alternative and mostly traditional native terms used, for the same thing, in various European languages” (Čermák 2001, 2). Other terms used to name this unit are for instance ‘phraseological unit’, ‘word-combination’, ‘phrasal lexeme’ or ‘idiomatic expression’.

The theoretical development of PI falls into the 20th century, especially into the period after the Second World War – therefore it is regarded as a relatively new branch. However, a part of the PI in a broader sense can be observed already in the ancient Greece and Egypt within the collection of proverbs, which were rediscovered in the work of Desiderius Erasmus in the beginning of the 16th century (Filipec and Čermák 1985, 166).

The linguistic discipline of phraseology is a native domain of Russian (or Slavonic) linguistic tradition within which the branch is considered to be independent, unlike the English (or Western) tradition which rather includes it within the lexical studies (Kvetko 2009, 14). The term of phraseology is non-terminologically also utilized for “words and phrases used in particular profession or activity” (Macmillan Dictionary 2015).

2.2 What is an idiom

The word ‘idiom’ itself comes from Greek ἴδιος (*idios*), meaning “one’s own, peculiar, strange” (Flavell and Flavell 1992, 6). We can therefore say that an idiom is something extraordinary in a language what does not follow common rules on both levels of semantics and grammar. Nevertheless, “idioms are not a separate part of the language, which one can choose either to use or omit; they form an essential part of the vocabulary of English” (Seidl and McMordie 1978, 11).

According to Sinclair's terminology, idioms fall into the category of 'lexical items'. The lexical items can be described by two main features. The first one is that the lexical items have "holistic meanings, that is, their meanings are not fully predictable as a compositional function of the meanings of their constituent parts" (Cruse 2011, 81). Secondly, lexical items are "the smallest units whose occurrence is not constrained by co-text. According to the principle 'meaning entails choice', they represent fully functioning semantic units" (Cruse 2011, 81). Sinclair's approach to these units is going to be discussed in the following chapter.

2.2.1 The open-choice principle vs. the idiom principle

According to Sinclair (1991), we have to distinguish two approaches when constructing sentences and interpreting their meanings. These two ways are called 'the open-choice principle' and 'the idiom principle'.

The open-choice principle, or so called 'slot-and-filler model', is based on seeing a text "as a series of slots which have to be filled from a lexicon which satisfies local restraints" (Sinclair 1991, 109). The choice of lexical items filled in such slots is free. The chosen words just need to fit in syntactically, so the grammar rules are the only restriction here. Each "slot" can be analysed individually and the language is thus seen as "the result of very large number of complex choices" (Sinclair 1991, 109). Sinclair considers this segmental approach to be the basis for all grammars in the world.

In contrast, the idiom principle works with "semi-preconstructed phrases that constitute single choices" (Sinclair 1991, 110). This means that the choice of words is considerably restricted. The elements of such an utterance cannot be analysed individually and they function as a whole. Cruse (2011) calls idioms "non-compositional expressions" in order to highlight the fact that the meaning of an idiom is not compiled from the individual meanings of its semantic constituents. The meaning thus arises from the idiom as a whole (Cruse 2011, 86).

The semantic point of view will be discussed later, in the chapter 2.2.3. Now we are going to focus on the formal features of idioms.

2.2.2 Formal features of idioms

Following Cruse and his definition of an idiom as "a type of grammatically complex expression whose grammatical constituents are not semantic constituents" (Cruse 2011,

86) we will describe the formal features of such an expression. Cruse states 6 main criteria which distinguish idioms from other expressions (Cruse 2011, 86-87).

The first criterion says that elements of an idiom are not separately modifiable without the loss of idiomatic meaning. We will demonstrate this property using the idiom *'turn someone's head'* which means "to give someone a high opinion of himself, to give him a false idea of his own importance" (The Penguin Dictionary of English Idioms). In addition, we will also test a representative of an idiom with the element *heart*, namely *'break someone's heart'* which means "to suffer a personal loss from which it is impossible to recover, to be reduced to a state of complete despair" (The Penguin Dictionary of English Idioms). Example (1a) demonstrates that adding a modifier to the noun *head* rules out the idiomatic reading. The same situation comes in (1b) where we have added a modifier to the noun *heart*. However, it is possible to modify an idiom as a whole which is exemplified in (2a) and (2b), where the modifiers modify the whole idioms and thus the idiomatic reading of our given utterances remain undisturbed.

(1a) * *Being made professor has turned Mary's blonde head.*

(1b) * *Her husband's cheating breaks Emily's beating heart.*

(2a) *The triumph has turned his head a bit.*

(2b) *Don't dare to break his heart again!*

Secondly, Cruse states that elements of an idiom do not coordinate with genuine semantic constituents without a loss of idiomatic meaning. Testing the same idioms we see that after the addition of elements *shoulders* in (3a) and *brain* in (3b) the idiomatic readings of sentences are cancelled. Nevertheless, Cruse points out the normality of coordinating the elements outside the idiom with semantic constituents. This possibility is presented in (4a) and (4b).

(3a) * *Stop praising me or you will turn my head and shoulders!*

(3b) * *John broke my heart and brain 3 years ago.*

(4a) *The victory in the academic beauty contest has turned Jack's and Mary's head.*

(4b) *Both Adam and Luke broke Alice's heart in college.*

As third, elements of an idiom cannot take contrastive stress, or to be the focus of topicalizing transformations. Examples (5a) and (5b) demonstrate the impossibility of placing an emphasis on the component of our chosen idiom. Again, components outside an idiom can be stressed as presented in (6a) and (6b). Last example (7a) offers an unidiomatic reading of our sentence after we had tried to make the component *head* the focus of a topicalizing transformation. Instance (7b) presents the same property with the component ‘heart’. These two features repetitively highlight that idioms must be perceived as single units without any kind of individual segments.

- (5a) **It was Mary’s **head** that the test results turned.*
 (5b) **It was Jane’s **heart** that the local playboy broke.*
 (6a) *It was **Mary’s** head that the test results turned.*
 (6b) *It was **Jane’s** heart that the local playboy broke.*
 (7a) **What it did to her head was turn it.*
 (7b) **What he did to her heart was break it.*

The fourth criterion says that elements of an idiom cannot be referred back to anaphorically. As tested in (8a) and also in (8b), the utterances lost their idiomatic reading again after we had tried to refer back anaphorically to one of the idiom element. Examples (9a) and (9b) demonstrate the right way of referring back to, since the whole idiom is referred to anaphorically.

- (8a) * *Winning all the money turned Mary’s head; Glory turned it, too.*
 (8b) * *Michael broke Catherine’s heart; Robert broke it, too.*
 (9a) *Winning all the money turned Mary’s head; Glory did, too.*
 (9b) *Michael broke Catherine’s heart; Robert did, too.*

The last but one formal feature of an idiom is quite difficult to test, especially for speakers who are not native bearers of the given language. It says that some aspects of grammar (e.g. voice) may or may not be part of an idiom. Cruse tests the idiom ‘*to pull someone’s leg*’, meaning “to tease”, to show that active voice is not part of the idiom proper. This property is demonstrated in (10). On the other hand, the second idiom

tested by Cruse, namely ‘*to kick the bucket*’, meaning “to die”, in (11), demonstrates that changing the voice from active to passive rules out the idiomatic reading and thus the voice must be considered as a part of the idiom.

(10) *His leg was being pulled continually by the other boys.*

(11) **The bucket was kicked by him.*

In (12a) we are testing our idiom containing the element *head*. Since we are not native speakers of English, we cannot intuit whether the sentence is correct or not. However, having consulted The Corpus of Contemporary American English (COCA)¹ we found out that there are tokens representing the idiom in passive voice and thus we assume that the active voice is not part of the idiom and its neglecting does not lead to unidiomatic reading. The same procedure was applied to (12b) where we also recognized that our idiom can be passivized without losing the idiomatic reading.

(12a) ..., *his head was turned by the newest techniques being practised in Spain.*²

[COCA: 2007: MAG: TechReview]

(12b) ..., *but instead her heart was broken by empty promises.*

[COCA: 2008: FIC: Bk:NoTurningBack]

The last feature is the impossibility of substitution of any idiom constituent by a synonym or near synonym. This is exemplified in (13a), where substituting *head* for *neck* leads to the loss of idiomatic meaning within the sentence as well as substituting *heart* for *lungs* in the instance (13b). Within this last feature Cruse reminds us that individual elements which form an idiom are per se meaningless but it is their combination what creates the final meaning, just as for example the individual letters within a word (Cruse 2011, 87). This last feature moves us to our aforesaid semantic point of view on the idioms, which is discussed in the following chapter.

¹ We set a search query ‘head [be] turned by’ and gained two tokens of this expression. As next, we set a query ‘heart [be] broken’ and gained 93 tokens.

² As the example itself suggests, the idiomatic reading of the idiom is quite different from the one that is quoted in our dictionaries. Actually, a very brief research on this idiom revealed the fact, that native speakers link this idiom with a sense of ‘finding someone/something attractive or interesting’.

(13a) * *Do not let success turn you neck!*

(13b) * *If she finds out, it will break her lungs.*

2.2.3 *Degree of semanticity within an idiom*

Cruse admits that although components within an idiom aren't supposed to have independent meanings, there is a certain degree of relevance by which they contribute to the holistic meaning of an utterance. Cruse calls this degree of relevance 'semanticity' as a counterpart to Sinclair's 'delexification', which is "a term used for semantic downgrading of words" (Cruse 2011, 91). Cruse presents the following three groups to show the scale of the relevance degree, which can range from 0 to 100 %.

The first group called '**zero semanticity**' contains the "purest" idioms we know. These are those, whose idiomatic reading cannot be predicted in any way by decoding the usual, individual meanings of its components. In (14), (15) and (16) we present our idioms which fits this Cruse's category by sentences taken from The Oxford Idioms Dictionary for Learners of English (2006). It is '*to knock on the head*', meaning "to ruin a plan". Further, '*to be head over heels (in love with)*', meaning "to be madly in love with". And the last one '*can't make head nor/or tail of something*', which means "to not be able to understand something at all".

(14) *The increase in airfares has knocked our plan to travel this year on the head.*

(15) *He is head over heels in love with his girlfriend.*

(16) *I can't make head or tail of this picture – is it upside down?*

Cruse claims that "most of the idioms start their lives as metaphors" (Cruse 2011, 91) and the moment when they transform into idioms is when "the knowledge necessary to interpret them is no longer current" (Cruse 2011, 88). If we can sense that the ordinary meaning of a component within an idiom has a partial connection to the final idiomatic meaning, Cruse talks about '**partial semanticity**', our second group. "The constituents of conventionalized metaphors can be considered to belong to this category, simply by virtue of being metaphorical – their default meanings need to be extended" (Cruse 2011, 92). Cruse offers the word '*ladybird*' as a suitable

representative for this category. The semantic connection within this idiom is evoked from the capability to fly which is linked here with the word *'bird'* and the gentleness hidden inside the word *'lady'*. Further Cruse's examples are *'sweeten the pill'*, *'turn over a new leaf'*, or *'leave no stone unturned'* (Cruse 2011, 92).

The last group which is regarded as the one with the highest degree of semanticity within idioms is called **'full semanticity'**. Cruse includes there such expressions which are compiled of constituents with fully relevant meanings which, nevertheless, do not add up to the idiomatic reading (Cruse 2011, 92). Cruse demonstrates this property on the irreversible binominal *'fish and chips'*. This well-known meal contains both fish and chips, whose meanings are clearly predictable. However, Cruse stresses the extra specificity in the choice of the fish, which can be either cod or hake but definitely not tuna or salmon, to be a property of the idiom (Cruse 2011, 92).

The fact that there is a degree of semanticity poses a problem for anyone trying to differentiate between metaphors and idioms. Cruse, for example, mentions "frozen metaphors", idiom-like expressions which also tend to be non-compositional and may show restricted syntax typical of idioms "but which differ from idioms in an important respect, namely, that the effect of synonym substitution is not a complete collapse of the non-literal reading" (Cruse 2000, 74). Cruse demonstrates the property using the expression *'the ball is in your court now'* as exemplified in (17a). This expression has survived the synonym substitution without the loss of the idiomatic reading, which is "it is up to you to respond", as presented in (17b).

(17a) *The ball is in your court now.*

(17b) *The ball is on your side of the net.*

Cruse explains that this substitution has revived the original metaphorical process which results in creating an idiomatic reading that is not far from the conventionalized one. Within this property Cruse reminds us that "the literal meanings of the constituents of idioms are not always completely inactive or irrelevant to the idiomatic reading" (Cruse 2000, 75).

Glucksberg (2001) also talks about idioms as about heterogeneous members of a continuum with syntactically frozen and semantically non-compositional idioms at the one end of the continuum and the ones which behave very much like metaphors at the other end of it. Glucksberg says that such idioms, which he calls ‘quasi-metaphorical idioms’, “literally refer to situations, actions, or events that epitomize a class of situations, actions, or events” (Glucksberg 2001, 72). As an example he presents ‘*skating on a thin ice*’, which refers to a dangerous activity. Glucksberg demonstrated that this idiom is able to undergo syntactic variations, namely negation, as showed in (19).

(19) *He decided not to skate on thin ice and took the more secure job instead.*

Furthermore, the idiom can also undergo the semantic variations, such as a substitution of a component for other, as showed in (20), and the idiomatic reading still remains undisturbed.

(20) *George takes risks? Not him, he'll only skate on solid ice.*

Glucksberg concludes that “there seems to be no functional difference between these quasi-metaphorical idioms and metaphors” (Glucksberg 2001, 73).

Kövecses (2010) when discussing the idioms suggests that the idiomatic meaning of many of these expressions is motivated. Kövecses argues that “an idiom is not just an expression that has a meaning that is somehow special in relation to the meanings of its constituting parts, but it arises from our more general knowledge of the world embodied in our conceptual system” (Kövecses 2010, 233). The idioms can be motivated by the cognitive mechanisms of metaphors or metonymies³ (Kövecses 2010, 233). To understand the aforesaid ‘motivation’ within the occurrence of the components in idioms, we have to introduce the conceptual metaphor theory, which is the core of the following chapter.

³ Kövecses also mentions the third conceptual system, the ‘conventional knowledge’ by which he means “the shared knowledge that people in a given culture have concerning a conceptual domain” (Kövecses 2010, 243). However, our purpose here is to focus primarily on the metaphors and metonymies, hence the third system will not be furtherly discussed.

2.2.4 *Conceptual Metaphor Theory*

The authors Lakoff and Johnson initiated the conceptual view of metaphors and also of metonymies in 1980 via the first edition of their work *Metaphors We Live By*. This innovative approach does not consider metaphor to be a mere embellishment of a vocabulary mediated by a poetic language. On the contrary, it 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 things in terms of another” (Lakoff and Johnson 2003, 3). The 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. For an illustration, we demonstrate the metaphorical concept TIME IS MONEY in (21). That is, the relationship between the source domain MONEY and the target domain TIME. The expressions in bold are usually used when talking about the treatment of money, however, in this instance they metaphorically refers to the passage of time.

- (21) *I don't **have** the time to **give** you. I've **invested** a lot of time in her.
He's living on **borrowed** time. I **lost** a lot of time when I got sick.
You are **wasting** my time. (Lakoff and Johnson 2003, 8).*

The main term in the conceptual metaphor theory is ‘embodiment’ which in the cognitive science refers to “understanding the role of an agent’s own body in its everyday, situated cognition” (Gibbs 2006, 1). That is, our body is a paragon for the way we think and speak. Kövecses (2010) considers the human body as the ideal ‘source domain’, mainly because we know it well, and he makes a reference to a study on the metaphorical idioms which resulted in finding out that over two thousand from the overall twelve thousand collected idioms have a connection to the human body (Kövecses 2010, 18). Kövecses presents the following examples of metaphorical

expressions with the body part terms, including those we are interested in, that is the ones with components *head* and *heart*, as exemplified in (22) and (23).

(22) *the heart of the problem*

(23) *the head of the department*

As for the conceptual view of metonymies, Lakoff and Johnson argue that the primary function of a metonymy is reference, that is, the application of only one entity to stand for another (Lakoff and Johnson 2003, 36). However, Lakoff and Johnson add that the function of providing understanding is part of the device as well, stating that:

“For example, in the case of the metonymy THE PART FOR THE WHOLE there are many parts that can stand for the whole. Which part we pick out determines which aspect of the whole we are focusing on. When we say that we need some *good heads* on the project, we are using ‘good heads’ to refer to ‘intelligent people’. The point is not just to use a part (head) to stand for a whole (person) but rather to pick out a particular characteristic of the person, namely, intelligence, which is associated with the head “ (Lakoff and Johnson 2003, 36).

The above mentioned quote has opened an issue of the concept of rationality which is going to be discussed in the following chapter 2.2.5. Now we should summarize the notion of metonymies and metaphors. Thus, the conceptual metaphors contain two domains, each corresponding to the other via the metaphoric mapping. In contrast, a metonymy there is only one domain involved (Lakoff and Johnson 2003, 265).

In conclusion, we present entries on *head* and *heart* drawn from the *Oxford ilustrovaný anglický výkladový slovník* (2011) in Figures (1) and (2), which provide us with metaphorical and metonymical extensions of the primary meanings of the lexemes.

head • *n.* **1** ▼ the upper part of the human body, or the foremost or upper part of an animal's body, containing the brain, mouth, and sense organs. ► **FACE** **2** a the head regarded as the seat of intellect. **b** intelligence (*use your head*). **c** mental aptitude or tolerance (*usu. foll. by for: a good head for business*). **3** *colloq.* a headache. **4** a thing like a head in form or position, *esp.*: **a** the operative part of a tool. **b** the flattened top of a nail. **c** the ornamented top of a pillar. **d** a mass of flowers etc. at the top of a stem. **e** the flat end of a drum. **f** the foam on top of a glass of beer etc. **g** the upper horizontal part of a window frame etc. **5** life when regarded as vulnerable (*it cost him his head*). **6** **a** a person in charge (*esp. Brit* the principal teacher at a school or college). **b** a position of leadership. **7** the forward part of something, *e.g.* a queue. **8** the upper end of something, *e.g.* a bed. **9** the top or highest part of something, *e.g.* a page. **10** a person regarded as a numeral unit (*£ 10 per head*). **11** (*pl* same) **a** an individual animal as a unit. **b** (*treated as pl*) this side as a choice when tossing a coin. **13** **a** the source of a river etc. **b** the end of a lake etc. at which a river enters. **14** the height or length of a head as a measure. **15** the component of a machine that is in contact with or very close to what is being worked on, *esp.*: **a** the component on a tape recorder that touches the moving tape and converts the signals. **b** the part of a record player that holds the playing cartridge and stylus. **c** = **FRONTHEAD**. **16** **a** a confined body of water or steam in an engine etc. **b** the pressure exerted by this. **17** a promontory (*esp. in place names: Beachy Head*). **18** *Naut* **a** the bows of a ship. **b** (*often in pl*) a ship's latrine. **19** a main topic or category for consideration. **20** *Journalism* = **HEADLINE** *n.* **1** **21** a culmination, climax, or crisis. **22** the fully developed top of a boil etc.

Figure 1. Dictionary entry on 'head'

heart *n.* **1** ▲ a hollow muscular organ maintaining the circulation of blood by rhythmic contraction and dilation. ► **CARDIOVASCULAR**. **2** the region of the heart; the breast. **3** **a** the heart regarded as the centre of thought and emotion. **b** a person's capacity for feeling emotion (*has no heart*). **4** **a** courage (*take heart*). **b** one's mood (*change of heart*). **5** **a** the central or innermost part of something. **b** the vital part (*the heart of the matter*). **6** the close compact head of cabbage etc. **7** **a** a heart-shaped thing. **b** a conventional representation of a heart. **8** **a** a playing card of a suit denoted by a red figure of a heart. **b** (*in pl.*) this suit.

Figure 2. Dictionary entry on 'heart'

2.2.5 Concepts of rationality and emotionality

In this chapter we are going to discuss the conceptualization of rationality and emotionality in more detail. Niemeier (2011) in her study "Culture-specific concepts of emotionality and rationality" argues that cross-linguistically, there are three types of conceptualization of the mind and of the emotions. The first approach is called 'abdominocentrism', in which the mind and emotions are located in or around abdomen. More precisely, "feelings are located in the belly, in the liver, or in the kidney, and rationality is located in the liver or in the ear" (Niemeier 2011, 46). The second one is 'cardiocentrism', with the centre of the mind as well as of the emotions located in the

heart region. “Heart is seen as a ruler of the body...as the central faculty of cognition and as the physiological centre of the body” (Niemeier 2011, 47). The last approach, ‘cerebrocentrism’, locates the mind in the head (more precisely in the brain) region, and relies on a “dualism between the mind and the body and thus between the head/brain as the seat of intellect and heart as the seat of emotions” (Niemeier 2011, 48).

Major Indo-European languages tend to the category of cerebrocentrism (Niemeier 2011, 48). “The head-heart dichotomy of present-day English comes to the fore when we look at the metaphors and metonymies involving these two expressions, where the ‘heart’ nearly always refers to emotion concepts, whereas the ‘head’ refers to rationality concepts” (Niemeier 2011, 50). Following Niemeier and her taxonomy we will illustrate her English examples of conceptualization of emotions and intellect within English and then we will try to supplement them with our Czech equivalents.

Firstly, Niemeier suggests that the noun *heart* is used metonymically to refer to a person’s feelings. Those feelings can be either negative or positive as exemplified in (24) and (25), respectively. The expression ‘*heart of stone*’ “suggests the disappearance of the heart as the centre of emotions and its substitution by a stone” (Niemeier 2008, 352).

(24) *heart of stone* [*srdce z kamene*]

(25) *heart of gold* [*srdce ze zlata*]

Secondly, Niemeier states the noun *heart* is a metonymy for a person as a whole. The heart, in general, influences the whole person. Niemeier says that this category is occupied mostly by rather negative emotions as exemplified in (26) and (27). “The negative emotions within oneself are described as causing damage to the heart” (Niemeier 2011, 51).

(26) *My heart is bleeding.* [*Puká mi srdce.*]

(27) *I’m broken-hearted.* [*Mám zlomené srdce.*]

The third concept is seeing the heart as an object of value, that is, dealing with the heart, and the emotions it contains, as with something precious. This view is demonstrated within the expressions in (28) and (29).

(28) *to lose one's heart* [*nechat někde (kus) srdce/ ztratit srdce*]

(29) *to put one's heart into* [*dát/vložit do něčeho své srdce*]

The last category is heart as a container, the most generalized one, according to Niemeier. The heart thus can be filled and subsequently emptied as exemplified in (30) or it can have some limits as, for example, in (31).

(30) *to pour one's heart out to somebody* [*vylít si komu své srdce*]

(31) *from the bottom of one's heart* [*z hloubi duše/srdce*]

As for the *head*, Niemeier again promotes three categories of conceptualization. Starting with the head as the locus of reasoning, she offers an example (32) which we supplement with our Czech equivalent. This example represents a part-for-whole metonymy where the head stands for the work of brains of their users.

(32) *We (will) need some good heads to solve the problem.*

[*Budeme potřebovat pár chytrých hlaviček, abychom tento problém vyřešili.*]

The second category is supposed to be more general than the previous one and the head is seen there as a centre of control. The meaning of the utterances belonging to this category tends to have a rather negative shade, namely it tends to the loss of balance, as exemplified in (33).

(33) *to lose one's head* [*ztratit hlavu*]

Within the last category Niemeier considers the head to be a container. “The expressions from this category focus on the fullness/emptiness state of the head or on the dynamic process of filling/emptying it” (Niemeier 2011, 53). The English example from this category along with the Czech counterpart is demonstrated in (34). “*Head*

expressions are used to refer to the head's presumed content, that is the brain, the mind, human ratio, intelligence" (Niemeier 2008, 356).

(34) *It never entered my head that he might be lying.*

[Nikdy mi nepřišlo na mysl, že by mohl lhát.]

To sum up, we presented some possible conceptualizations of the intellect and emotions via the metaphorical and metonymical expressions containing nouns *head* and *heart*. We consider both metaphorical and metonymical expressions to be part of the idiom continuum.

2.3 Methodology

In this section we will describe the methodology used in this thesis, that is, the compilation of the material for this work and its subsequent sorting into groups.

2.3.1 Data compilation

As stated previously, we are interested in idioms containing the nouns *head* and *heart*. Since English was chosen as the source language we started with the monolingual English dictionaries specialized in idioms. The following four idiom dictionaries were used: *Oxford Idioms Dictionary for Learners of English* (2006), *Cambridge International Dictionary of Idioms* (1999), *The Penguin Dictionary of English Idioms* (1994) and *Longman American Idioms Dictionary* (2006)⁴, and idioms containing the components *head* and *heart* were extracted.

All the English dictionaries contain the explanation of the figurative meaning of each idiom, which is useful for the non-native speakers of a language who thus can understand the non-literal meaning of the expressions. Most of the entries are accompanied by a copybook example of the idiom application in a sentence which also helps us to understand the idiom a bit more. All these legends were crucial for us in instances when we haven't found the Czech equivalent in the bilingual dictionaries. In these cases we were thus relying on the explanations from both English and Czech

⁴ We are going to use the titles Oxford, Cambridge, Penguin and Longman henceforth to refer to these dictionaries.

monolingual dictionaries as demonstrated in Figure (3) where we are comparing an entry from Oxford with an entry from Mrháčová's dictionary.

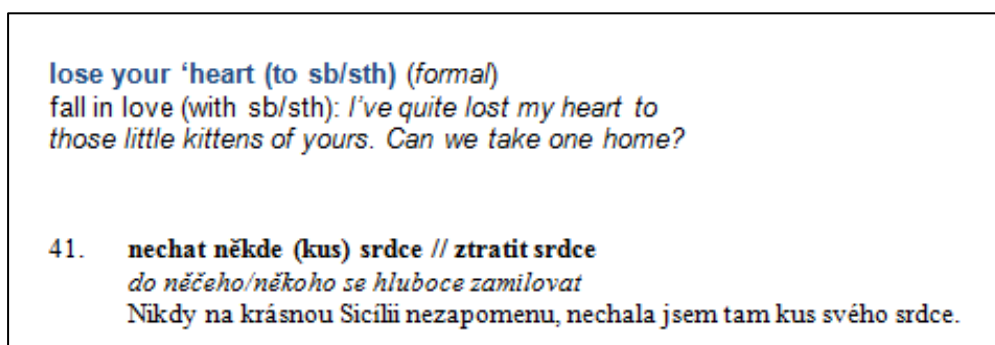


Figure 3. Entries from monolingual dictionaries.

Going through the entries in each of the English dictionaries we have witnessed instances of a different usage of the possessive element within an idiom. This is demonstrated in Figure (4) where we can see, in a sequence, the entries from the Cambridge, Oxford and Penguin dictionaries. In this thesis we will unify the possessive element within the idiom to be “one’s”, the more specific possessive “yours” will be used in structures, where no other option in the usage of the possessive is possible.

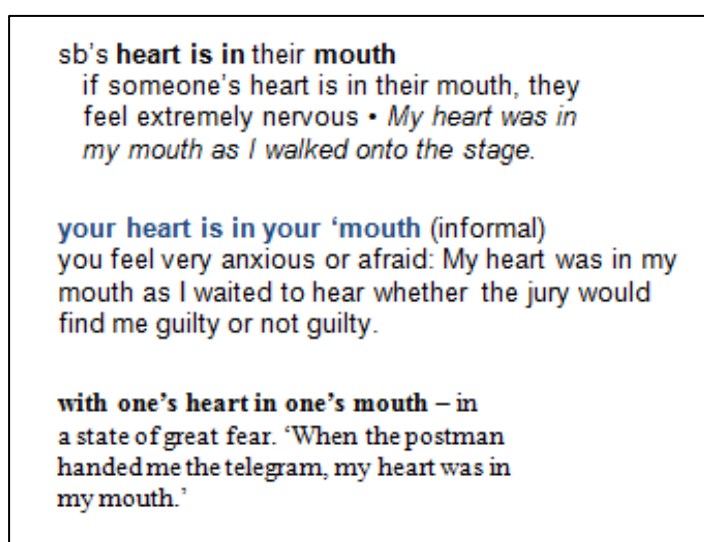


Figure 4. Different notation of the possessive element in the English dictionaries.

As for the sources of the Czech counterparts to the English excerpted idioms, we have worked with both bilingual and monolingual dictionaries. Following dictionaries were specialized in idioms: *Slovník české frazeologie a idiomatiky (I-IV)* (2009), *Sbírka anglických idiomů & slangu* (1998), *Názvy částí lidského těla v české frazeologii a*

idiomatické (2000), *Anglicko-český slovník idiomů a ustálených rčení metaforických, obrazných a lidových* (1993) and *Anglicko-český frazeologický slovník* (2004). Moreover, we have worked with one comprehensive dictionary, namely, *Velký anglicko-český slovník* (2007). The list of the dictionaries, along with their abbreviations which we will further use for quoting them, is presented in Table (1).

WORK	AUTHOR	ABB
<i>Velký anglicko-český slovník</i>	Josef Fronek	FRO
<i>Slovník české frazeologie a idiomatiky (I-IV)</i>	František Čermák	ČER (I-III)
<i>Sbírka anglických idiomů & slangu</i>	Tomáš Hrách	HRÁ
<i>Názvy částí lidského těla v české frazeologii a idiomatice</i>	Eva Mrháčová	EMR
<i>Anglicko-český slovník idiomů a ustálených rčení metaforických, obrazných a lidových</i>	Břetislav Kroulík Barbora Kroulíková	BKK
<i>Anglicko-český frazeologický slovník</i>	Milena Bočánková Miroslav Kalina	MBK

Table 1. List of the dictionaries used for the compilation of Czech idioms.

2.3.2 Classification of the compiled material

Having collected the English and Czech expressions we subsequently sorted them into five groups for the expressions containing component *head* and four groups with the component *heart*.

As for the first group containing the component *head*, we have established a category including the Czech idiomatic equivalents which contain the same component, i.e., *hlava*. The same principle was applied when establishing the first category for the idioms with the component *heart*, that is, the category includes the idioms with the component *heart/srdce* in both languages.

The second group includes idiomatic expressions with terms in a meronymical relationship, i.e., nouns denoting parts of the head or those denoting the adjacent ones. We have not established a category which would contain Czech idioms from the heart region.

The third group contains Czech idiomatic counterparts which cannot be connected with the head in any way. The same base applies for the group of idioms containing the component *heart*.

In the fourth group we have included the non-idiomatic Czech equivalents. By the term ‘non-idiomatic’ we mean expressions which do not contain an idiom.

The last group includes those English idioms for which no Czech counterparts have been found. It does not necessarily mean that such expressions do not exist, they just have not been registered in our dictionaries.

The Czech dictionaries in most cases offered more than just one possible counterpart for the English idiom. These various equivalents thus may fall into different classification groups. For the purpose of our thesis we will bring to the fore those idioms which contain the terms denoting parts of a human body in order to find out whereas Czech treats our examined idioms in the same way as English does. List of the remaining expressions, i.e., all equivalents that have been assigned to the English idioms, will be included in the Appendix of this thesis.

3 PRACTICAL PART

3.1 Idioms with the noun *head*

This section contains English idioms with the component *head* and their Czech equivalents which contain the component *hlava* as well. It was found out that this group provides us with the highest number of representatives. We are going to comment on some of the selected idioms, mainly in order to point out some interesting translation variations.

The first idiom which is worth a comment is *'have one's head in the clouds'* meaning "to not know what is really happening around you because you are paying too much attention to your own ideas" (Cambridge). In Czech we have an identical idiom *'mít hlavu v oblacích'*. We can pay attention to Fronek's suggested counterpart *'vznášet se ve vyšších sférách'*. This expression is quite non-idiomatic, in the sense of 'not sounding natural', in the Czech language. However, we can notice a literal equivalent of this expression in German, namely *'in höheren Sphären schweben'*, which probably inspired Fronek to incorporate the above mentioned variation of the idiom into his dictionary. In Czech we can notice an expression *'pohybovat se ve vyšších sférách'*, meaning being associated with a higher class of the society, which contains a more suitable use of the 'higher sphere' component.

Secondly, the idiom *'bury one's head in the sand'*, meaning "to refuse to think about an unpleasant situation, hoping that it will improve so that you will not have to deal with it" (Cambridge), is usually provided by the Czech equivalent *'strkat hlavu do písku'*. Besides this idiom, Fronek also offers a variation *'nechtít si pálit prsty'* [*not want to have one's fingers burned*]. This expression likewise refers to some unwillingness to take action, however, the idiom would be more convenient as a counterpart to the English *'to burn one's fingers'* which means "to suffer the consequences of some error of judgement" (Penguin).

We have registered an idiom *'count heads / head-counting'* in Penguin. Fronek provided us with an entry *'head count – počítání hlav'*, which we understand as a part-for-whole metonymy for counting people. However, Penguin's definition of the idiom runs "to accept the view of majority" hence it does not match with our understanding. Since no different entry was found in other English dictionaries that we are working with, which would prove our understanding of this idiom, we must assign this idiom into the 'no-equivalent found' group.

We will provide our last commentary on the idiom ‘*someone’s eyes are popping out of his/her head*’ which is used to say when “someone is very surprised, excited, or shocked by what they are looking at” (Longman). We have found a corresponding idiom ‘*mít oči navrch hlavy*’ in Fronek’s dictionary, and the existence of this expression was confirmed by Mrháčová’s and Čermák’s dictionaries as well. However, even though the idiom does contain the component *head*, we will not include this variation into this category due to the existence of the Czech expression ‘*oči někomu lezou z důlků*’, which we consider to be more convenient and lexically closer to the English model and which will be incorporated into the second category of idioms with nouns denoting parts of the head.

The total number of English idioms with the component *head* which have Czech counterparts with the component *hlava* is 49; they are all listed in Table (2). The left column presents the English idioms and the right column provides their Czech equivalents.

<i>a price on one’s head</i>	<i>odměna na něčí hlavu</i> (<i>put a price on sb’s head</i>) <i>vypsat odměnu na něčí hlavu</i>	EMR
<i>a/per head</i>	(<i>£5 per head</i>) <i>5£ na hlavu</i>	FRO
<i>be/get in over one’s head</i>	<i>přerůst někomu přes hlavu</i>	ČER (III)
<i>be a head case</i>	<i>být na hlavu</i>	FRO
<i>be banging/hitting/beating one’s head against a brick wall</i>	(<i>bang one’s head</i>) <i>jít hlavou proti zdi</i>	FRO, MBK
<i>be bone-headed from the neck up</i>	(<i>bone-head</i>) <i>hlava skopová, zabeďněná hlava</i>	FRO
	<i>být hlava skopová/ telecí</i>	ČER (III)
<i>be out of//be/go off one’s head</i>	(<i>be off one’s head</i>) <i>být padlý na hlavu</i>	FRO
	(<i>be off one’s head</i>) <i>nemít to v hlavě v pořádku</i>	MBK
<i>a thick-head</i>	<i>hlava telecí/ skopová</i>	ČER (III)
<i>be above/over one’s head</i>	(<i>it is over my head</i>) <i>na to moje hlava nestačí</i>	MBK
<i>butt heads with//butt heads over</i>	<i>lámat si s/nad něčím hlavu</i>	EMR
<i>bury/hide one’s head in the sand</i>	<i>strkat hlavu do písku</i>	FRO
<i>can’t make head nor/or tail of sth</i>	<i>nemoci si to srovnat v hlavě</i>	FRO
<i>do one’s head in</i>	<i>zamotat někomu hlavu</i>	ČER (III)
<i>from head to foot/toe</i>	<i>od hlavy až k patě</i>	FRO, MBK

<i>get/take it into one's head (to do sth)</i>	<i>vzít si něco do hlavy</i>	<i>FRO, EMR</i>
<i>sth goes to one's head</i> <i>(¹of alcohol, ²of success)</i>	<i>stoupnout komu do hlavy</i> <i>(¹alkoholický nápoj, ²úspěch, povýšení)</i>	<i>FRO, ČER (III)</i>
<i>go over sb's head</i>	<i>(act over sb's head) jít přes čí hlavu</i>	<i>FRO</i>
<i>go bald-headed at</i>	<i>mlátit někoho hlava nehlava</i>	<i>ČER (III)</i>
<i>a roof over one's head</i>	<i>střecha nad hlavou</i> <i>(have a roof over one's head) mít střechu nad hlavou</i>	<i>FRO</i>
<i>hang one's head (in shame)</i>	<i>klopit/sklopit hlavu</i> <i>(¹projevit svůj stud, zahanbení, stydět se)</i>	<i>ČER (III)</i>
<i>have a (good) head for</i> <i>(figures/accounts/business)</i>	<i>mít na něco (dobrou) hlavu</i>	<i>EMR</i>
<i>have a good head on one's shoulders</i>	<i>být hlava otevřená</i>	<i>FRO</i>
<i>have one's head in the clouds</i>	<i>mít hlavu v oblacích</i>	<i>MBK, EMR</i>
	<i>chodit s hlavou v oblacích</i>	<i>FRO</i>
<i>someone has his/her head screwed on (the right way)</i>	<i>(have one's head screwed on the right way) myslet hlavou // mít chytrou hlavu</i>	<i>HRÁ</i>
<i>head first</i>	<i>po hlavě</i>	<i>FRO, MBK</i>
<i>heads or tails?</i>	<i>hlava nebo orel?</i>	<i>FRO, MBK, BKK</i>
<i>heads will roll</i>	<i>budou padat hlavy</i>	<i>FRO</i>
<i>hit the nail on the head</i>	<i>uhodit hřebík na hlavičku</i>	<i>FRO</i>
<i>hold one's head high</i>	<i>nosit hlavu vysoko</i>	<i>FRO, MBK</i>
	<i>držet hlavu zpříma, zvedat hlavu</i>	<i>ČER III</i>
<i>hot-headed</i>	<i>(be hot-headed) mít horkou hlavu</i>	<i>FRO</i>
<i>keep a level head</i>	<i>udržet si chladnou hlavu</i>	<i>FRO</i>
<i>keep one's head</i>	<i>zachovat si chladnou hlavu</i>	<i>FRO, MBK, ČER(III)</i>
<i>keep one's head down</i>	<i>sklopit hlavu</i> <i>(²vyjádřit rezignaci, nedostatek vzdoru)</i>	<i>ČER (III)</i>
<i>laught/scream/shout/yell etc.</i> <i>one's head off +</i> <i>talk sb's head off</i>	<i>(talk sb's head off) vymluvit někomu díru do hlavy</i>	<i>HRÁ</i>
<i>lose one's head</i>	<i>ztratit hlavu</i>	<i>MBK, EMR, ČER (III)</i>
<i>need one's head examined/testing/tested</i>	<i>nemít to v hlavě v pořádku</i>	<i>FRO, MBK</i>
<i>not know whether one is on one's head or one's heels</i>	<i>(I hardly know whether I'm on my head or my heels.) Nevím, kde mi hlava stojí</i>	<i>FRO</i>
<i>not harm/touch a hair of one's head</i>	<i>nezkřivit komu ani vlasek na hlavě</i>	<i>FRO, MBK</i>
<i>on one's (own) head be it</i>	<i>(padat) na něčí hlavu</i>	<i>EMR</i>

<i>off the top of one's head</i>	<i>z hlavy</i>	<i>FRO</i>
<i>put/get your/their heads together</i>	<i>dát hlavy dohromady</i>	<i>MBK, BKK</i>
<i>put/stick one's head in a noose</i>	<i>strkat/strčit hlavu do oprátky</i>	<i>FRO, BKK, HRÁ</i>
<i>put sth out of one's head</i>	<i>pustit něco z hlavy</i>	<i>ČER (III)</i>
<i>put ideas into sb's head</i>	<i>nasadit komu pavouky do hlavy</i>	<i>FRO</i>
<i>scratch one's head</i>	<i>poškrabat se na hlavě</i>	<i>ČER (III)</i>
<i>shake one's head</i>	<i>zavrtět hlavou</i>	<i>FRO</i>
	<i>kroutit/vrtět hlavou nad něčím</i>	<i>ČER (III)</i>
<i>stand/turn sth on its head</i>	<i>postavit něco na hlavu</i>	<i>FRO, ČER (III)</i>
<i>stand on your head (to do sth)</i> <i>// do everything but stand on your head (to do sth)</i>	<i>stavět se na hlavu</i>	<i>EMR</i>
<i>turn someone's head</i>	<i>vstoupit do hlavy</i>	<i>FRO, MBK</i>
	<i>stoupnout do hlavy (¹ o úspěchu)</i>	<i>ČER</i>

Table 2. English idioms with the component 'head' and their Czech equivalents with the same component, i.e., 'hlava'.

3.1.1 Idioms with nouns denoting a part of a head

This section includes the English idioms with the component *head* and their Czech counterparts with terms in a meronymical relationship, i.e., nouns denoting parts of the head, or those denoting the adjacent ones. We are going to analyse the usage of the Czech components.

As for the first expression, '*be head over heels (in love)*' we believe it is a surface realization of what Lakoff and Johnson called an orientational metaphor⁵, namely MORE IS UP. If we imagine our body as a ruler with the lowest figurers at the ground and the highest ones at its top, that is, head, we can say that "more is up". Thus '*head over heels*' means 'completely' or 'from the ground to the top'. Czech uses the

⁵ The orientational metaphors have not been mentioned earlier in this thesis as they are not the main subject of this work. Lakoff and Johnson established a metaphorical concept which "organizes a whole system of concepts with respect to one another" and named it 'orientational metaphors' since "most of them have to do with spatial orientation: up-down, in-out, front-back..." (Lakoff and Johnson 2003, 15). The concept MORE IS UP belongs, besides others, among these orientational metaphors. According to Lakoff and Johnson, it has a physical basis in situations when adding more of a substance into a container results in the level rising.

component *uši* [ears], which are also in a distant position from the ground, or ‘up’, and thus may refer to ‘very much’.

Within the next expressions, ‘*hold/put a gun/pistol to sb’s head*’ and ‘*položít někomu nůž na krk*’, we can view the head as a centre of human life in the sense that the loss of a head means the loss of a life or that the attack on one’s head harms one’s life or the person itself. Those expressions mean “to force someone to do something by using threats, or making it impossible for them to refuse” (Longman). We take account of the fact that people cherish their lives and they are willing to do anything to spare them. So if we want to force someone to do something, we threaten them by attacking their lives and, as was mentioned earlier, the attack is aimed exactly at the source of the life, to the head as in the case of English, or to the neck in Czech.

As next, we can take head as a centre of the intellect. In English, there is an expression ‘*be/go soft in the head*’. If we take account of the fact that ‘solid’ means ‘strong’ and ‘soft’ means ‘weak’, we can connect that ‘getting soft in the head’ refers to the weakening of one’s reasoning. In Czech, we noticed an expression ‘*měkne mu mozek*’ [*his brain becomes softer*], which also refers to the slow decline of intellect by affecting the centre of it, the brain, which resides in the head.

Another idiom has a physical basis in the reaction of our body to some unexpected event. It is the earlier mentioned ‘*someone’s eyes are popping out of his/her head*’ and its Czech equivalent ‘*oči někomu lezou z důlků*’, which is used when speaking about someone who “is very surprised, excited, or shocked by what they are looking at” (Longman). Both these expressions describe the exact physical reaction of opening and widening our eyes in reaction to some unexpected event and only differ in specificity: Czech specifies that the eyes are popping from the eye sockets, which are, however, a part of the head as well.

As for the adequacy of a Czech translation counterpart, we question the expression ‘*vjet si do vlasů*’ from Bočánková and Kalina’s dictionary as a counterpart to the English idiom ‘*bite/snap one’s head off*’. The idiomatic reading of the English idiom runs “to answer or speak to someone in a very angry way, especially without a good reason” (Longman). The point here is that the Czech idiom refers to some mutual quarrel between at least two people. In contrast, the English idiom depicts the stand of only one person to another person or people. The Czech idiom thus does not correspond

to the English idiom. In addition, Čermák provides us with an entry on the same idiom, which we demonstrate in Figure (5).

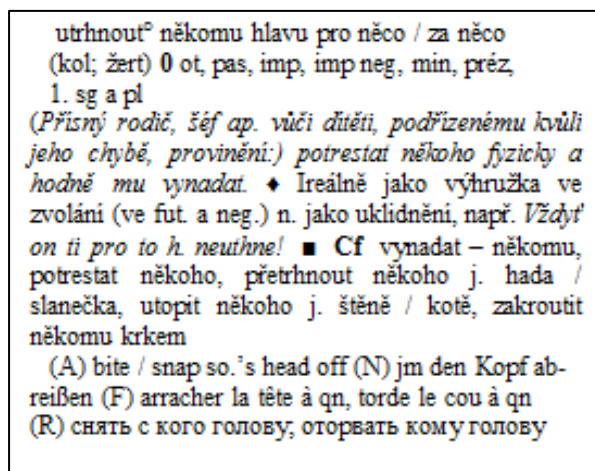


Figure 5. Entry from Čermák's dictionary.

This expression is closer to the English idiom with respect to the involvement of one person in reaction to another. However, as the entry states, the idiom is used when somebody scolds someone and the reason for doing so is present. This fact poses a slight disagreement within the idiomatic readings of these two idioms as well. For that reason, we decided to assign the idiom '*bite/snap sb's head off*' to the 'non-idiomatic equivalent' group with the most appropriate counterpart '*zhurta se na koho obořit*' from Fronek's dictionary.

As for the last three expressions, we have not figured out the possible motivation for the choice of the part of the head as a component within the Czech equivalents to the English idioms. We are thus demonstrating only the pairs themselves in Table (3).

<i>get sth into your (thick) head</i>	<i>(get that into the thick head of yours)</i> <i>zapiš si to za uši</i>	<i>FRO</i>
<i>to fling oneself at someone's head</i>	<i>pověsit se někomu na krk</i>	<i>HRÁ</i>
<i>sth raises/ears its (ugly head)</i>	<i>něco vystrkuje růžky</i>	<i>FRO</i>

Table 3. Other idioms with connection to the head

3.1.2 Idioms in no connection with the noun head

This section provides us with those Czech idioms which contain elements other than the noun *hlava* or nouns meronymically related to it. We highlight this specification because we have recorded two expressions which could be linked to the head but we assigned them to this group instead. Namely, ‘*přijít někomu na mysl*’ [*enter one’s head*], where the component *mysl* refers to the mind, and ‘*mít oči vpředu i vzadu*’ within which the component *head* is not explicitly mentioned. The total number of idioms belonging to this group is 16 and they are all listed in Table (4).

<i>be like a bear with a sore head</i>	<i>koukat jako jezevec z díry</i>	FRO, MBK
<i>be/stand head and shoulders above sb/sth</i>	<i>(he is head and shoulders above everybody else) strčí všechny do kapsy, nikdo mu nesahá ani po kotníky</i>	FRO
	<i>nikdo komu nesahá ani po kolena/pás/paty/ramena</i>	EMR
<i>do sth standing on one’s head</i>	<i>udělat co levou rukou</i>	FRO
	<i>udělat co jednou rukou</i>	BKK
<i>enter one’s head</i>	<i>přijít komu na mysl</i>	FRO
<i>get your head around (usually negative)</i>	<i>nerozumět něčemu ani za mák</i>	ČER (III)
	<i>snažit se něčemu přijít na kloub</i>	EMR
<i>get one’s head down</i>	<i>dát si šlofíka</i>	ČER (II)
<i>have eyes in the back of one’s head</i>	<i>mít oči vpředu i vzadu</i>	EMR
<i>head/top the bill</i>	<i>hvězda večera</i>	FRO
<i>keep one’s head above water</i>	<i>držet se nad vodou</i>	FRO, MBK, HRÁ
<i>knock something on the head</i>	<i>pověsit něco na hřebík</i>	ČER (III)
<i>laugh/scream/shout/yell etc. one’s head off</i>	<i>(laugh) smát se, až se za břicho popadat</i>	FRO
	<i>(laugh) smát se na celé kolo</i>	MBK
<i>let/allow your heart rule your head</i>	<i>řídit se svým srdcem</i>	ČER (III)
<i>need/want sb/sth like a hole in the head</i>	<i>být někomu platný jako mrtvému zimník</i>	ČER (I)
<i>put/lay one’s head on a block/ chopping block</i>	<i>riskovat vlastní kůži</i>	FRO
<i>put one’s head in lion’s mouth</i>	<i>vlézt do jámy lvové</i>	ČER (III)

<i>talk through the back of one's head</i>	<i>mlít páte přes deváté</i>	ČER (III)
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Table 4. English idioms with the component 'head' and their Czech equivalents with components with no relation to the head or its part.

3.1.3 Non-idiomatic expressions

The last but one group provides us with the English idioms with the component *head* and their Czech counterparts which are considered to be non-idiomatic, i.e. they do not contain an idiom. The list of 12 idioms, that have not been mentioned yet, is presented in Table (5).

<i>bite/snap sb's head off</i>	<i>zhurta se na někoho obořit</i>	FRO
<i>bring sth/ come to a head</i>	<i>kulminovat, vrcholit, vyhrotit se</i>	FRO
	<i>vyhrotit co/ dovést co do kritického stádia</i>	HRÁ
<i>give somebody their head</i>	<i>nachat koho, ať si dělá, co chce // dát komu volnost</i>	HRÁ
<i>get a big head //big-headed</i>	<i>(big-head) náfuka, domýšlivec, fouňa</i>	FRO
<i>go head to head (with)</i>	<i>konfrontovat se, utkat se</i>	FRO
<i>knock their heads together</i>	<i>(they need their heads knocked together) je třeba je dát spolu dohromady</i>	FRO
<i>have a swelled head</i>	<i>(swelled head) náfuka, domýšlivec</i>	FRO
<i>have a head start //give sb a head start</i>	<i>mít náskok/počáteční výhodu</i>	FRO
<i>have an old head on young shoulders</i>	<i>být na svůj věk chytrý</i>	FRO
<i>(the) head honcho</i>	<i>velký šéf</i>	FRO
<i>heads I win, tails you lose</i>	<i>vyjde to na stejno</i>	FRO
<i>to head for</i>	<i>(you are heading for disaster) koleduješ si o malér // špatně skončíš</i>	FRO

Table 5. English idioms with the component 'head' and their Czech non-idiomatic equivalents.

3.1.4 No equivalent found

The very last group of our analysis specialized in the idioms with the component *head* demonstrates those English idioms which are not provided with any Czech counterpart. As was already mentioned, it does not necessarily mean that the corresponding expressions do not exist in Czech, they just have not been detected in the dictionaries we were working with. Table (6) thus provides us with the list of the English idioms accompanied by the explanations of their idiomatic readings and copy examples drawn from the four English dictionaries we consulted.

<i>a head-on collision</i>	<ul style="list-style-type: none"> • a violent disagreement with someone whose opinions are completely opposed to one's own 	<i>Penguin</i>
<i>be on a head trip</i>	<ul style="list-style-type: none"> • used to say that someone is feeling too proud because of something that they have achieved. <p><i>Gordon's been on a head trip ever since he was promoted to shift manager.</i></p>	<i>Longman</i>
<i>build/get/work up a head of steam</i>	<ul style="list-style-type: none"> • to develop the energy, enthusiasm or support required to do sth. <p><i>The movement for change has been building up a head of steam and the politicians are starting to listen.</i></p>	<i>Oxford</i>
<i>count heads/ head-counting</i>	<ul style="list-style-type: none"> • to accept the view of majority. <p><i>You are the only person on the committee who understands the subject, so what is the point of counting heads? You must decide</i></p>	<i>Penguin</i>
<i>have a (good) head for heights</i>	<ul style="list-style-type: none"> • be able to stand on a high place without feeling ill or afraid. <p><i>I won't go up the church tower with you. I've no head for heights.</i></p>	<i>Oxford</i>
<i>have a rush of blood to the head</i>	<ul style="list-style-type: none"> • because of a strong emotion, suddenly (decide to) do sth foolish or dangerous. <p><i>I don't really know why I bought that vase. I just had a rush of blood to the head and wrote a cheque.</i></p>	<i>Oxford</i>
<i>have sth hanging over one's head</i>	<ul style="list-style-type: none"> • to have an ordeal in front of one. <p><i>This court case has been hanging over my head for the last six months. I shall be glad when it's over.</i></p>	<i>Penguin</i>
<i>have your head (stuck) up your arse/ass</i>	<ul style="list-style-type: none"> • to spend so much time thinking about yourself that you have no time to think about other more important things. <p><i>What does Charles think about it? Who knows? He's got his head stuck so far up his arse he probably isn't even aware that there's a problem.</i></p>	<i>Cambridge</i>
<i>head north/south</i>	<ul style="list-style-type: none"> • rise/fall in the value. <p><i>The country's currency headed south for the second day, weakening 1.4%.</i></p>	<i>Oxford</i>
<i>heads up!</i>	<ul style="list-style-type: none"> • used to warn someone that sth is falling or being thrown toward them could hit them. <p><i>Someone yelled, "Heads up!" and I ducked just in time.</i></p>	<i>Longman</i>
<i>one's head/mind is buzzing (with sth)</i>	<ul style="list-style-type: none"> • to be thinking about lots of interesting ideas all at the same time: <p><i>We left the seminar with our heads buzzing with facts and figures.</i></p>	<i>Longman</i>
<i>ring in one's head</i>	<ul style="list-style-type: none"> • make you feel you can still hear something. <p><i>Months later, the applause at the Berlin concert was still ringing in her head.</i></p>	<i>Oxford</i>
<i>turn heads</i>	<ul style="list-style-type: none"> • if something or someone turns heads, people notice them because they look interesting or attractive. <p><i>Brigitte Bardot still turned heads even in her 40's.</i></p>	<i>Oxford</i>

Table 6. English idioms without Czech equivalents

3.2 Idioms with the noun *heart*

This section provides us with English idioms containing the component *heart* and their Czech idiomatic equivalents with the same component, i.e., *srdce*. It was found out that the majority of our compiled Czech idioms contain the same component, specifically 40 items.

We have registered an English idiom ‘*to have heart failure*’, meaning “to suffer a great shock, to be demoralized” (Penguin). We have found Czech counterparts in Fronek, namely, ‘*infarkt, selhání srdce*’, which are, however, non-idiomatic in the sense of ‘not containing idiom’ as they provide only the literal reading of the expression. In Mrháčová’s dictionary we have found an idiomatic expression ‘*srdce někomu selhalo/vypovědělo službu*’ which is lexically corresponding to the English one but its idiomatic reading “dostal infarkt” does not match with the idiomatic reading of the English source idiom. For that reason, we have assigned this idiom to the ‘no equivalent found’ category.

Moreover, there is an expression in English ‘*a heart-throb*’ which refers to “a charismatic personality, one who captives members of the opposite sex” (Penguin). Czech has more restricted idiomatic expression ‘*idol dívčích/ženských srdcí*’ which can, however, be applied only when speaking about men, hence, this idiom cannot be assigned to this category.

As for the expression ‘*one’s heart bleeds (for sb)*’, we found a Czech counterpart ‘*je mi vás ze srdce líto*’ [*my heart bleeds for you*]. However, all the four English dictionaries point out that this expression is very often used as an irony. Cambridge states “if your heart bleeds for someone who is in trouble, you feel sadness and sympathy for them. This phrase is often used humorously to mean the opposite” (Cambridge). The question here is, whether the Czech counterpart is used in its ironical way in Czech utterances too. Despite this ambiguity we assign the equivalent to this group for its expression of sympathy within the idiomatic reading.

Table (7) presents idioms assigned to this category.

<i>a heart-to-heart talk + heart to heart</i>	<i>(have a heart-to-heart talk) od srdce si pohovořit</i>	<i>FRO</i>
	<i>(heart to heart) od srdce</i>	<i>BKK</i>
<i>be engraved/etched on/in one’s heart/memory/mind</i>	<i>(become engraved) vrýt se/ vepsat se/ zapsat se někomu do srdce</i>	<i>EMR, ČER (III)</i>

<i>break one's heart</i> (¹ make sb extremely unhappy)	<i>(it breaks my heart) rve mi to srdce</i>	FRO
	<i>(it breaks my heart) puká mi srdce (žalem)</i>	MBK
<i>break sb's heart</i> (² make sb sad by telling them you no longer love them)	<i>zlomit komu srdce</i>	FRO
<i>cry/sob one's heart out</i>	<i>plakat, až srdce usedá</i>	EMR
<i>do one's heart good</i>	<i>hřát/zahřát někoho u srdce</i>	EMR
	<i>(it did one's heart good) až se srdce smálo</i>	FRO
<i>follow your heart</i>	<i>jít za svým srdcem/za hlasem svého srdce // poslechnout hlas svého srdce</i>	EMR
<i>from the bottom of one's heart</i>	<i>z hloubi srdce</i>	FRO
	<i>z celého srdce</i>	MBK
<i>give one heart</i>	<i>dodat někomu srdce</i>	EMR
<i>have a big heart</i>	<i>mít dobré srdce</i>	EMR
	<i>mít široké srdce</i>	ČER (III)
<i>Have a heart!</i>	<i>mít s někým srdce (měj se mnou srdce)</i>	EMR
	<i>mít srdce</i>	ČER (III)
<i>have a heart of gold</i>	<i>mít srdce ze zlata, mít zlaté srdce</i>	FRO, MBK
<i>have a heart of stone</i>	<i>mít srdce z kamene, mít kamenné srdce</i>	FRO
<i>have no heart</i>	<i>(he has no heart) nemá srdce</i>	FRO
<i>hand on heart</i>	<i>ruku na srdce</i>	EMR
<i>your heart goes out to someone</i>	<i>(my heart goes out to you) je mi vás ze srdce líto</i>	FRO, MBK
<i>one's heart bleeds (for sb)</i>	<i>(my heart bleeds for you) je mi vás ze srdce líto</i>	MBK
<i>one's heart is in one's boots</i>	<i>mít srdce v kalhotách</i>	FRO, BKK
<i>one's heart is in one's mouth</i>	<i>mít srdce až v krku/v hrdle</i>	EMR
<i>one's heart is in the right place // to have one's heart in the right place</i>	<i>(have) mít srdce na pravém místě</i>	FRO, MBK
<i>eat one's heart out (for sb/sth)</i>	<i>něco někomu sžírá srdce</i>	EMR
<i>let/allow your heart rule your head</i>	<i>řídít se svým srdcem</i>	ČER (III)
<i>lose one's heart (to sb/sth)</i>	<i>ztratit srdce // nechat někde (kus) srdce</i>	EMR
<i>not have the heart (to do sth) + (not) find it in one's heart to</i>	<i>nemít to srdce (říct někomu pravdu, odpustit někomu)</i>	EMR
	<i>mít to srdce, že // někdo nemůže něco přenést přes srdce</i>	FRO, MBK
<i>open one's heart (to sb)</i>	<i>otevřít komu své srdce</i>	FRO
<i>out of the goodness of one's heart</i>	<i>z dobroty srdce</i>	FRO
<i>pour one's heart out (to sb)</i>	<i>vylít si komu své srdce</i>	FRO

<i>put one's heart (and soul) into sth/doing something</i>	<i>dát/vložit do něčeho (celé) své srdce</i>	EMR
<i>(straight) from the heart</i>	<i>od srdce</i>	EMR
<i>steel/harden one's heart against</i>	<i>zatvrdit své srdce</i>	FRO
<i>take sth to heart</i> (¹ <i>be offended by a criticism; </i> ² <i>pay attention to sb's suggestions</i>)	<i>brát si co k srdci</i>	FRO
	<i>vzít/brát si něco/radu k srdci</i>	EMR
<i>take sb/sth to one's heart</i>	<i>přirůst někomu k srdci</i>	EMR, ČER (III)
<i>take heart (from sth)</i>	<i>dodat si srdce</i>	EMR
<i>warm the cockles of one's heart</i>	<i>potěšit či srdce</i>	FRO
<i>wear one's heart on one's sleeve</i>	<i>mít srdce na dlani</i>	FRO, BKK
<i>win/steal one's heart</i>	<i>získat (něčí) srdce</i>	EMR, ČER (III)
<i>with all one's heart</i>	<i>ze srdce rád, z celého srdce</i>	FRO, MBK
<i>with a heavy/sinking heart</i>	<i>s těžkým srdcem</i>	FRO
<i>with a light heart</i>	<i>s lehkým srdcem</i>	MBK
<i>one's heart leaps</i>	<i>srdce někomu poskočilo/skáče/plesá/překypuje radostí</i>	EMR
	<i>(his heart lept for joy) srdce mu poskočilo radostí</i>	FRO

Table 7. English and Czech idioms with the component 'heart'

3.2.1 Idioms in no connection with the noun heart

In this section we present English idioms with the component *heart* and their Czech idiomatic equivalents which do not contain the component *srdce*. All idioms from this category are listed in Table (8).

What we found interesting when analysing this group of expressions, was an English idiom '*learn/know something by heart*', meaning "to remember perfectly" (Cambridge). English uses the element *heart* even though the expression itself refers to the 'intellect', which is in contradiction to the theory of the head-heart dichotomy. In contrast, Czech equivalent '*(vědět něco) z hlavy*' does contain the component of the intellect, i.e. *hlava*.

Moreover, when searching for a counterpart to the English idiom '*cry/sob one's heart out*', meaning "to cry a lot" (Cambridge), we found the following entry in Fronek:

'weep one's heart out'⁶- *vyplakat si oči*'. However, we argue that this Czech idiom correspond to the lexically identical English one, namely '*cry one's eyes out*'. We thus decided to match the English idiom with the Czech idiom listed in Mrháčová's dictionary, namely '*plakat, až srdce usedá*', and assign it to the aforesaid 'idioms with the noun heart' group.

The last commentary from this section will concern the etymology of two Czech idioms, '*zakopaný pes*' and '*jádro pudla*'. These two idioms were detected in Fronek as counterparts to the English idiom '*the heart of the matter*', which is associated with "the most central and important part of a situation, problem, etc". Krátký (1991) in his work *Jádro pudla* mentions, that the idiom '*jádro pudla*' came into existence via Goethe's play *Faust*. In this play, the devil Mephistopheles is turned into a black poodle which follows and subsequently accompanies scholar Faust. At the moment when the poodle reveals its true identity and turns into the Mephistopheles again, the surprised Faust exclaims: "that is the core of the poodle" (Krátký 1991, 112). According to Krátký, the idiom '*zakopaný pes*' may be rooted in one of the two following folk stories. Under the first story, there is a dog guarding a treasure. The treasure is found by a farmer, who decides to bury it on his estate. However, after some time the farmer has to reveal his hiding place to his master. He does so and pronounces the words "that's where the dog is buried". The second story tells us about a count who buried his beloved dog on a local cemetery and thus desecrated the holy ground. The count was forced to rebury the dog. A quote on the dog's headstone run: "there was the dog buried". The saying is now used when speaking about some important things that matters (Krátký 1991, 160).

<i>at heart</i>	<i>v hloubi duše</i> <i>(be good at heart) být v jádře dobrý</i>	<i>FRO</i>
<i>be all heart</i>	<i>být učiněný poklad</i>	<i>ČER (II)</i>
<i>be of good heart</i>	<i>Neklešej na duchu!</i>	<i>ČER (IV)</i>
<i>Cross my heart (and hope to die)</i>	<i>Na mou duši!</i>	<i>FRO</i>
<i>get to the heart of sth</i>	<i>přijít/dostat se něčemu na kloub</i>	<i>EMR</i>
<i>in one's heart of hearts</i>	<i>v hloubi duše</i>	<i>FRO, BKK</i>
<i>know/learn sth by heart</i>	<i>(know) z hlavy</i>	<i>FRO</i>

⁶ It is worth mentioning that having set a search query '[weep] * heart out' resulted in finding zero tokens of this expression in COCA.

<i>lose heart</i>	<i>klesat/klesnout na duchu</i>	ČER (III)
<i>set one's heart upon sth/doing sth</i>	<i>vzít si co do hlavy</i>	FRO
<i>one's heart sinks</i>	<i>poklesnout na myslí</i>	FRO
<i>put (fresh) heart into</i>	<i>vlít/vlévat naději do žil</i>	ČER (III)
<i>strike at the heart of sth</i>	<i>(udeřit) v jádře něčeho</i>	ČER (III)
<i>the heart of the matter</i>	<i>jádro pudla, zakopaný pes</i>	FRO
	<i>jádro věci</i>	BKK
<i>(do sth) to one's heart's content</i>	<i>(drink) co hrdlo ráčí</i>	FRO, MBK

Table 8. English idioms with the component 'heart' and their Czech equivalents with components in no relation to the 'heart'.

3.2.2 Non-idiomatic expressions

In this section we present English idioms with the component *heart* and their Czech non-idiomatic counterparts, i.e. expressions which do not contain an idiom. Table (9) provides us with those expressions, total number of which is 8.

<i>a bleeding heart</i>	<i>útlocitný člověk, citlivka</i>	FRO
<i>a heart-throb</i>	<i>idol, miláček</i>	FRO
<i>after one's own heart (+ man/woman etc. after your own heart)</i>	<i>(be after sb's heart) být podle čího vkusu</i>	FRO
	<i>(after one's own heart) podle svého gusta</i>	MBK
<i>be close/dear/near to one's heart</i>	<i>(it is dear to my heart) velmi si na to potrpím // velmi mi na tom záleží</i>	FRO
<i>be/feel sick at heart</i>	<i>být sklíčený, smutný</i>	FRO, BKK
<i>bless his/her/its heart</i>	<i>(bless his/her heart - to express sympathy or love), miláček, chudáček (malá/stará)</i>	FRO
<i>(have) a change of heart</i>	<i>rozmyslit se</i>	FRO, MBK
<i>one's heart's desire</i>	<i>(it is his heart's desire to...) jeho toužebným přáním je...</i>	FRO
<i>strike fear/terror etc. into sb's heart</i>	<i>(terror) pouštět na koho hrůzu</i>	FRO

Table 9. English idioms with the component 'heart' and their Czech non-idiomatic equivalents.

3.2.3 No equivalent found

The very last section of our analysis demonstrates those English idioms with the component *heart* which are not provided with any Czech counterparts that could be drawn from the dictionaries we are working with. The idioms are listed in Table (10).

<i>absence makes the heart grow stronger/fonder</i>	<ul style="list-style-type: none"> • <i>used to say that being away from someone you love makes you love them more, because you remember only the good things about them</i> <p><i>They say that absence makes the heart grow fonder, but sometimes it can be very difficult to get back into a relationship with someone you haven't seen for a long time.</i></p>	Longman
<i>be/stay/ etc. young at heart</i>	<ul style="list-style-type: none"> • <i>used about people who enjoy things that younger people enjoy, even though they are no longer very young themselves.</i> <p><i>You know what I love about your grandparents? They're still so young at heart. They never say no to any new experience.</i></p>	Longman
<i>have heart failure</i>	<ul style="list-style-type: none"> • <i>to suffer a great shock, to be demoralized</i> <p><i>It was the audacity of its contents which gave them heart failure and persuaded them to surrender...</i></p>	Penguin
<i>have one's (best) interests at heart</i>	<ul style="list-style-type: none"> • <i>to feel deeply about; to be extremely concerned about</i> <p><i>I am sure your mother has your best interests at heart.</i></p>	Penguin
<i>home is where the heart is</i>	<ul style="list-style-type: none"> • <i>a home is where the people you love are</i> <p><i>When I asked him if he's happy travelling around the world all the time, he just says, 'Home is where the heart is. If my wife and children are with me, then I'm happy.'</i></p>	Oxford
<i>sb, eat your heart out!</i>	<ul style="list-style-type: none"> • <i>something that you say which means that you or someone you know can do something better than a person who is famous for doing that thing</i> <p><i>I'm taking singing lessons. Celine Dion, eat your heart out!</i></p>	Cambridge
<i>one's heart is not in sth</i>	<ul style="list-style-type: none"> • <i>if someone's heart is not in something that they are doing, they are not very interested in it</i> <p><i>She was studying law but her heart wasn't in it and she gave up after a year.</i></p>	Cambridge
<i>one's heart misses/skips a beat</i>	<ul style="list-style-type: none"> • <i>if someone's heart misses a beat, they suddenly feel so excited or frightened that their heart beats faster</i> <p><i>Ben walked into the room and her heart skipped a beat.</i></p>	Cambridge

<i>rip/tear the heart out of sth</i>	<ul style="list-style-type: none"> • <i>destroy the most important part or aspect of sth</i> <i>Protestors say that closing the factory will tear the heart out of the local economy.</i>	<i>Oxford</i>
<i>search one's heart</i>	<ul style="list-style-type: none"> • <i>think carefully about your feelings or your reasons for doing sth</i> <i>If I searched my heart I'd probably find that I don't always tell the truth.</i>	<i>Oxford</i>
<i>the way to someone's heart</i>	<ul style="list-style-type: none"> • <i>the best way to please someone or make them like you</i> <i>"That dress makes you look fat." "Hasn't anyone told you that flattery is the way to a girl's heart?"</i>	<i>Longman</i>

Table 10. English idioms without Czech equivalents

4 CONCLUSION

In this thesis, we have raised a question whether there are similarities between idioms containing body part terms, namely *head* and *heart*, in different languages, English and Czech, respectively. The findings gleaned from our analysis indicated that identical idioms are present in both languages.

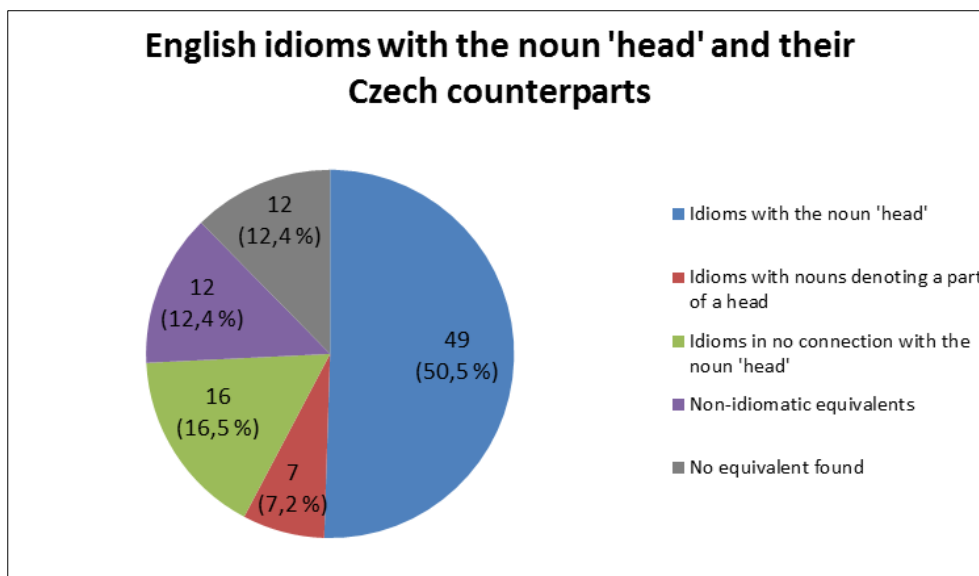
As for the idioms with the component *head*, 97 English idioms were identified. One half (50, 5%) of the English idioms, that is 49 expressions, has Czech idiomatic equivalent with the same component, i.e., *hlava*. Within these expressions, ‘head’ is regarded as a centre of thinking (*butt heads with, do one’s head in or be over one’s head*), it can stand for the whole person (*a price on one’s head, per head, a roof over one’s head or on one’s head be it*), be seen as locus of self-control (*hot-headed, keep one’s head, keep a level head, lose one’s head or turn someone’s head*), as something precious (*put one’s head in a noose, not harm a hair on one’s head or heads will roll*) as an indicator of mental balance (*be a head case, need one’s head examined, be out of one’s head*) or as, for example, something that evinces the extent of one’s intelligence (*a thick-head, a bone-head, have one’s head screwed on the right way or have a good head on one’s shoulders*).

Another 7 English idioms (7, 2 %) have Czech idiomatic counterparts with a component in a meronymical relationship with the noun *head*. The Czech components denoting the body parts were used when determining the distance from the ground (*být až po uši zamilovaný*), when referring to one’s intellect (*měkne mu mozek*), when standing for the source of one’s life (*přiložit někomu nůž na krk*) or, for example, when denoting the anatomical part of the head (*oči někomu lezou z důlků*).

16 English expressions (16, 5 %) have Czech idiomatic equivalents which contain elements other than the noun *head* or nouns meronymically related to it. The Czech idioms thus correspond to the English ones semantically but they do so using different lexical components. Instances which could be linked to the ‘head’, in general, were detected, namely *‘přijít někomu na mysl’* and *‘mít oči vpředu i vzadu’*.

12 (12, 4 %) English idioms have Czech non-idiomatic counterparts, by the word ‘non-idiomatic’ we mean ‘not containing an idiom’.

The rest (12, 4 %) of our compiled English idioms were not found in the Czech dictionaries which we consulted. Graph (1) summarizes the analysis of Czech counterparts of English idioms with the component *head*.



Graph 1. English idioms with the noun *head* and their Czech counterparts

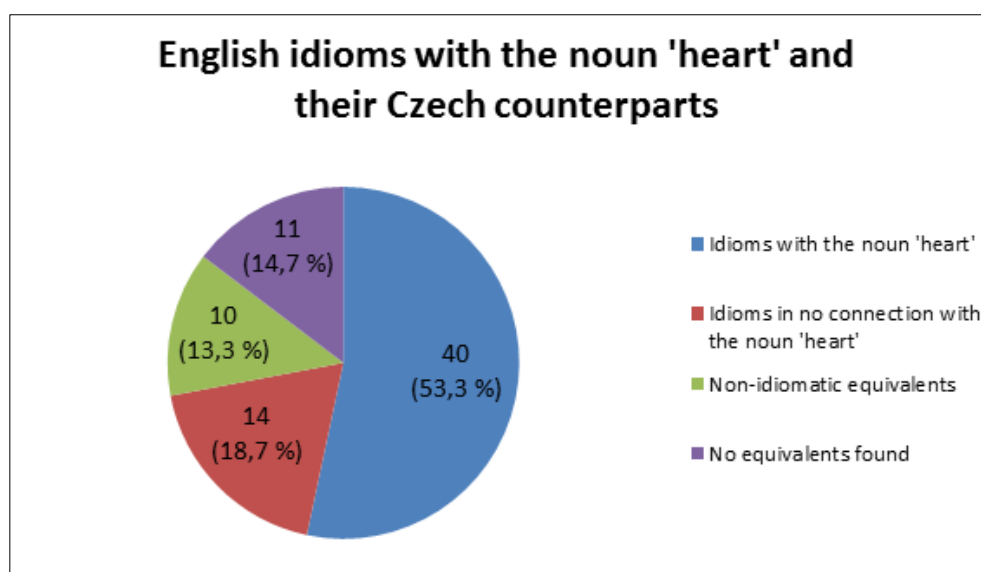
The second part of this thesis brings an analysis of English idioms with the component *heart*. We have collected 75 such idioms. Once again, the majority (53, 3 %) of the English idioms have Czech idiomatic counterparts with the same component, i.e., *srdce*. The state of one's heart within these expressions can reflect human emotions as joy (*one's heart leaps*) or, in contrary, sorrow (*one's heart bleeds*). Heart can be regarded as container where one's honest intentions are stored (*heart to heart, from the bottom of one's heart, hand on heart, wear one's heart on one's sleeve, straight from the heart, pour one's heart out*). The presence and form of one's 'heart' reflects the presence of one's sympathy (*have a heart!, have no heart, heart of gold, heart of stone, have a big heart*). All in all, the majority of the expressions in this group, if not all of them, are connected with emotionality in both languages.

With respect to the English idioms whose Czech equivalents do not contain the component 'srdce', we noted an important difference between English and Czech as far as the figurative extensions of the words *heart* and *srdce* are concerned. English usage of the noun *heart* to denote a centre or an essential basis of something is suppressed in Czech by the component 'jádro' [core] (*jádro věci, (udeřit) v jádře něčeho*). The concept of the heart as a centre in Czech is predominantly used only when referring to some centre of a geographical destination, as '*srdce Evropy*' or '*Praha – srdce České republiky*'. A disagreement in the head-heart dichotomy was witnessed within an English idiom '*know/learn something by heart*' which uses the component 'heart' even

though when referring to the action of thinking. Czech, in contrast, uses the component of intellect, *hlava*, within this idiom '(vědět) něco z hlavy'.

Non-idiomatic Czech equivalents (13, 3 %) to the English idioms from this category contained expressions for human character (*citlivka, útlocitný člověk*), for one's mood (*být sklíčený, smutný*) or other non-idiomatic structures (*rozmyslit se, toužebné přání, někomu na něčem velmi záleží*).

For 11 English expressions (14, 7 %) no Czech equivalent was found in the dictionaries consulted. Graph (2) displays the complete results of this analysis.



Graph 2. English idioms with the noun *heart* and their Czech counterparts.

In conclusion, the data under this study confirmed the presence of the same idioms with the components *head* and *heart* in English and Czech. The data also supported the head-heart dichotomy theory regarded to the usage of the component *head* when referring to 'intellect' and *heart* when referring to 'emotions'. However, we are aware of the fact, that our results should be taken as tentative, mainly due to the fact that our data collection on which the analysis was performed originates exclusively from dictionaries. Further comparative research on corpus data could reveal more about the frequency and current usage of these idioms. Moreover, this thesis, though unintentionally, raised a question on the usage suitability of some Czech translation equivalents of the English idioms. We argue that a descriptive work on this topic would bring fruitful results and this thesis, which itself provides some basic commentaries on

this topic and mainly it contains a list of the excerpted translation variations, may be used as some stepping stone to do so.

5 RESUMÉ

Tato bakalářská práce se věnovala anglickým a českým idiomům s komponenty *hlava* a *srdce*. Vycházeli jsme z předpokladu, že většina frázových idiomů má své kořeny v metaforách a metonymiích (Cruse 2011, 88) a také, že právě lidské tělo je ideální zdrojovou oblastí (source domain) pro koncepční metafory obecně (Kövecses 2010, 18), a tudíž by mělo být možné zaznamenat výskyt stejných či podobných idiomů v rámci obou jazyků.

Teoretická část práce je věnována právě idiomům, a to z různých pohledů. Úvodní kapitola představuje disciplínu frazeologie a idiomatiky obecně. Následně se věnujeme Sinclairově (1991) přístupu k dvěma možným postupům při tvoření vět a interpretaci jejich významu, tedy ‘open-choice principle’ a ‘idiom principle’. Dále nahlížíme na idiomy z formálního hlediska, kde podrobuje vybrané idiomy testy jejich formálních vlastností. V následující kapitole se zabýváme ‘degree of semanticity’, tedy mírou významové průhlednosti v rámci idiomu, která tvoří škálu s rozsahem své možné intenzity od 0 do 100%. Následně pak přecházíme k teorii konceptuální metafory autorů Lakoffa a Johnsona (1980), kteří jsou iniciátory kognitivního pohledu na metaforu a také metonymii. Závěr teoretické části je věnován konceptualizaci emocí a intelektu s odkazem na interkulturní studii autorky Niemeier.

Přechod mezi teoretickou a praktickou částí tvoří kapitoly věnované metodologii užité v této práci. Popisujeme zde průběh kompilace našeho bilingvního materiálu a jeho následné rozřídění do skupin dle vzájemné komponentní reference.

Praktická část je pak věnována samotné analýze kompilovaného materiálu. Jednotlivé kapitoly jsou věnovány stanoveným skupinám idiomů a obsahují přehledné tabulky se zkoumanými výrazy. V průběhu analýzy jsme se nemohli ubránit komentování vhodnosti některých překladových protějšků, které slovníky nabízejí, ačkoli tato práce není deskriptivním translatickým výzkumem.

Praktický výzkum potvrdil naši hypotézu o výskytu podobných idiomů v rámci zkoumaných jazyků. Z celkového počtu 97 anglických idiomů s komponentem *hlava*, měla polovina výrazů (49) český idiomatický protějšek se stejným komponentem. V rámci těchto výrazů se na *hlavu* metaforicky odkazovalo jako např. na centrum intelektu, centrum ovládnutí sebekontroly, zdroj duševní rovnováhy nebo cenný objekt. *Hlava* byla rovněž použita jako synekdocha pro člověka samého. Následující skupina počítala 7 anglických idiomů s českými ekvivalenty obsahujícími komponenty

v meronymickém vztahu k *hlavě*. Zamýšleli jsme se nad tím, proč někde čeština nahrazuje komponent *hlavy* jiným orgánem, a došli jsme k závěru, že užívá např. *uši* při odkazování na rozsah vzdálenosti ve vztahu k zemi, *mozek* při odkazování na lidský intelekt, *krk* při odkazování na možné ohrožení života, či *(oční) důlky* při anatomické specifikaci části těla. Následovala skupina sčítající 16 anglických idiomů, které jsou doprovázeny českými idiomatickými protějšky, které neobsahují komponent *hlavy* ani její části. Tyto české idiomy tudíž vystihovaly sémanticky idiomy anglické, nicméně k tomu využívaly jiných lexikálních prostředků. Dalšíh 12 anglických idiomů bylo dle slovníků možno přeložit pouze výrazy neidiomatickými, tedy samostatným slovem nebo volným slovním spojením, neobsahujícím idiom. Zbytek materiálu pro tuto část obsahoval anglické idiomy, ke kterým nebylo možno dohledat žádný český ekvivalent. Neznamená to ovšem, že čeština nutně tento výraz neobsahuje; nebylo jej pouze možno detekovat ve slovnících, se kterými jsme pracovali.

Druhá část výzkumu analyzovala anglické idiomy s komponentem *srdce* a jejich české protějšky. Svými výsledky byla velice blízká analýze idiomů obsahující komponent *hlava*. Z celkového počtu 75 shromážděných anglických idiomů bylo 40 z nich spojeno s českými idiomy obsahujícími totožný komponent. Potvrdilo se, že drtivá většina všech těchto idiomů používá komponent *srdce* právě při odkazování na emocionalitu. *Srdce* v těchto výrazech bylo zdrojem čestných úmyslů; jeho přítomnost či absence u člověka vyjadřovala míru lidského soucitu a pochopení; bylo zdrojem romantické lásky; a jeho aktivita odrážela citové rozpoložení člověka. Druhá skupina, sčítající anglické idiomy s komponentem *srdce* a české idiomy bez tohoto komponentu, objevila celkem zásadní rozdíl v užívání komponentu odkazujícího na střed či esenciální bod. Angličtina při tomto odkazování užívá právě komponent *srdce*, kdežto čeština využívá komponent *jádro*, viz *heart of the matter* x *jádro věci*. Použití *srdce* ve smyslu *středu* je v češtině téměř výhradně omezeno pouze na odkazování k centru geografické oblasti, jako např. *srdce Evropy* či *Praha – srdce České republiky*. V rámci analýzy této skupiny idiomů jsme rovněž objevili nesoulad v dichotomii *hlava-srdce* jakožto *intelekt-emoce* v případě anglického idiomu *learn/know something by heart*, který, ačkoli odkazuje na činnost svázanou s rozumem, obsahuje komponent *srdce*. Český ekvivalent k tomuto idiomu, *vědět něco z hlavy*, ovšem tuto dichotomii nenarušuje. Tuto analýzu pak uzavírají dvě skupiny anglických idiomů – první obsahující české neidiomatické ekvivalenty a druhá nedoprovazená žádným českým protějškem.

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APPENDIX

LIST OF ALL COLLECTED EXPRESSIONS

<i>a price on one's head</i>	<i>(vypsát) odměnu na něčí hlavu</i>
<i>a/per head</i>	<i>(£5 per head) 5£ na hlavu</i>
<i>be/get in over your head</i>	<i>přerůst někomu přes hlavu</i>
<i>be a head case</i>	<i>mít o kolečko víc; být cvok; být na hlavu</i>
<i>be banging/hitting/beating your head against a brick wall</i>	<i>(bang one's head) jít hlavou proti zdi</i>
<i>be bone-headed from the neck up</i>	<i>(bone-head) pitomec, kretén, hlava skopová, hlava telecí, zabedněná hlava</i>
<i>be out of/be/go off one's head</i>	<i>(be off one's head) být padlý na hlavu/být praštěný; (go off one's head) zjančit se, zcvokatět; (he's gone off his head) luplo mu v bedně/kouli; nemít to v hlavě v pořádku; přeskočit někomu; být bez rozumu</i>
<i>a thick-head</i>	<i>hlava telecí, hlava skopová, pitomec, kretén, zabedněná hlava</i>
<i>be above/over one's head</i>	<i>(it is way above my head) to je nad mé chápání; to je na mě vysoká věda; (it is over my head) na to moje hlava nestačí</i>
<i>butt heads with/butt heads over</i>	<i>lámat si nad/s něčím hlavu</i>
<i>bury/hide one's head in the sand</i>	<i>nechtít si pálit prsty; strkat hlavu do pisku</i>
<i>can't make head nor/or tail of sth</i>	<i>být z toho jelen; nemoci s to srovnat v hlavě</i>
<i>do one's head in</i>	<i>zamotat někomu hlavu/šišku/palici</i>
<i>from head to foot/toe</i>	<i>od hlavy až k patě</i>
<i>get/take it into one's head (to do sth)</i>	<i>vzít si něco do hlavy</i>
<i>sth goes to one's head</i> <i>(¹of alcohol, ²of success)</i>	<i>stoupnout komu do hlavy</i>
<i>go over sb's head</i>	<i>(act over sb's head) obcházet koho/ / jít přes čí hlavu</i>
<i>go bald-headed at</i>	<i>mlátit někoho hlava nehlava</i>
<i>a roof over one's head</i>	<i>(have) mít střechu nad hlavou</i>
<i>hang one's head (in shame)</i>	<i>klopit/sklopit hlavu</i>
<i>have a (good) head for</i> <i>(figures/accounts/business)</i>	<i>mít paměť na čísla; mít buňky na co</i>
<i>have a good head on one's shoulders</i>	<i>být hlava otevřená; mít dobrou hlavu; být hlavička</i>
<i>have one's head in the clouds</i>	<i>vznášet se ve vyšších sférách, chodit s hlavou v oblacích, mít hlavu v oblacích</i>
<i>someone has his/her head screwed on (the right way)</i>	<i>(his head is screwed on the right way) myslí mu to; (have one's head screwed on the right way) myslet hlavou, mít chytrou hlavu, umět se o sebe postarat</i>
<i>head first</i>	<i>po hlavě; střemhlav; (fall head first into sth) spadnout do něčeho po hlavě</i>
<i>heads or tails?</i>	<i>hlava nebo orel?</i>
<i>heads will roll</i>	<i>budou padat hlavy</i>
<i>hit the nail on the head</i>	<i>udeřit hřebík na hlavičku; mířit do černého</i>
<i>hold one's head high</i>	<i>nosit hlavu vysoko, držet hlavu zpříma, zvedat hlavu</i>
<i>hot-headed</i>	<i>(be) mít horkou hlavu; (hot head) horká hlava, rozpálená hlava, bouřlivák</i>
<i>keep a level head</i>	<i>udržet si chladnou hlavu</i>
<i>keep one's head</i>	<i>zachovat si chladnou hlavu</i>
<i>keep one's head down</i>	<i>sklopit hlavu</i>
<i>laught/scream/shout/yell/talk etc. your head off</i>	<i>(laught) smát se až se za břicho popadat; smát se na celé kolo; (snore) chrápat, jako když pilou řeže; (talk) vmluvit komu díru do hlavy; unavit mluvením, ukecat koho</i>
<i>lose one's head</i>	<i>ztratit hlavu</i>

<i>need one's head examined/testing/tested</i>	<i>nemít to v hlavě v pořádku</i>
<i>not know whether one is on one's head or one's heels</i>	<i>(I hardly know whether I'm on my head or heels) Nevím, kde mi hlava stojí.</i>
<i>not harm/touch a hair of one's head</i>	<i>nezkřivít komu ani vlásek na hlavě</i>
<i>on one's (own) head be it</i>	<i>(padat) na něčí hlavu</i>
<i>off the top of one's head</i>	<i>z hlavy, z paměti</i>
<i>put/get your/their heads together</i>	<i>dát hlavy dohromady</i>
<i>put/stick one's head in a noose</i>	<i>strkat hlavu do oprátky; zahrávat si s ohněm</i>
<i>put sth out of one's head</i>	<i>pustit něco z hlavy</i>
<i>put ideas into sb's head</i>	<i>nasadit komu pavouky do hlavy</i>
<i>scratch one's head</i>	<i>poškrabat se na hlavě; poškrabat se za uchem</i>
<i>shake one's head</i>	<i>zavrtět/zakroutit hlavou; kroutit/vrtět hlavou nad něčím</i>
<i>stand/turn sth on its head</i>	<i>postavit co na hlavu; postavit co vzhůru nohama</i>
<i>stand on your head (to do sth) // do everything but stand on your head (to do sth)</i>	<i>stavět se na hlavu, dát si kvůli něčemu nohu za krk</i>
<i>turn someone's head</i>	<i>vstoupit do hlavy</i>
<i>get sth into your (thick) head</i>	<i>(get that into the thick head of yours) zapiš si to za uši</i>
<i>to fling oneself at someone's head</i>	<i>pověsit se někomu na krk, pronásledovat koho, držet se někoho jako klišť</i>
<i>sth raises/rears its (ugly) head</i>	<i>něco vystrkuje růžky</i>
<i>be like a bear with a sore head</i>	<i>koukat jako jezevec z díry; být nabručený</i>
<i>be/stand head and shoulders above sb/sth</i>	<i>(he is head and shoulders above everybody else) strčí všechny do kapsy, nikdo mu nesaá ani po kotníky/kolena/pás/paty/ramena</i>
<i>do sth standing on one's head</i>	<i>udělat co levou rukou; udělat co jednou rukou</i>
<i>enter one's head</i>	<i>přijít komu na mysl</i>
<i>get your head around (usually negative)</i>	<i>nerozumět něčemu ani za mák; snažit se něčemu přijít na kloub</i>
<i>get one's head down</i>	<i>dát si šlofíka; jít spát; jít si lehnout</i>
<i>have eyes in the back of one's head</i>	<i>mít oči vpředu i vzadu</i>
<i>head/top the bill</i>	<i>hvězda večera</i>
<i>keep one's head above water</i>	<i>držet se nad vodou</i>
<i>knock something on the head</i>	<i>pověsit něco na hřebík</i>
<i>let/allow your heart rule your head</i>	<i>řídít se svým srdcem</i>
<i>need/want sb/sth like a hole in the head</i>	<i>být někomu platný jako mrtvému zimmík</i>
<i>put/lay one's head on a block/ chopping block</i>	<i>riskovat vlastní kůži, strkat hlavu do oprátky; lézt do jámy lvové</i>
<i>put one's head in lion's mouth</i>	<i>vlézt do jámy lvové</i>
<i>bite/snap sb's head off</i>	<i>zhurta se na někoho obořit/utrhnout; vjet si do vlasů</i>
<i>bring sth/ come to a head</i>	<i>kulminovat, vrcholít, vyhrotit se; vyhrotit co; dovést co do kritického stádia/ ke krizi</i>
<i>give somebody their head</i>	<i>nachat koho, at' si dělá, co chce // dát komu volnost</i>
<i>get a big head //big-headed</i>	<i>(big-head) náfuka, domýšlivec, fouňa</i>
<i>go head to head (with)</i>	<i>konfrontovat se, utkat se</i>
<i>knock their heads together</i>	<i>(they need their heads knocked together) je třeba je dát spolu dohromady</i>
<i>have a swelled head</i>	<i>(swelled head) náfuka, domýšlivec</i>
<i>have a head start //give sb a head start</i>	<i>mít náskok/počáteční výhodu</i>
<i>have an old head on young shoulders</i>	<i>být na svůj věk chytrý</i>
<i>(the) head honcho</i>	<i>velký šéf</i>
<i>heads I win, tails you lose</i>	<i>vyjde to na stejno</i>
<i>to head for</i>	<i>(you are heading for disaster) koleduješ si o malér // špatně</i>

	<i>skončíš</i>
<i>a heart-to-heart talk + heart to heart</i>	<i>(have a heart-to-heart talk) od srdce si pohovořit</i> <i>(heart to heart) od srdce</i>
<i>be engraved/etched on/in one's heart/memory/mind</i>	<i>(become engraved) vřít se/ vepsat se/ zapsat se někomu do srdce</i>
<i>break one's heart</i> <i>(¹make sb extremely unhappy)</i>	<i>(it breaks my heart) rve mi to srdce</i> <i>(it breaks my heart) puká mi srdce (žalem)</i>
<i>break sb's heart</i> <i>(²make sb sad by telling them you no longer love them)</i>	<i>zlomit komu srdce</i>
<i>cry/sob one's heart out</i>	<i>plakat, až srdce usedá/vyplakat si oči</i>
<i>do one's heart good</i>	<i>hřát/zahřát někoho u srdce; (it did one's heart good) až se srdce smálo</i>
<i>follow your heart</i>	<i>jít za svým srdcem/za hlasem svého srdce // poslechnout hlas svého srdce</i>
<i>from the bottom of one's heart</i>	<i>z hloubi srdce; z celého srdce; každým coulem; z celé duše</i>
<i>give one heart</i>	<i>dodat někomu srdce</i>
<i>have a big heart</i>	<i>mít dobré srdce; mít široké srdce; (big-hearted) velkomyslný, velkorysý, šlechetný</i>
<i>Have a heart!</i>	<i>mít s někým srdce (měj se mnou srdce); mít srdce</i>
<i>have a heart of gold</i>	<i>mít srdce ze zlata, mít zlaté srdce</i>
<i>have a heart of stone</i>	<i>mít srdce z kamene, mít kamenné srdce</i>
<i>have no heart</i>	<i>(he has no heart) nemá srdce</i>
<i>hand on heart</i>	<i>ruku na srdce</i>
<i>your heart goes out to someone</i>	<i>(my heart goes out to you) je mi vás ze srdce líto</i>
<i>one's heart bleeds (for sb)</i>	<i>(my heart bleeds for you) je mi vás ze srdce líto</i>
<i>one's heart is in one's boots</i>	<i>mít srdce v kalhotách; ztratit odvah; propadnout beznaději</i> <i>(his heart was in his boots) byla v něm malá dušička</i>
<i>one's heart is in one's mouth</i>	<i>mít srdce až v krku/v hrdle; (his heart was in his mouth) strachem se mu sevřelo hrdlo; třást se strachem, mít malou dušičku</i>
<i>one's heart is in the right place // to have one's heart in the right place</i>	<i>(have) mít srdce na pravém místě</i>
<i>eat one's heart out (for sb/sth)</i>	<i>něco někomu sžírá srdce; trápit / soužit se pro koho; užítat se (zármutkem); velmi nad něčím naříkat</i>
<i>let/allow your heart rule your head</i>	<i>řídít se svým srdcem</i>
<i>lose one's heart (to sb/sth)</i>	<i>ztratit srdce // nechat někde (kus) srdce</i>
<i>not have the heart (to do sth) + (not) find it in one's heart to</i>	<i>nemít to srdce (říct někomu pravdu, odpustit někomu)</i> <i>mít to srdce, že // někdo nemůže něco přenést přes srdce</i>
<i>open one's heart (to sb)</i>	<i>otevřít komu své srdce</i>
<i>out of the goodness of one's heart</i>	<i>z dobroty srdce</i>
<i>pour one's heart out (to sb)</i>	<i>vylít si komu své srdce; otevřít komu své srdce</i>
<i>put one's heart (and soul) into sth/doing something</i>	<i>dát/vložit do něčeho (celé) své srdce; (I don't want to put my heart and soul into it) nechci se příliš snažit/namáhat</i>
<i>(straight) from the heart</i>	<i>od srdce</i>
<i>steel/harden one's heart against</i>	<i>zatvrdit své srdce; zatvrdit se;</i>
<i>take sth to heart</i> <i>(¹be offended by a criticism; ²pay attention to sb's suggestions)</i>	<i>brát si co k srdci</i> <i>vzít/brát si něco/radu k srdci</i>
<i>take sb/sth to one's heart</i>	<i>přirůst někomu k srdci</i>
<i>take heart (from sth)</i>	<i>dodat si srdce; vzmužit se</i>

<i>warm the cockles of one's heart</i>	<i>potěšit či srdce</i>
<i>wear one's heart on one's sleeve</i>	<i>mít srdce na dlani; neskryvat své city</i>
<i>win/steal one's heart</i>	<i>získat (něčí) srdce; podmanit si koho citově</i>
<i>with all one's heart</i>	<i>ze srdce rád, z celého srdce</i>
<i>with a heavy/sinking heart</i>	<i>s těžkým srdcem</i>
<i>with a light heart</i>	<i>s lehkým srdcem; s lehkou myslí</i>
<i>one's heart leaps</i>	<i>srdce někomu poskočilo/skáče/plesá/překypuje radostí (his heart lept for joy) srdce mu poskočilo radostí</i>
<i>at heart</i>	<i>v hloubi duše; (be good at heart) být v jádře dobrý</i>
<i>be all heart</i>	<i>být učiněný poklad</i>
<i>be of good heart</i>	<i>Neklesej na duchu!</i>
<i>Cross my heart (and hope to die)</i>	<i>Na mou duši!; čestně</i>
<i>get to the heart of sth</i>	<i>přijít/dostat se něčemu na kloub</i>
<i>in one's heart of hearts</i>	<i>v hloubi duše</i>
<i>know/learn sth by heart</i>	<i>(know) z hlavy; z paměti; nazpaměť</i>
<i>lose heart</i>	<i>klesat/klesnout na duchu; poklesnout na mysli; zmalomyslnět; rezignovat; ztratit odvahu</i>
<i>set one's heart upon sth/doing sth</i>	<i>vzít si co do hlavy; usmyslit se něco; toužit po něčem</i>
<i>one's heart sinks</i>	<i>poklesnout na mysli; klesnout na mysli; pozbýt odvahy</i>
<i>put (fresh) heart into</i>	<i>vlít/vlévat naději do žil</i>
<i>strike at the heart of sth</i>	<i>(udeřit) v jádře něčeho</i>
<i>the heart of the matter</i>	<i>jádro věci; jádro pudla, zakopaný pes</i>
<i>(do sth) to one's heart's content</i>	<i>(drink) co hrdlo ráčí; co si přeje; do sytosti</i>
<i>a bleeding heart</i>	<i>útlocitný člověk, citlivka</i>
<i>a heart-throb</i>	<i>idol, miláček</i>
<i>after one's own heart (+ man/woman etc. after your own heart)</i>	<i>(be after sb's heart) být podle čího vkusu (after one's own heart) podle svého gusta</i>
<i>be close/dear/near to one's heart</i>	<i>(it is dear to my heart) velmi si na to potrpím // velmi mi na tom záleží</i>
<i>be/feel sick at heart</i>	<i>být sklíčený, smutný</i>
<i>bless his/her/its heart</i>	<i>(bless his/her heart - to express sympathy or love), miláček, chudáček (malá/stará)</i>
<i>(have) a change of heart</i>	<i>rozmyslit se</i>
<i>one's heart's desire</i>	<i>(it is his heart's desire to...) jeho toužebným přáním je...</i>
<i>strike fear/terror etc. into sb's heart</i>	<i>(terror) pouštět na koho hrůzu</i>

Table 11. List of all collected expressions

ANOTACE

Příjmení a jméno autora	Barbora Křístková
Název katedry a fakulty	Katedra anglistiky a amerikanistiky, FF UP
Název bakalářské práce	Anglické a české idiomy s komponenty ‘hlava’ a ‘srdce’
Vedoucí práce	Mgr. Michaela Martinková, Ph.D.
Počet stran	52
Přílohy	1 CD
Rok obhajoby	2015
Klíčová slova	idiom, frazém, metafora, komparace, srdce, hlava, frazeologie
Jazyk práce	angličtina
Charakteristika	Tato bakalářská práce je komparativní studií, která se zabývá anglickými a českými idiomy s komponenty ‘hlava’ a ‘srdce’. Teoretická část práce je věnována právě idiomům, a to z různých hledisek. Představujeme v ní disciplínu frazeologie a idiomatiky, zabýváme se Sinclairovým (1991) ‘open-choice principle’ a ‘idiom principle’, demonstrujeme formální rysy idiomů, rozebíráme tzv. ‘degree of semanticity’, uvádíme teorii koncepční metafory autorů Lakoffa a Johnsona (1980) a závěr věnujeme konceptualizaci emocí a intelektu. Praktická část práce obsahuje samotnou analýzu kompilovaného bilingvního materiálu, jejíž výsledky jsou pak shrnuty v závěrečné kapitole této sekce.
Author	Barbora Křístková
Department	Katedra anglistiky a amerikanistiky, FF UP
Title	English and Czech Idioms with Components ‘Head’ and ‘Heart’
Supervisor	Mgr. Michaela Martinková, Ph.D.
Number of pages	52
Appendices	1 CD
Year of presentation	2015
Key words	idiom, phraseme, metaphor, comparison, head, heart, phraseology
Language	English
Characteristic	This bachelor thesis is a comparative study dealing with English and Czech idioms with components ‘head’ and ‘heart’. Theoretical part of the thesis is dedicated to the idioms from various points of view; it deals with: the discipline of phraseology and idiomatics, Sinclair’s (1991) ‘open-choice principle’ and ‘idiom principle’, formal features of idioms, ‘degree of semanticity’ within idioms, Conceptual metaphor theory as initiated by Lakoff and Johnson (1980) and conceptualizations of emotions and intellect. Practical part of the thesis is dedicated to the analysis of the compiled bilingual material. Results of the analysis are summarized in the conclusion part of the thesis.