

# Cross-linguistic processing of idioms: The role of cultural familiarity and Construction Grammar in idiom comprehension

Original Study

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**Abstract:** This study explored the cross-linguistic processing of idioms among Azerbaijani, Russian, and English speakers, utilizing Construction Grammar (CxG) to examine the impact of cultural familiarity on idiom comprehension. Idioms, as culturally and linguistically embedded expressions, present a unique cognitive challenge that varies with the cultural background of the speaker. Employing comprehension tasks and self-paced reading tasks, this study measured both the accuracy of idiom comprehension and the speed of processing. The findings suggest that culturally specific idioms are comprehended more effectively and processed faster than non-culturally specific idioms across all participant groups. The results have significant implications for educational policymakers, educators, and school leaders, emphasizing the need to consider cultural context in language education. Integrating culturally relevant idioms into teaching strategies could enhance language comprehension and foster more effective intercultural communication.

**Keywords:** idioms, construction grammar, cross-cultural studies, cross-linguistic studies, cognitive processing

## 1. INTRODUCTION

In the subtle tapestry of human language, idioms stand out as uniquely challenging constructs, whose meanings cannot be directly inferred from their constituent words (Grant, Bauer 2004; Siyanova-Chanturia, Martinez 2014). This peculiarity not only makes idioms a fascinating subject for linguistic inquiry but also a significant obstacle in intercultural communication. As linguistic entities deeply embedded in cultural soil, idioms present a clear reflection of the cultural ethos and cognitive orientations of their speakers. This research aimed to examine the cross-linguistic processing of idioms, focusing particularly on the impact of cultural familiarity and employing Construction Grammar (CxG) as a theoretical framework to explore how these expressions are comprehended by native speakers of Russian, Azerbaijani, and English.

The complexity and inherent cultural specificity of idioms necessitate a robust methodological approach to discern how they are processed across different linguistic backgrounds. Previous studies have extensively documented that idioms are not processed merely through the decoding of their individual lexical items but through larger constructional schemas that incorporate cultural and contextual knowledge (Bortfeld 2003; Colson 2008). This project extends this premise by hypothesizing that idioms that align closely with the speaker's cultural background are processed more efficiently, utilizing cognitive resources that facilitate quicker and more accurate comprehension. Conversely, idioms that lack this cultural resonance are expected to challenge the cognitive framework of non-native speakers, necessitating a more deliberate and effortful compositional processing (Kövecses 2010; Siyanova-Chanturia, Martinez 2014).

Idioms vary not only across cultures but also across subcultures and generations (Aleskeeva 2022). However, this study focuses exclusively on culturally specific and non-specific idioms, chosen for their broad recognition across age groups and linguistic backgrounds. This approach ensures the findings are applicable to a wide demographic while maintaining a manageable research scope.

Employing a quantitative approach that combines comprehension tasks and self-paced reading tasks, this study is designed to empirically test these hypotheses, contributing to a more complex understanding of idiomatic processing in multilingual settings. While previous studies have extensively explored idiom comprehension across linguistic groups, limited attention has been given to the role of processing speed as a measure of idiom comprehension efficiency. The originality of this research lies in its application of CxG to idiom comprehension across languages, an area that remains underexplored despite the increasing acknowledgment of the potential of CxG to provide a more integrated view of language function and structure.

The outcomes of this research are anticipated to have significant implications for the fields of psycholinguistics, language education, and intercultural communication.

By delineating the cognitive processes involved in idiom comprehension and highlighting the role of cultural familiarity, the findings could inform more effective teaching strategies that enhance idiom acquisition in second language learners and improve communicative competence in multilingual and multicultural interactions. Thus, this study not only contributes to theoretical linguistics but also has practical applications in enhancing communicative clarity and efficiency across cultural boundaries.

## 2. LITERATURE REVIEW

### 2.1 Idiom comprehension and cultural influence in language processing

Idioms, as fixed expressions, possess meanings that cannot simply be inferred from their individual lexical items (Grant, Bauer 2004). This unique attribute places them at the core of numerous linguistic studies focused on their semantic uniqueness and syntactic particularity. Siyanova-Chanturia and Martinez (2014) underscore that the fascinating aspect of idioms is their defiance of straightforward interpretation, which makes them linguistically intriguing. Idioms enrich linguistic communication by infusing it with expressive and figurative elements that enhance both its vibrancy and clarity. According to Fellbaum (2019), idioms are pivotal in facilitating emotional expression and rhetorical impact, making the use of language more engaging and dynamic. However, the integration of idioms into communication can also pose some challenges, especially in language education and translation. Due to their deep-rooted cultural specificity, idioms often carry opaque meanings that can pose substantial issues in translation and comprehension, mainly for learners from different linguistic backgrounds. Anjarini and Hatmanto (2021) highlight that these challenges are not solely semantic but also practical, impacting how idioms are taught, learned, and utilized in multilingual and multicultural settings. Misinterpretations or the inappropriate use of idioms by non-native speakers can lead to misunderstandings, underscoring the importance of idioms in applied linguistics research.

Being born and raised in a certain cultural environment, a person absorbs the regulatory standards – norms, prohibitions, and recommendations – which need linguistic reinforcement. Idiomatic expressions serve as a means of such reinforcement. At the same time, value meanings reflect the most important qualitative state of culture. Culture, as a system of values, forms quite specific values, needs, and orientations in people, which are also vividly expressed in the language. The formation of value representations is greatly influenced by imagination, with which people create mental images of objects that would most fully meet their needs (Kairova 2009). For example, normative behavior is affirmed in such English idioms as 'elephant in the room' or 'birds of a feather' and Azerbaijani and Russian idioms.

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(1) Russian

молоко	на	губах	не	обсохло
milk	on	lips	has not	dried

'Milk hasn't dried on one's lips', meaning 'very young, immature'.

душа	нараспашку
soul	wide open

'Soul wide open', meaning 'frank, sincere, responsive'.

(2) Azerbaijani

quru	balıq
dry	fish

'Dry fish', meaning 'not getting along with people and being self-absorbed'.

od	parçası
fire	piece

'Piece of fire', meaning 'very clever, flexible, headstrong, or capable'.

Additionally, culture-specific idioms can be connected to the everyday life, customs, and traditions inherent to that culture. For example, the English idiom "burn the midnight oil" – meaning to work late into the night, especially on a project or task – originates from the practice of working late into the night by the light of an oil lamp or candle, or the following idiom in Russian.

(3) Russian

зубы	заговаривать
teeth	to talk

'To talk to teeth' – meaning to distract or deceive – is related to the widespread Russian custom of treating all ailments, including toothache, with spells by whispering various "healing" words over the sick person.

Idioms tied to culture can also originate from literature or cinema. Such expressions may not be universally recognizable but hold significant meaning within their specific cultural contexts.

(4) Russian

блюдечко	с	голубой	каёмочкой
saucer	with	blue	trim

'A saucer with a blue rim' – something that is obtained effortlessly, to be handed something on a silver platter, often implying giving something undeserved or surrendering without a fight – taken from the novel "The Golden Calf" by Ilya Ilf and Evgeny Petrov first published in 1931.

However, the ongoing intertwining of national and international parts is inherent in language, as it relies on multidimensional interactions with other cultures. In fact, a language may even disappear as long as it

does not receive support from other languages (Ivanova 2018). Consequently, when words or phrases are borrowed from other languages, they undergo a process of adaptation and finally become incorporated into the new language, becoming part of its everyday vocabulary:

(5) Azerbaijani

burnunu	soxmaq
nose	to poke

(6) Russian

совать	нос
to poke	nose

'To poke a nose' – an idiom that means 'to get involved in or want information about (something that does not concern one)' in the three languages.

Such idioms may also originate in mythology:

(7) Azerbaijani

Ssilla	ilə	Xaribda	arasında
Scylla	with	Charybdis	between

(8) Russian

между	Сциллой	и	Харибдой
between	Scylla	and	Charybdis

'Between Scylla and Charybdis' that means to be in a situation where one has to choose between two possible actions, but both are dangerous or unpleasant, in Azerbaijani, Russian, and English, as well as in many other languages.

Historical events:

(9) Azerbaijani

körpüləri	yandırmaq
bridges	to burn

(10) Russian

сжигать	мосты
to burn	bridges

'To burn bridges' means to destroy all the ways of returning to the previous state or situations in the three languages. Roman warfare also reportedly employed the popular and well-known military practice of burning bridges. During a battle, soldiers would cross a body of water, then destroy the boats or bridges they had used to stop the enemy from retreating and advancing.

Culturally non-specific idioms are expressions that go beyond unique local traditions and practices, making them widely understandable and applicable across many linguistic and cultural contexts. Because these idioms

often rely on universal human experiences or general truths, speakers from diverse backgrounds share a common understanding of the concepts they convey. This shared background knowledge facilitates communication and comprehension globally, allowing these idioms to function as linguistic bridges that enhance mutual understanding and cultural exchange (Kaiser, Jo Weaver 2019; Rohmawati et al. 2022). Such idioms leverage basic human emotions, common natural phenomena, or widely observed behaviors, which are easily recognized and understood irrespective of the speaker's cultural or geographic origin.

The comprehension of idioms is said to vary significantly across diverse cultural and linguistic backgrounds, primarily because culturally significant idioms are intricately woven into the fabric of a community's language and cognition (Rohmawati et al. 2022). These idioms are typically processed more efficiently by native speakers due to their alignment with familiar cultural contexts (Kaiser, Jo Weaver 2019). Research by Kövecses (2010) indicates that idioms convey not only semantic content but also embody rich cultural implications, which can influence both the speed and accuracy of their processing.

## 2.2 Construction Grammar and culturally specific idioms

CxG offers a comprehensive framework for analyzing language comprehension and production, grounded in the notion that knowledge of language consists of a collection of constructions or learned pairings of form with meaning (Hilpert 2019). These constructions vary from simple phrases such as "I don't know" to complex syntactic structures, embodying the versatility of linguistic expressions across contexts. Adele Goldberg's seminal works (1995, 2006) underscore that all linguistic expressions, regardless of their complexity, are processed through constructional patterns that are entrenched in a speaker's memory, blending both semantic meanings and syntactic forms.

Idioms, characterized as fixed expressions with meanings that are not readily deducible from their constituent elements, are pivotal in CxG studies. They exemplify the principle that meaning in language often does not emerge straightforwardly from individual words but rather from the holistic construction of the phrase (Dobrovol'skij 2016). This approach challenges the traditional view of idioms as linguistic anomalies, positioning them instead as integral components of the grammatical system. Within CxG, idioms are analyzed in relation to broader constructional schemas, suggesting that understanding idioms involves accessing complex pre-stored constructions in the mind (Goldberg 2006).

The treatment of culturally specific idioms within CxG particularly highlights its explanatory power. Such idioms are considered entrenched constructions that resonate strongly within their linguistic communities, facilitating a holistic processing approach (Dobrovol'skij 2016). This familiarity leads to faster comprehension times and higher accuracy because these idioms fit

neatly into the speaker's existing mental schemas of language use, reducing the cognitive effort needed for processing (Nippold 2016). The concept of entrenchment is crucial here, as it explains how repeated exposure to certain idiomatic constructions can lead to more efficient retrieval and understanding.

In contrast, non-culturally specific idioms, which do not align closely with a speaker's cultural or linguistic background, necessitate a more effortful processing strategy. These idioms are not as deeply integrated into the speaker's cognitive framework and thus require compositional processing, where the meaning of the idiom must be constructed from a more conscious synthesis of its parts (Hilpert 2019). This process is inherently slower and can be prone to greater variability in comprehension accuracy, reflecting the increased cognitive load associated with integrating less familiar constructions into one's linguistic repertoire (Goldberg 1995).

Cognitive grammar posits that idioms derive meaning from universal cognitive semantic units (e.g., fire as anger, red as danger) shared across languages (Lakoff 1987). However, this study uses CxG to emphasize the role of culturally entrenched constructions in idiom comprehension. Unlike cognitive grammar, CxG provides a framework for analyzing idiomatic expressions within specific linguistic and cultural contexts, aligning with the focus of the study on cultural variability (Goldberg 2006).

This research utilized CxG as a theoretical backbone for designing comprehensive comprehension tasks that measure and interpret the processing differences between culturally specific and non-culturally specific idioms. By employing methodologies such as online surveys and self-paced reading tasks, this study aimed to empirically test the theoretical assertions of CxG. These tasks were crafted to capture the nuances of how idioms are processed across different cultural and linguistic groups, thereby providing a robust empirical basis to validate and refine the propositions of CxG in real-world linguistic interactions.

## 2.3 Empirical evidence from cross-linguistic studies

Employing CxG in the analysis of idioms across different languages offers significant advantages for understanding the cognitive processes involved in idiom comprehension and production, as well as how these processes vary across linguistic and cultural contexts. One of the key aspects of CxG relevant to cross-linguistic idiom research is holistic processing. This involves investigating whether idioms are processed as complete units or if they are broken down into their constituent elements during comprehension. Insights into holistic processing can reveal how idioms are integrated into the fluent speech of native speakers across different languages (Goldberg 1995; Bortfeld 2003).

Empirical studies have shown that idioms closely aligned with a speaker's cultural background are often processed holistically, attributed to their predictability and familiarity (Kaiser, Jo Weaver 2019; Vrbinc 2019;

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Rohmawati et al. 2022). On the other hand, idioms lacking cultural resonance require a more detailed and compositional approach to processing. This is due to their inherent ambiguity and the cognitive unfamiliarity they present to non-native speakers (Colson 2008; Anjarini, Hatmanto 2021). These insights form the foundation for predicting the variable comprehension and processing speeds of idioms across different linguistic groups, as explored in this research.

Based on the reviewed literature, it is hypothesized that speakers exhibit better comprehension and faster processing for culturally significant idioms than for non-culturally significant ones due to the alignment of culturally specific idioms with the speaker's pre-existing knowledge and cultural expectations. This hypothesis aligns with findings from Kövecses (2010) and the cognitive linguistic approach to language processing, suggesting that familiarity and cultural relevance enhance cognitive processing efficiency.

While previous studies have explored idiom comprehension and cultural specificity (e.g., Bortfeld 2003; Siyanova-Chanturia, Martinez 2014), limited attention has been given to processing speed as a measure of idiom comprehension. This study fills this gap by examining how culturally specific and non-specific idioms are processed across Azerbaijani, Russian, and English speakers. Additionally, this research applies CxG to idiomatic processing, offering insights into the cognitive mechanisms underlying cross-linguistic differences. By focusing on processing speed, the study contributes a novel perspective to the study of idioms and their role in language comprehension. In exploring the cross-linguistic perception and processing of idioms, this study is guided by two central hypotheses derived from an extensive review of linguistic and cognitive research.

$H_{01}$ : There is no significant difference in the level of comprehension of culturally specific idioms among native speakers of Russian, Azerbaijani, and English. This suggests that the comprehension of idioms that are culturally specific to each language does not vary significantly between these language groups.

$H_{a1}$ : Native speakers of Russian, Azerbaijani, and English exhibit significantly different levels of comprehension for idioms that are culturally specific to each language.

$H_{02}$ : Culturally significant idioms are not processed faster or with higher accuracy compared to non-culturally significant idioms among Russian, Azerbaijani, and English speakers.

$H_{a2}$ : Culturally significant idioms are processed faster and with higher accuracy than non-culturally significant idioms among Russian, Azerbaijani, and English speakers, due to their deep embedding in the speaker's cultural context. In contrast, non-culturally significant idioms, lacking this cultural resonance, are processed more slowly and with less consistency.

## 3. METHODOLOGY

The study employed a quantitative research methodology, chosen for its precision in measuring variable relationships and suitability for hypothesis testing within a controlled framework. This approach aligns with the demands of linguistic research which seeks to quantify how different factors influence language processing (Obeyd 2021). Such a method is pivotal in examining the effects of cultural familiarity and cognitive processing styles on the comprehension of idioms across diverse linguistic backgrounds.

### 3.1 Methods

Guided by literature, this research operates under two hypotheses. The first hypothesis posits that idioms deeply embedded within a speaker's own culture are comprehended more efficiently than those less familiar, implying that cultural familiarity boosts the accuracy of idiom comprehension. The second hypothesis suggests that culturally specific idioms are processed faster than non-culturally specific idioms across languages, meaning that the cognitive familiarity and relevance of these idioms to a speaker's cultural background significantly enhance their ability to comprehend these expressions quickly and accurately.

In the present study, the cognitive processing of idioms across speakers of Russian, Azerbaijani, and English was investigated, with a focus on how cultural familiarity influences idiom comprehension accuracy and processing speed.

The selection process began with idioms commonly found in standard dictionaries, which were then reviewed and refined by language experts to ensure their cultural and contextual appropriateness for the study. Non-specific idioms were chosen for their universal applicability, reflecting shared cognitive bases across languages (e.g., 'to burn bridges' or 'Achilles' heel'). To ensure generational neutrality, idioms commonly recognized across age groups were prioritized.

To systematically explore these relationships, distinctions were made between independent and dependent variables, while also considering control variables that could influence the findings. The independent variables included the idiom type, categorized into culturally specific and non-culturally specific idioms, which were manipulated to observe their effects on the dependent variables. The dependent variables were comprehension accuracy, measured by the number of correct responses in the comprehension tasks, and perception time, recorded during the self-paced reading tasks to estimate the time taken by participants to process each idiom. Additionally, variables such as age, education level, and proficiency level in the native language of the participants were controlled, as these factors could significantly impact language comprehension abilities and need to be controlled to isolate the effect of idiom type and language.

To ensure the study's reliability, standardized protocols for task administration were established, and data

collection was systematically controlled (Creswell, Creswell 2022). Validity, concerning content and construct aspects, was enhanced through an extensive task development phase involving expert reviews by language professionals and preliminary testing with a representative subset of the target population. This phase was crucial for refining the tasks to fit the cultural and linguistic nuances of the participant groups, thus ensuring that the tasks were both appropriate and challenging.

### 3.2 Population and sample

The participant recruitment process for this study was designed to ensure a diverse and representative sample of monolingual native speakers of Azerbaijani, Russian, and English. To achieve this, the study aimed to enlist between 100 and 150 participants for each language group, capturing a range of age groups, professions, genders, and educational backgrounds.

The selection of Azerbaijani, Russian, and English speakers reflects the focus of the study on diverse linguistic and cultural systems. Azerbaijani and Russian idioms often embody rich cultural traditions, while English idioms provide a contrasting perspective rooted in global usage and intercultural exchange. As a post-Soviet country, Azerbaijan retains a strong cultural and linguistic connection to Russian, with many Azerbaijani citizens fluent in Russian due to the continued presence of Russian-language schools. In addition, the past two decades have seen significant growth in English-instructed international schools, highlighting the increasing importance of English as a global language in Azerbaijan. This unique linguistic landscape ensures a thorough analysis of idiomatic processing across distinct cultural and linguistic frameworks, making these three language groups particularly suitable for this study.

The initial step in the recruitment process involved the creation of a registration form using Microsoft Forms (*Microsoft Forms* n.d.). This digital platform was selected for its ability to handle large volumes of data and its ease of accessibility for potential participants (Ilag et al. 2023). The form was created by the researchers to gather the

essential information for the data analysis, including contact details such as email and phone number, which facilitated subsequent communications. It also inquired about participants' native language and excluded those who were bilingual or multilingual to maintain the study's focus on monolingual speakers. Additional demographic information collected included age, gender, profession, the highest level of education attained, and availability for participating in the study sessions. Importantly, the form included a section for participants to provide their consent for their data to be used in research, ensuring adherence to ethical standards. To broaden the reach and enhance participant recruitment, the form was shared on social media platforms, Facebook and Instagram, and was open to the public.

Upon closing the registration, the responses were systematically reviewed against a set of pre-established selection criteria that aimed to ensure equal representation of each language group, diversity within age brackets, a balance of genders, and a variety of professions and educational backgrounds. This approach was vital for creating a sample that was not only statistically reliable but also rich in cultural and social diversity, enhancing the study's ability to generalize its findings across different populations (Creswell, Creswell 2022).

Participants' demographic information, summarized in Table 1, was collected to ensure diversity and representativeness. Monolingualism was verified through detailed surveys and background checks, excluding individuals with significant multilingual exposure. Table 1 provides an overview of participants by age, gender, and educational background.

The use of filtering tools in Excel facilitated the efficient sorting and viewing of the data, allowing the research team to categorically organize participants according to the selection criteria (Obeyd 2021). Given the high number of applications received, a random selection method was employed within each subgroup to avoid bias, using a random number generator to determine participant inclusion. This method was crucial in maintaining the integrity of the sampling process and ensuring

Language Group	Mean Age	Gender Distribution	Education Level	Sample Size	Selection Rationale
Azerbaijani	28	60 % Female, 40 % Male	College/Graduate	129	Represents idioms tied to a distinct linguistic system with deep cultural roots.
Russian	30	55 % Female, 45 % Male	College/Graduate	108	Reflects rich cultural traditions; strong cultural and linguistic connection to Russian idioms.
English	29	58 % Female, 42 % Male	High School/College	142	Offers a global perspective on idioms, highlighting intercultural exchange and relevance in global contexts.

Table 1: Participant demographics and language selection rationale

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that every potential participant had an equal chance of selection (Creswell & Creswell 2022).

The final selection resulted in 129 Azerbaijani speakers, 108 Russian speakers, and 142 English speakers being chosen. These participants were then contacted via email to confirm their participation and availability, provide details about the study procedures, and inform them of any compensation or incentives offered. This communication also served as a secondary screening to confirm participants' commitment and suitability for the study. Additionally, a waitlist of participants was created to address potential attrition. This proactive strategy ensured that the study could maintain the required sample size for robust statistical analysis, even if some participants dropped out or failed to meet further specific study requirements upon closer screening.

### 3.3 Ethics and consent

Ethical considerations were maintained throughout the recruitment process. In line with the WMA Declaration of Helsinki, all participants were fully informed about the purpose of the research, the procedures involved, and their rights as research subjects (*WMA – The World Medical Association – WMA Declaration of Helsinki – ethical principles for medical research involving human subjects* n.d.). This included detailed information on their right to withdraw from the study at any time without any penalty. An online consent form, compliant with Regulations 21, 22, 24, 25, 26, and 36 of the WMA Declaration of Helsinki, was used to obtain informed consent from all participants, ensuring that they were aware of their voluntary participation and the confidential handling of their data (*WMA – The World Medical Association – WMA Declaration of Helsinki – ethical principles for medical research involving human subjects* n.d.).

### 3.4 Data collection

The data collection process for this study was structured to address two central hypotheses concerning the comprehension and processing of idiomatic expressions across linguistic groups of Russian, Azerbaijani, and English speakers. To minimize potential variability due to generational differences, idioms were selected based on their recognition across diverse age groups. This process involved consulting language experts and verifying idiom familiarity with pilot participants from multiple generations. Subcultural and generational idioms were excluded to maintain consistency and focus on culturally specific and non-specific expressions.

To explore  $H_{01}$ , the study employed comprehension tasks. The comprehension tasks required participants to read sentences embedded with idioms and then answer multiple-choice questions designed to gauge their understanding of these expressions across the language groups studied (Russian, Azerbaijani, and English). This part of the study used a total of 40 sentences for each language group, evenly divided between culturally specific and non-culturally specific idioms. This approach provided a balanced basis for analyzing how well idioms

were understood across linguistic contexts, as suggested by prior research emphasizing the distinct cognitive processing demands of different types of idioms (Sivanova-Chanturia, Martinez 2014). The comprehension task was designed to assess how well participants understand idioms that are embedded within sentences.

For  $H_{02}$ , which posits that idioms are processed more holistically than non-idiomatic phrases, a self-paced reading task was conducted using the Pavlovia platform (PsychoPy software n.d.). This task involved displaying sentences containing idioms one segment at a time, with the time taken to reveal each segment meticulously recorded in milliseconds to measure processing speed. The total sentence processing time, recorded in milliseconds, was analyzed to compare comprehension efficiency across culturally specific and non-culturally specific idioms. The task comprised 40 sentences – 20 with culturally specific and 20 non-culturally specific idioms, distinct from those utilized in the comprehension tasks – to ascertain processing differences without repetition effects.

The development and validation of these tasks were conducted with a stringent academic methodology. Initially developed by language teachers at a university in Azerbaijan, the tasks were designed to reflect the authentic and applicable use of language. To ensure the tasks met high academic and research standards, they were subsequently reviewed by three language experts from another university. This peer review process is critical in educational research for validating the content and design of experimental tasks (Creswell, Creswell 2022).

A pilot test of these tasks was conducted with 10 participants from each subgroup selected from the waitlist. This preliminary step was crucial for testing the practical aspects of task execution and participant interaction (Creswell, Creswell 2022; Obeyd 2021). Feedback from this pilot phase led to significant refinements, mainly to the self-paced reading tasks, which were originally too lengthy and risked participant fatigue, potentially compromising the reliability of the data collected.

This step-by-step process of task design, expert review, and pilot testing ensures the reliability and validity of the study's methodology, aligning with best practices in psychological and linguistic research (American Psychological Association 2017). The attention to detail in constructing and validating the data collection instruments supports the goal of the study to contribute meaningful insights into the cognitive processing of idioms across different linguistic and cultural contexts.

## 4. RESULTS

### 4.1 Comprehension Tasks

The research differentiated between culturally specific (CS) and non-culturally specific idioms (NCS) as independent variables to examine their impacts on the dependent variables: comprehension accuracy and perception time. The results of the comprehension tasks administered with Azerbaijani, Russian, and English

speakers, coded AS, RS, and ES respectively, demonstrated that culture specific idioms are better comprehended in all language groups, underscoring the influence of cultural familiarity on linguistic proficiency. The group statistics for the comprehension of culturally specific idioms among speakers of Azerbaijani, Russian, and English revealed distinct variations across these language groups, as illustrated by Table 2.

Azerbaijani speakers exhibited the highest mean comprehension score (19.37) with a very low standard error (0.085), suggesting a high level of consistency in responses. The mode and median are both at the maximum score of 20, indicating that most participants comprehended the idioms well, with a relatively narrow range of scores (6).

Russian speakers showed a slightly lower mean comprehension score (18.81) and a much higher standard deviation (2.1) and variance (4.39) compared to Azerbaijani speakers. The higher variance and standard deviation indicate more variability in comprehension scores among Russian speakers, which was further emphasized by a wider score range (19). The median score was lower than the Azerbaijani and English groups, standing at 19.

English speakers' scores were somewhat similar to those of Azerbaijani speakers, with a mean of 19.11 and a standard deviation of 1.12, though with a slightly broader range of scores (5) than Azerbaijani speakers but narrower than Russian speakers. Like Azerbaijani speakers, the mode and median for English speakers were at the maximum score of 20, suggesting that a significant number of participants found the idioms comprehensible.

The group statistics for the comprehension of non-culture-specific idioms among speakers of Azerbaijani, Russian, and English indicated that there was a general consistency in the median scores, with all three groups achieving a median of 9. This suggested a similar level of difficulty or accessibility of the idioms across these linguistic groups, as shown in Table 3.

However, the mode values and ranges suggested some variations in responses. Azerbaijani and English speakers showed a higher variability in comprehension scores, as evidenced by their wider ranges of 12, compared to the narrower range of 9 for Russian speakers. Additionally, the mean scores were slightly higher for Azerbaijani and English speakers compared to Russian speakers, indicating slightly better overall comprehension for the former two groups.

The standard deviations and variance provided insights into the dispersion of scores. Azerbaijani speakers had the highest standard deviation and variance, indicating the most variability among responses. In contrast, Russian speakers exhibited the least variability, as reflected by the lowest standard deviation and variance values. These differences in variability might be influenced by factors such as the linguistic structures of the idioms used, the degree of exposure to international media, or educational factors affecting idiom comprehension (Golberg 1995; Hilpert 2019; Anjarini, Hatmanto 2021).

The paired T-test was employed to rigorously assess the differences in comprehension scores between culturally specific idioms and non-culturally specific idioms across three distinct linguistic groups. The analysis of paired T-tests demonstrated significant differences in how idioms are processed, as demonstrated by Table 4.

For Azerbaijani speakers, the mean comprehension score for culture specific idioms was considerably higher at 19.37 compared to 9.64 for non-culture specific idioms, with the variance also reflecting more dispersion in non-culture specific idioms scores at 4.9, as opposed to 0.94 for culture specific idioms. The statistical analysis showed a marked difference, with a t-statistic of 47.2 and an extremely low p-value of 8.015E-83, confirming the significance of these results.

Similarly, Russian speakers exhibited a distinct pattern where the mean scores for culture specific idioms were 18.81 compared to 9.19 for non-culture specific

	Mean	Standard Error	Median	Mode	Standard Deviation	Sample Variance	Range	Count
<b>CS AS</b>	19.37	0.085	20	20	0.97	0.93	6	129
<b>CS RS</b>	18.81	0.21	19	20	2.1	4.39	19	108
<b>CS ES</b>	19.11	0.094	20	20	1.12	1.25	5	142

Table 2: Group statistics for culturally specific idioms in comprehension tasks

	Mean	Standard Error	Median	Mode	Standard Deviation	Sample Variance	Range	Count
<b>NCS AS</b>	9.643	0.194957	9	9	2.214294	4.9031	12	129
<b>NCS RS</b>	9.194	0.143786	9	8	1.494277	2.2328	9	108
<b>NCS ES</b>	9.401	0.169335	9	8	2.017862	4.0717	12	142

Table 3: Group statistics for non-culturally specific idioms in comprehension tasks

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	Mean	Variance	Pearson Correlation	df	t Stat	P(T<=t) two-tail	t Critical two-tail
<b>CS AS</b>	19.37	0.94	0.084	128	47.2	8.015E-83	1.9786
<b>NCS AS</b>	9.64	4.9					
<b>CS RS</b>	18.81	4.39	0.148	107	41.89	3.37E-68	1.9823
<b>NCS RS</b>	9.19	2.23					
<b>CS ES</b>	19.11	1.26	-0.056	141	48.93	2.39E-90	1.9769
<b>NCS ES</b>	9.4	4.07					

Table 4: T-test: Paired two sample for means: Comprehension of culturally specific and non-culturally specific idioms in three languages

idioms. The variance for culture specific idioms, at 4.39, was higher than for non-culture specific idioms, at 2.23, indicating a broader spread in the comprehension of culturally specific idioms. The t-statistic of 41.89 and a p-value of 3.37E-68 further affirmed the substantial differences in idiom comprehension.

English speakers also showed higher comprehension for culture specific idioms with a mean score of 19.11 against 9.4 for non-culture specific idioms. The variance was again higher for non-culture specific idioms at 4.07 compared to 1.26 for culture specific idioms, suggesting greater variability in responses to non-culture specific idioms. The significant t-statistic of 48.93 and a corresponding p-value of 2.39E-90 robustly supported the hypothesis that culturally specific idioms are better comprehended than non-culturally specific idioms.

These findings strongly indicate that idioms that are culturally specific are comprehended more effectively by native speakers of a language. The findings from the analysis strongly support the hypotheses related to the comprehension of culturally specific and non-culturally specific idioms across different language speakers and offer robust validation for the theoretical underpinnings of CxG. According to CxG, linguistic elements, including idioms, are not merely processed mechanically but through constructions that are deeply embedded within a speaker's cultural and cognitive framework (Goldberg 2006). The statistically significant differences observed in the comprehension scores and variability among Azerbaijani, Russian, and English speakers illustrated that

culturally specific idioms are processed more effectively and with greater uniformity, aligning with the notion that these idioms form part of an entrenched set of linguistic constructions familiar to native speakers (Siyanova-Chanturia, Martinez 2014).

### 4.2 Self-paced reading tasks

The analysis of self-paced reading tasks aimed to measure the time in seconds that Azerbaijani, Russian, and English speakers took to read sentences containing culturally specific idioms, aligned with the second hypothesis of this study. This hypothesis suggests that cultural familiarity should facilitate faster processing times due to cognitive ease with familiar constructs. The data, collected through self-paced reading tasks, provided a means to empirically test this hypothesis by recording the precise time participants spent processing each idiomatic expression, as is seen in Table 5.

The group statistics for the reading times of culturally specific idioms showed that Azerbaijani speakers had a mean reading time of 5.2 seconds with a very low standard error of 0.0096648, indicating high consistency in processing speed across this group. The median and mode were closely aligned at 5.2 and 5.15 seconds, respectively, with a narrow range of 0.647 seconds, suggesting that most participants processed the idioms at a similar rate.

Russian speakers displayed a slightly higher mean processing time of 5.22 seconds, with a standard error of 0.01086, suggesting a minor variation compared to

	Mean	Standard Error	Median	Mode	Standard Deviation	Sample Variance	Range	Count
<b>CS AS</b>	5.2	0.0099	5.2	5.15	0.1131	0.01281	0.647	129
<b>CS RS</b>	5.22	0.01086	5.22	5.22	0.1129	0.01275	0.725	108
<b>CS ES</b>	5.21	0.01027	5.21	5.15	0.1224	0.01498	0.7	142

Table 5: Group statistics for culturally specific idioms in self-pacing reading tasks

Azerbaijani speakers. The mode was slightly higher at 5.22 seconds, and the median was 5.2 seconds, with a slightly wider range of 0.725 seconds, indicating a bit more variability in the time it took to process the idioms.

English speakers showed a mean processing time of 5.21 seconds, with a standard error of 0.01027. The median and mode were very close to the mean, at 5.21 and 5.15 seconds, respectively, demonstrating consistency in their reading times. The range of 0.7 seconds, similar to that observed in Russian speakers, indicated a moderate spread in the processing times.

Figure 1 illustrates the direct relationship between accuracy and processing speed for culturally specific idioms across the three language groups. The results show that Azerbaijani, Russian, and English speakers demonstrate high comprehension accuracy (mean scores above 18) alongside faster processing speeds (around 5.2 seconds). This pattern aligns with the hypothesis that cultural familiarity facilitates efficient cognitive processing of idiomatic expressions.

These results suggest that while there are slight differences in the average reading times between the groups, all three exhibited a strong consistency in

processing culturally specific idioms. This pattern across all tested groups underscores the critical role of cultural familiarity in the processing of idiomatic expressions. The similar median and mode values across the groups highlight that most participants, regardless of their linguistic background, processed the idioms within a relatively narrow time frame, supporting the hypothesis that cultural familiarity enhances cognitive processing efficiency (Rohmawati et al. 2022).

According to the hypothesis, the lack of cultural familiarity with these idioms could lead to longer or more variable processing times compared to culturally specific idioms, as illustrated by Table 6. For Azerbaijani speakers, the mean time taken to process non-culturally specific idioms was 11.85 seconds, with a closely aligned median of 11.87 seconds and a mode of 11.91 seconds, reflecting a tight clustering of data points around the central value. The standard deviation was moderately low at 0.39 seconds, with a range of 1.98 seconds, indicating some variability but generally consistent processing times within the group.

Russian speakers showed a similar pattern, with a mean reading time of 11.88 seconds and a median and mode very close to the mean at 11.88 and 11.87

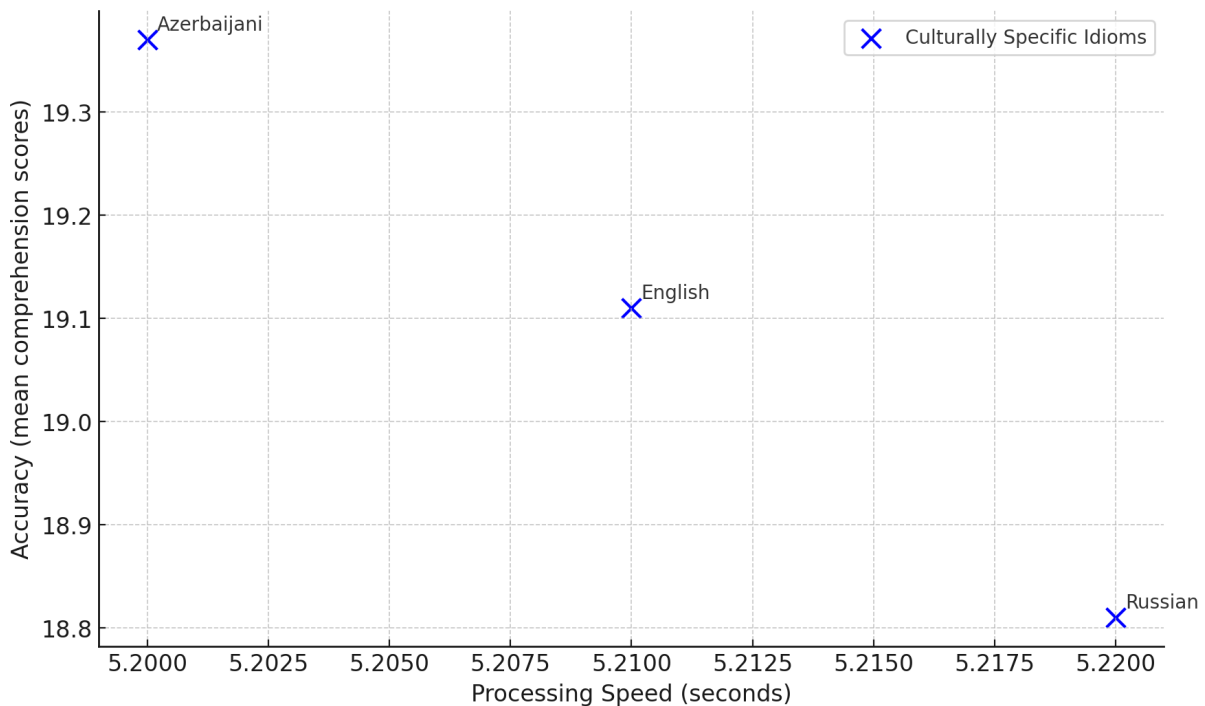


Figure 1: Accuracy vs. proceeding speed for culturally specific idioms

	Mean	Standard Error	Median	Mode	Standard Deviation	Sample Variance	Range	Count
NCS AS	11.85	0.0346	11.87	11.91	0.39	0.1542	1.98	129
NCS RS	11.88	0.0336	11.88	11.87	0.35	0.1222	1.93	108
NCS ES	11.85	0.0306	11.872	12.188	0.36	0.1332	1.81	142

Table 6: Group statistics for non-culturally specific idioms in self-pacing reading tasks

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seconds, respectively. This group exhibited a slightly smaller standard deviation of 0.35 seconds and a narrow range of 1.93 seconds, suggesting a slightly more uniform response among participants compared to the Azerbaijani speakers.

English speakers processed the non-culturally specific idioms with a mean time of 11.85 seconds, a median of 11.87 seconds, and a notably higher mode of 12.19 seconds. The standard deviation was 0.36 seconds, with a range of 1.81 seconds, indicating a comparable level of variability in processing times to the other groups. However, the higher mode suggested that a subset of English speakers may take slightly longer to process these idioms, potentially due to less familiarity or more analytical processing.

Figure 2 depicts the inverse relationship between accuracy and processing speed for non-culturally specific idioms. In this case, accuracy drops significantly (mean scores below 10), while processing speeds increase to approximately 11.85 seconds or more. This finding highlights the additional cognitive effort required for processing idioms that lack cultural resonance.

These findings across the three groups indicated that while there is a slight variation in how quickly non-culturally specific idioms are processed, the differences are not substantial, suggesting that these idioms pose a relatively uniform cognitive challenge to speakers regardless of their cultural background. This consistency supports the notion that non-culturally specific idioms, by their nature, require a level of processing that is less influenced by cultural familiarity, instead relying more on linguistic and cognitive mechanisms common to all human language processing (Goldberg 2006).

The paired T-test analysis for the second hypothesis, examining the difference in perception time for culturally specific and non-culturally specific idioms among Azerbaijani, Russian, and English speakers, reveals profound differences in processing speeds, as shown in Table 7. For Azerbaijani speakers, culturally specific idioms were processed significantly faster, with a mean time of 5.196 seconds and a low variance of 0.0128, compared to 11.848 seconds for non-culturally specific idioms, which had a higher variance of 0.1542. This difference was statistically confirmed by a t-statistic of -183.5 and an exceptionally small p-value of 7.2074E-157.

Similar patterns were observed for Russian and English speakers. Russian speakers processed culturally specific idioms in an average of 5.21 seconds (variance 0.0128) versus 11.878 seconds for non-culturally specific idioms (variance 0.1223), with a t-statistic of -188.9 and a p-value of 6.8773E-137. English speakers demonstrated the fastest processing times for culturally specific idioms at an average of 5.213 seconds (variance 0.01499) against 11.848 seconds for non-culturally specific idioms (variance 0.1331), with a t-statistic of -204.7 and a p-value of 2.4296E-176.

These findings demonstrated that idioms that are culturally specific were not only better comprehended but also processed faster, suggesting that cultural familiarity plays a crucial role in the cognitive processing of language. This supports the literature that posits cultural familiarity enhances cognitive efficiency in language processing (Kövecses 2010; Nippold 2016). Such results underscore the importance of considering cultural context in language education and assessment, specifically in the teaching and translation of idioms.

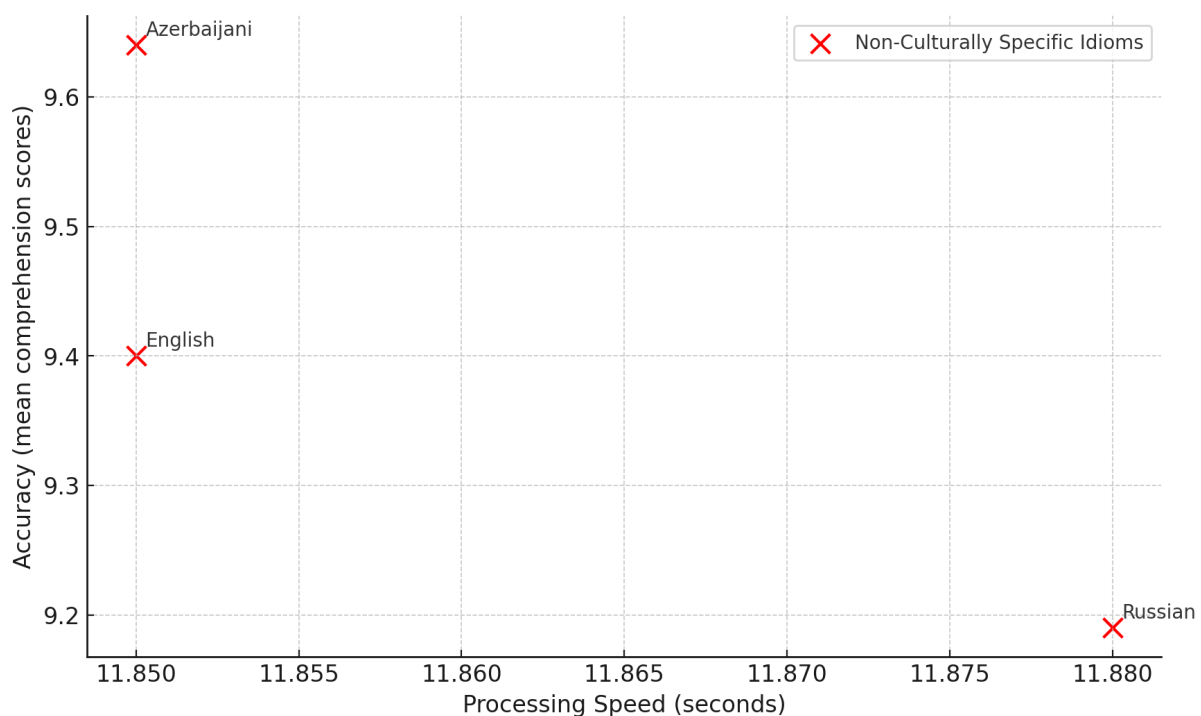


Figure 2: Accuracy vs. proceeding speed for culturally specific idioms

	Mean	Variance	Pearson Correlation	df	t Stat	P(T<=t) two-tail	t Critical two-tail
CS AS	5.196	0.0128	-0.029	128	-183.5	7.2074E-157	1.9787
NCS AS	11.848	0.1542					
CS RS	5.21	0.0128	0.0056	107	-188.9	6.8773E-137	1.9824
NCS RS	11.878	0.1223					
CS ES	5.213	0.01499	-0.0118	141	-204.7	2.4296E-176	1.9769
NCS ES	11.848	0.1331					

Table 7: T-test: Paired two sample for means: Time in seconds spent on comprehension culturally specific and non-culturally specific idioms in three languages

## 5. DISCUSSION

Considering the evidence gathered through this study, the significant impact of cultural familiarity on both the speed and accuracy of idiom comprehension emerges distinctly, supporting and extending theories within the framework of CxG. As Grant and Bauer (2004) and Siyanova-Chanturia and Martinez (2014) noted, idioms present a unique challenge due to their semantic uniqueness and the cultural layers embedded within their meanings.

The findings of this study deeply relate to this concept, showing how these idioms align closely with pre-existing cognitive schemas. History and various significant events, life and living conditions, traditions, customs, and beliefs are reflected in idioms and are indicators of national culture (Ivanova 2018). The results from the comprehension tasks provided empirical evidence supporting this theoretical understanding. Participants exhibited higher comprehension scores and reduced variability in their responses when interpreting idioms that were culturally relevant, as indicated by the significantly higher mean scores and lower variances for culturally specific idioms compared to non-culturally specific ones. This pattern was consistent across Azerbaijani, Russian, and English speakers, illustrating the universal role of cultural familiarity in enhancing the efficiency of idiom processing.

The seamless integration of culturally specific idioms into the comprehension process reflects a holistic approach to language processing. This approach is evident in the reduced cognitive effort required to process familiar idiomatic expressions, as the idioms fit neatly within the speaker's existing mental frameworks. This aligns with the observations of Fellbaum (2019) regarding the role of idioms in enhancing the rhetorical impact of language, suggesting that their cultural resonance not only facilitates emotional expression but also cognitive comprehension.

The findings of this study underscored the significant correlation between idiomatic expressions and cultural cognition and underscored the importance of idiomatic expressions as indicators of national identity. The

following examples from comprehension tasks illustrate how culturally specific idioms resonate with pre-existing cognitive schemas, enhancing both emotional expression and cognitive comprehension, as evidenced by all participants providing the correct answers for test items containing these idioms in English 'break a leg', 'chip on one's shoulder', 'don't throw the baby out with the bathwater', 'bark up the wrong tree', and 'get a taste of one's own medicine', in Azerbaijani, and Russian.

### (11) Azerbaijani

sabun köpüyü  
soap foam

'Soal foam', meaning 'shallow, petty, or meaningless things'.

pambıqla baş kəsmək  
with cotton head cut

'To cut one's head off with cotton', meaning 'to act evil covertly'.

ulduz saydırmaq  
star to make someone count

'To make someone count the stars', meaning 'not letting someone sleep at night'.

### (12) Russian

стреляный воробей  
shot sparrow

'A shot sparrow', meaning 'a person with an extensive experience'.

дойти до ручки  
to reach to handle

'To reach the handle', meaning 'to be in a difficult financial state or hopeless situation'.

зарыть талант в землю  
to bury talent into ground

'To bury someone's talent', meaning 'annihilate talents and stop their development'.

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перемывать    косточки  
to wash        bones

'To wash someone's bones', meaning 'gossip, slander'.

This holistic processing of culturally specific idioms and the more effortful decoding required for non-culturally specific idioms can be further understood through the lens of CxG. As posited by Goldberg (2006) and Hilpert (2019), language comprehension involves accessing constructions – learned pairings of form and meaning that are stored in the speaker's memory. Culturally specific idioms, therefore, activate these entrenched constructions, facilitating a rapid and efficient comprehension process. Conversely, non-culturally specific idioms require a compositional approach where the meaning is constructed from a more conscious synthesis of its parts, aligning with Dobrovol'skij's (2016) assertion that idioms often do not emerge straightforwardly from individual words but from the holistic composition of the phrase. This is reflected in the higher variability of comprehension scores for non-culturally specific idioms across the language groups, indicating that these idioms required participants to engage more actively in constructing meaning from the component parts of the phrases.

Non-culturally specific idioms, like "to break the ice", rely on universal cognitive schemas (e.g., "ice" symbolizing emotional barriers), aligning with the principles of Cognitive grammar. Cognitive grammar explains their accessibility through shared semantic units, offering an economy of learning across languages. However, their slower processing times suggest additional cognitive effort, which CxG attributes to their less entrenched nature. Unlike culturally specific idioms, which are stored as pre-fabricated constructions in the mental lexicon, non-culturally specific idioms often require compositional processing. The findings from the comprehension tasks conducted in Azerbaijani, Russian, and English indicated that idioms that lack cultural specificity are processed with lower efficiency. This is evidenced by the fact that the results for these idioms were comparable across all three languages:

(13) Azerbaijani

Axilles        dabani  
Achilles     heel

(14) Russian

Ахиллесова    пята  
Achilles'      heel

The idiom 'Achilles heel' comes from Greek mythology and means 'a vulnerable spot or weakness' in the three languages.

(15) Azerbaijani

sağ        əl  
right      hand

(16) Russian

правая      рука  
right        hand

The idiom 'to be someone's right hand' means 'an exceptionally capable person considered to be someone's assistant' in Azerbaijani, English, and Russian.

(17) Azerbaijani

maska        geymək  
mask         to wear

(18) Russian

носить        маску  
to wear       mask

In the three languages, 'to wear a mask' means 'to hide a true face, to pretend'.

Moreover, the differentiation in processing speeds and comprehension accuracy between culturally specific and non-specific idioms underscores the cognitive load involved in handling idiomatic expressions that fall outside the speaker's cultural experience. As the results of the self-paced reading tasks demonstrate, for culturally specific idioms, all linguistic groups – Azerbaijani, Russian, and English speakers – demonstrated quicker processing times and narrower variance in times, reflecting a uniformity in rapid comprehension facilitated by cultural familiarity. As highlighted by Anjarini and Hatmanto (2021), the practical challenges in teaching and translating idioms across different cultural backgrounds stem from these cognitive discrepancies. Conversely, the processing times for non-culturally specific idioms were consistently longer across all groups, as shown by mean times exceeding 11 seconds. This significant increase in processing time underscores the cognitive burden placed on speakers when they encounter idioms that do not align with their cultural and linguistic experiences.

The examples below, drawn from self-paced reading tasks, reveal the differential processing speeds between culturally specific and non-culturally specific idioms, highlighting the challenges posed by idiomatic expressions that lack familiar cultural context. The presented expressions showcase culturally specific idioms processed most rapidly, while non-culturally specific idioms were comparatively slower to comprehend, underscoring the cognitive disparities in handling idiomatic expressions across cultural boundaries.

Culturally specific idioms:

English

to put the cart before the horse  
to open a can of worms  
under the weather

(19) Azerbaijani

fil qulağında yatmaq  
elephant ear to sleep

'To sleep in the elephant's ear', meaning 'Not to be interested in anything, not to know anything'.

quş dili oxumaq  
bird language to sing

'To sing in a bird's language', meaning 'to talk gently, to guide by kind words'.

(20) Russian

положить зубы на полку  
to put teeth on a shelf

'To put someone's teeth on a shelf', meaning 'starve, fall into extreme poverty'.

в печёнках сидеть  
in liver to sit

'To be in someone's liver', meaning 'to annoy or bother someone greatly'.

ежу понятно  
hedgehog understands

'Even a hedgehog can understand it', used when speaking about something that is very easy to understand or obvious without explanation.

#### Non-culturally specific idioms:

(21) Azerbaijani

buzu sındırmaq  
ice to break

(22) Russian

разбивать лёд  
to break ice

'To break the ice' means 'to help people who never met before feel more at ease with one another' in Azerbaijani, Russian, and English.

(23) Azerbaijani

odla oynamaq  
with fire to play

(24) Russian

играть с огнём  
to play with fire

'To play with fire' means 'to do something dangerous that could seriously hurt someone and lead to a lot of problems' in the three languages.

(25) Azerbaijani

vaxt qazanmaq  
time to win

(26) Russian

выиграть время  
to win time

In Azerbaijani, Russian, and English, 'to gain time' means 'to cause something to be delayed so that more time is available to complete what is required'.

By developing a comprehensive comprehension of idiom processing, this study also draws upon the extensive body of literature that explores the deep embedding of cultural norms and value systems into language, as discussed by Kairova (2009). Idioms do not merely convey semantic content but encapsulate significant cultural values and norms that are crucial for effective communication and social interaction within a particular cultural group. This cultural embedding can profoundly influence how idioms are comprehended, with idioms that resonate with the speaker's cultural background being processed with greater ease and accuracy.

Empirical support from this study strengthens the propositions of CxG by providing concrete evidence of how idioms are processed differently depending on their cultural specificity. This aligns with recent cross-linguistic empirical studies, such as those by Kaiser and Jo Weaver (2019) and Rohmawati et al. (2022), which emphasized the predictability and familiarity of culturally specific idioms as key factors in their faster processing times. These investigations provide sophisticated knowledge that not only validates but also broadens the theoretical framework of CxG by showing how language structure, usage, and cognitive processing interact dynamically in a multicultural and multilingual setting.

Educators can utilize these findings to integrate culturally relevant idioms into language curricula to foster comprehension and greater cultural appreciation in multilingual classrooms. Incorporating idioms into teaching materials, along with their cultural contexts, can enhance learners' communicative competence in real-world intercultural settings. Such strategies could bridge linguistic and cultural gaps, making language education more effective and engaging for students from diverse backgrounds.

The findings also have implications for machine translation systems, which often struggle with idiomatic expressions due to their figurative meanings. Current systems tend to render literal translations that fail to capture the intended meaning of idioms. Developing cross-cultural idiom catalogs could enhance automatic translation accuracy. Such advancements would significantly

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benefit intercultural communication and multilingual applications.

### CONCLUSION

The study provided empirical support for the theoretical framework of CxG and expanded the understanding of how idiomatic expressions are processed across linguistic and cultural contexts. Enhanced comprehension and quicker processing times for culturally specific idioms demonstrated that cultural resonance facilitates a more efficient cognitive processing mechanism, underscoring the critical role of cultural familiarity in idiom comprehension and processing speed (Kövecses, 2010; Goldberg, 2006).

Despite these insights, the study is not without limitations. The focus on only three linguistic groups might not fully represent the global diversity in idiom processing. To build on the current findings, future research could include a broader array of languages and cultural backgrounds. This expansion could potentially offer a more comprehensive understanding of the cognitive processes involved. Additionally, incorporating qualitative approaches, such as interviews or observational studies, alongside the current quantitative methods could capture deeper insights into the subjective experiences of individuals processing idioms.

The implications of this research are particularly significant for educational policymakers, educators, and school leaders. These findings highlight the importance of considering cultural context in language education. To enhance the effectiveness of teaching idioms, especially in multicultural classrooms, integrating culturally relevant materials and methods that align with students' backgrounds is crucial. Furthermore, language curricula should be designed not only to teach idioms as linguistic forms but also to elucidate their cultural underpinnings, thereby fostering a deeper understanding and appreciation of the target language's culture. This study also underscored the necessity for educational strategies that accommodate the linguistic diversity present in increasingly multicultural educational settings. Educators and curriculum developers should adopt inclusive teaching strategies that cater to the diverse cultural and cognitive needs of learners from different linguistic backgrounds.

While this study makes a substantial contribution to understanding idiom processing within a CxG framework, it also opens up several avenues for further research and practical application in educational policy and teaching methods. By continuing to explore and address the complexities of language processing across cultures, linguists and educators can better support effective communication and deeper cultural understanding in a globally interconnected society.

Future studies could expand on this research by examining generational and subcultural idioms to provide a more comprehensive understanding of idiomatic processing. Incorporating qualitative methods, such as interviews, could capture pragmatic nuances and enhance the depth of findings. The development of cross-cultural

idiom catalogs could also support both educational initiatives and advancements in machine translation systems.

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## APPENDICES

### Appendix 1: List of culturally specific idioms used for the study

Culturally Specific Idioms			
Azerbaijani			
#	Idiom	Literal Translation	Idiomatic Meaning
1.	Acıq vermək	To give anger	To gloat
2.	Adı it dəftərində olmamaq	Not to have your name in the dog's notebook.	Someone who is not respected, not considered important, or whose name is not even worth mentioning
3.	Ara düzəltmək	To fix the gap	To mediate or reconcile between people
4.	Ağzına çullu dovşan yerləşməmək	A rabbit covered in fur wouldn't fit in one's mouth.	Someone who boasts excessively or is arrogant
5.	Aynası açılmaq	To open a mirror	To get better and emotionally stable
6.	Baqaja qoymaq	To put in the trunk	To disregard or set aside an issue
7.	Başını buraxmaq	To let go of the head	To stop trying to help, manage, or control a situation
8.	Bəxti açılmaq	To have one's luck opened	To get lucky or experience a positive turn in life
9.	Boğaza yığmaq	To collect at the throat	To become fed up or tired of something

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10.	Boğazı armud saplağına dönmək	A throat being turned into a neck of a pear-shaped glass	To be in a situation where someone is too anxious, frightened, or nervous to speak or swallow, as if their throat has become constricted or tightened
11.	Cibini kəsmək	To cut someone's pocket	To overcharge or cheat someone financially
12.	Damarını tutmaq	To grab someone's vein	To provoke someone or understand their weak spot
13.	Dil pəhləvanı	A hero of the tongue	To talk boldly or boasts a lot, often making grandiose statements, but to lack action or substance to back it up
14.	Fil qulağında yatmaq	To sleep in an elephant's ear	To be unaware or oblivious to one's surroundings
15.	İlan ağzından qurtarmaq	To escape from a snake's mouth	To escape from danger
16.	İpini buraxmaq	To release the rope	To let loose or allow someone to act freely
17.	Məcnuna dönmək	To turn into Majnun (a fiction romantic character)	To fall madly in love
18.	Mələk donuna girmək	To put on the dress of an angel	To pretend be innocent, pure, or virtuous while hiding their true nature or intentions
19.	Naftalin iyi vermək	To smell like mothballs	To be outdated or old-fashioned
20.	Od parçası	A piece of fire	A highly energetic or lively person
21.	Od qiymətinə	At the price of fire	Extremely expensive
22.	Pambıqla baş kəsmək	To cut a head with cotton	To harm someone subtly or manipulate gently
23.	Papağını göyə atmaq	To throw one's hat in the air	To celebrate joyfully
24.	Pərdə saxlamaq	To keep a curtain	To maintain decency or propriety
25.	Qədir ağacı əkmək		
26.	Qulağına çatdırmaq	To deliver to one's ear	To inform someone discreetly
27.	Quru balıq	Dry fish	Not getting along with people and being self-absorbed
28.	Quş buraxmaq	To release a bird	To make a mistake or blunder
29.	Quş dili oxumaq	To read bird language	To talk gently, to guide by kind words
30.	Sabun köpüyü	Soap foam	Shallow, petty, or meaningless things
31.	Saqqızını oğurlamaq	To steal someone's chewing gum	To manipulate, outsmart, or deceive someone in a clever or subtle way
32.	Səadət quşu çiyinə qonmaq	The bird of happiness lands on one's shoulder	To experience an extraordinary stroke of good luck or fortune
33.	Şir urəyi yemək	To eat a lion's heart	To be brave
34.	Tələsən təndirə düşər	One who rushes will fall into the oven	Acting hastily without careful thought can lead to mistakes or problems
35.	Toydan sonra nağara	Drum after the wedding	To act when it's too late
36.	Ulduz saydırmaq	To make someone count stars	Not letting someone sleep at night
37.	Ürəyə yatmaq	To lie in the heart	To appeal or be likable
38.	Xətrinə dəymək	To touch someone's honor	To hurt someone's feelings
39.	Zəhmətini yerə vurmaq	To throw effort to the ground	To disregard someone's hard work
40.	Zəif damar	Weak vein	A weak spot or vulnerability

Russian			
#	Idiom	Literal Translation	Idiomatic Meaning
1.	Беситься с жиру	To go mad from fat	To act out of boredom or excess; to complain or behave foolishly when life is easy
2.	Бить баклуши	To beat wood chips	To loaf around; to do nothing
3.	Блюдечко с голубой коемочкой	A saucer with a blue rim	Something served on a silver platter; something given effortlessly
4.	Брать на пушку	To take (someone) on a cannon	To bluff, intimidate, or trick someone into doing something
5.	В печёнках сидеть	To sit in someone's liver	To annoy or irritate someone greatly
6.	Вертеться как белка в колесе	To spin like a squirrel in a wheel	To be extremely busy; to run around like crazy
7.	Выносить сор из избы	To take garbage out of the hut	To air dirty laundry; to share private matters publicly
8.	Дело в шляпе	The issue is in the hat	It's a done deal; the matter is settled
9.	До посинения	Until turning blue	To do something excessively or endlessly, often to the point of exhaustion or futility
10.	Дойти до ручки	To reach the handle	To hit rock bottom; to reach a critical low
11.	Душа нараспашку	The soul is unbuttoned	To be open and sincere
12.	Задать жару	To give heat	To give someone a hard time; to show them who's boss
13.	Зарубить на носу	To carve it on your nose	To remember something well; to take note of it
14.	Зарыть талант в землю	To bury a talent in the ground	To waste or neglect one's abilities
15.	Зубы заговривать	To talk teeth off	To distract or deceive someone with chatter
16.	Из грязи – в князи	From dirt to a prince	To rise from rags to riches
17.	Каждой бочке затычка	A plug for every barrel	A jack-of-all-trades (often used negatively to describe a meddler)
18.	Кондрашка (Кондратий) хватит	Kondrashka (a fictional character) will grab you	To have a heart attack or a stroke (used humorously or figuratively)
19.	Молоко на губах не обсохло	The milk hasn't dried on their lips	To be immature or inexperienced
20.	На чемоданах	On suitcases	To be ready to leave; to be packed and prepared for a trip or move, often with a sense of anticipation or impatience
21.	Ни бе ни ме	Neither "beh" nor "meh"	To know absolutely nothing about something
22.	Ни пуха, ни пера	Neither fluff nor feather	Good luck (ironically; often responded to with "К чёрту!" or "To the devil!")
23.	Носить на руках	To carry someone in your arms	To show to someone great attention, to pamper
24.	Обдирать как липку	To strip like a linden tree	To fleece or rip someone off
25.	Остаться у разбитого корыта	To be left with a broken trough	To end up with nothing after high expectations
26.	Отложить в долгий ящик	To put it in a long box	To postpone indefinitely
27.	Пальцем в небо (тыкать)	(To poke) a finger into the sky	To make a wild guess; to be completely off the mark

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28.	Перемывать косточки	To wash someone's bones	To gossip about someone behind their back
29.	Положить зубы на полку	To put teeth on a shelf	To live in poverty; to go hungry
30.	Попасть впросак	To get into a loop knot	To end up in an awkward or embarrassing situation
31.	Свет клином (не) сошёлся	The world (did not) converge on a wedge	(Not) the only option; the world (doesn't) revolve(s) around it
32.	Сердце кровью обливается	The heart is drenched in blood	To feel deep sorrow or empathy
33.	Сирота казанская	A Kazan orphan	Someone pretending to be pitiable or helpless to gain sympathy
34.	Спать без задних ног	To sleep without hind legs	To sleep very deeply
35.	Стреляный воробей	A shot sparrow	A seasoned or experienced person
36.	Упрям как осел	Stubborn as a donkey	Extremely stubborn
37.	Шапочное знакомство	A hat acquaintance	A superficial or casual acquaintance
38.	Шарашкина контора	Sharashka's office	A shady or disreputable organization
39.	Шерочка с Машерочкой	Sherochka with Masherochka (diminutive names, akin to "Sue and Lou")	Two people who are inseparable, often to the point of being overly aligned or indistinguishable; sometimes used to describe people who collaborate too closely or uncritically
40.	Шут гороховый	A pea jester	A clownish or ridiculous person

### English

#	Idiom	Literal Translation	Idiomatic Meaning
1.	Ball is in your court (the)		It's your turn to take action or make a decision
2.	Bark up the wrong tree (to)		To pursue the wrong course of action; to make a mistake in focus or blame
3.	Birds of a feather		People who are similar in interests or character tend to associate with one another
4.	Bite the bullet (to)		To face a difficult or unpleasant situation with courage or determination
5.	Blessing in disguise (a)		Something that seems bad or unfortunate at first but turns out to have a positive outcome or hidden benefit.
6.	Break a leg (to)		A way to wish someone good luck, especially in performances
7.	Call it a day (to)		To decide to stop working or end an activity for the day
8.	Caught red-handed		Caught in the act of doing something wrong or illegal
9.	Chip on one's shoulder (a)		A persistent grievance or sense of being treated unfairly
10.	Cost an arm and a leg (to)		To be extremely expensive
11.	Cry over spilled milk (to)		To waste time worrying about something that has already happened and cannot be changed
12.	Cut corners (to)		To do something in a cheaper, quicker, or easier way that is often less effective or improper
13.	Dead as a doornail		Completely dead or without any chance of life or recovery

14.	Don't throw the baby out with the bathwater		Don't discard something valuable while getting rid of unnecessary or undesirable parts
15.	Elephant in the room (an)		A major issue or problem that is obvious but deliberately ignored
16.	Feel blue (to)		To feel sad or downhearted
17.	Get a taste of one's own medicine (to)		To experience the same negative treatment one has given to others
18.	Give a cold shoulder (to)		To deliberately ignore or show indifference to someone
19.	Go the extra mile (to)		To put in extra effort beyond what is expected
20.	Have a black eye (to)		To have a visible bruise around the eye (literally) or to suffer a loss of reputation (figuratively)
21.	Have a whale of a time (to)		To enjoy oneself immensely
22.	Jump on the bandwagon (to)		To join others in doing or supporting something trendy or popular
23.	Kick the bucket (to)		To die
24.	Let sleeping dogs lie (to)		To avoid stirring up trouble or revisiting a resolved issue
25.	Mad as a hatter		Completely crazy or eccentric
26.	On cloud nine		Extremely happy or elated
27.	Once in a blue moon		Very rarely or infrequently
28.	Open a can of worms (to)		To start dealing with a complex or troublesome issue
29.	Piece of cake (a)		Something very easy to do
30.	Piece of work (a)		A difficult or unpleasant person, often sarcastically
31.	Play fast and loose (to)		To act recklessly or irresponsibly with something
32.	Pull one's leg (to)		To tease or joke with someone
33.	Put the cart before the horse (to)		To do things in the wrong order
34.	Rule of thumb (a)		A general guideline or principle based on practical experience rather than theory
35.	Spill the beans (to)		To reveal a secret or confidential information
36.	Steal the show (to)		To attract the most attention or praise, often unexpectedly
37.	Take it with a pinch of salt (to)		To view something with skepticism or doubt
38.	Turn a blind eye (to)		To deliberately ignore something wrong or unacceptable
39.	Under the weather		Feeling unwell or sick
40.	Wear a heart upon one's sleeve (to)		To openly show one's emotions or feelings

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### Appendix 2: List of non-culturally specific idioms used for the study

Non-Culturally Specific Idioms				
#	Azerbaijani	Russian	English	Idiomatic Meaning
1.	Ağ yalan	Белая ложь	White lie (a)	A harmless or trivial lie, usually told to avoid hurting someone's feelings
2.	Adam eləmək	Человека сделать	Make a man out of someone (to)	To help someone become more mature, responsible, or competent
3.	Axilles daban	Ахиллесова пята	Achilles' heel	A person's single, significant weakness
4.	Axına qoşulmaq	Плыть по течению	Go with the flow (to)	To follow the crowd, accept situations as they are, or not resist the current state of affairs
5.	A-dan z-yə	От а до я	From A to Z	Covering every detail, thoroughly
6.	Banan respublikası	Банановая республика	Banana republic	A small, unstable, and often corrupt country
7.	Başını itirmək	Потерять голову	Lose someone's head (to)	To become so upset or confused that one cannot think clearly
8.	Burnunu soxmaq	Совать нос	Poke someone's nose (to)	To interfere in someone else's business
9.	Buzu sındırmaq	Растопить лед	Break the ice (to)	To overcome initial awkwardness or tension in a social situation
10.	Bütün yollar Romaya aparır	Все дороги ведут в Рим	All roads lead to Rome	There are many ways to achieve the same goal
11.	Dağları yerindən oynatmaq	Свернуть горы	Move mountains (to)	To achieve something incredibly difficult
12.	Dəmir pərdə	Железный занавес	Iron curtain	A barrier to communication and information, originally referring to the division between Eastern and Western Europe during the Cold War
13.	Dilinin ucunda	На языке (вертится)	On the tip of the tongue	Unable to recall something one knows but can't remember in the moment
14.	Diqqət mərkəzi	Центр внимания	Center of attention (the)	The person or thing that everyone notices or focuses on
15.	Fırtına öncəsi səssizlik	Затишье перед бурей	Calm before the storm (the)	A quiet period before a difficult or chaotic time
16.	Günah keçisi	Козел отпущения	Scapegoat	Someone who is blamed for the faults or problems of others
17.	İkili standart	Двойные стандарты	Double standards	Applying different sets of principles to similar situations, often unfairly

18.	İlk baxışda eşq	Любовь с первого взгляда	Love at first sight	Falling in love immediately upon meeting someone
19.	Kitabqurdu	Книжный червь	Bookworm	A person who loves reading and spends a lot of time with books
20.	Körpüləri yandırmaq	Сжигать мосты	Burn bridges (to)	To destroy relationships or connections, making it impossible to return to a previous situation
21.	Küllərindən yenidən doğulmaq	Восстать из пепла	To rise from the ashes	To recover or rebuild after a disaster
22.	Qoyun dərisi geymiş canavar	Волк в овечьей шкуре	Wolf in sheep's clothing (a)	A deceitful person who appears harmless but is actually harmful
23.	Maska geymək	Носить маску	Wear a mask (to)	To hide one's true feelings or intentions
24.	Məhəbbət üçbucağı	Любовный треугольник	Love triangle	A situation where three people are romantically involved
25.	Müqəddəs həqiqət	Святая истина	Gospel truth	An absolute truth or something universally accepted as true
26.	Odlə oynamaq	Играть с огнем	Play with fire (to)	To take dangerous or reckless risks
27.	Okeanda bir damla	Капля в море	Drop in the ocean (a)	Something that is very small or insignificant in comparison to the whole
28.	Pandora qutusu	Ящик Пандоры	Pandora's box	A source of trouble or problems once it is opened
29.	Sağ əl	Правая рука	Right hand (a)	A close and trusted assistant
30.	Sarı mətbuat	Желтая пресса	Yellow press	Sensationalist or unprofessional journalism
31.	Sizif əməyi	Сизифов труд	Sisyphean task (a)	A repetitive, frustrating, and ultimately endless job
32.	Ssilla ilə Xaribda arasında	Между Сцилой и Хорибдой	Between Scylla and Charybdis	To be caught between two equally dangerous or difficult situations
33.	Stəkanda fırtına	Буря в стакане	Storm in a glass (a)	A lot of fuss or excitement over something unimportant
34.	Şeytana vəkillik etmək	То play devil's advocate	Выступать в роли адвоката дьявола	To argue against an idea or position, often for the sake of debate or exploring alternative perspectives
35.	Sözünü tutmaq	Сдерживать слово	Keep a word (to)	To keep a promise or fulfill an obligation
36.	Timsah gözyaşı	Крокодилы слезы	Crocodile tears	Insincere or fake expressions of sorrow
37.	Vaxt öldürmək	Убивать время	Kill the time (to)	To do something unimportant while waiting for something else
38.	Vaxt uçur	Время летит	Time flies	Time passes very quickly

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39.	Ümidini itirmək	Терять надежду	Lose someone's hope (to)	To lose faith or confidence in something happening
40.	Ürəyini qırmaq	Разбить сердце	Break someone's heart (to)	To cause deep emotional pain or disappointment.

### Appendix 3: Comprehension tests (multiple-choice)

#### Appendix 3a: English

- What does "let sleeping dogs lie" mean?
  - Take immediate action to address an issue
  - Avoid stirring up trouble by revisiting past problems
  - Allow dogs to sleep undisturbed
  - Confront unresolved conflicts directly
- What does the "iron curtain" mean?
  - A small but significant achievement
  - A minor issue exaggerated unnecessarily
  - A trustworthy assistant or partner
  - A barrier restricting communication or movement
- What does "to be in the center of attention" mean?
  - To be in a place where people gather to solve problems
  - A person or thing that everyone is focusing on
  - To be in a situation where someone is sitting in the middle of a room
  - A group of people sharing similar interests
- What does "birds of a feather" mean?
  - Different people get along well
  - Opposites attract
  - A group of people working hard together
  - Two or more people who are alike or always together
- Which of these is an example of "a blessing in disguise"?
  - Winning a lottery without any challenges.
  - Moving to a new city and feeling homesick.
  - Losing an old phone but getting a much better one as a replacement.
  - Accidentally baking too much food and throwing most of it away.
- If someone says, "That idea is as dead as a doornail", what do they mean?
  - The idea has no chance of succeeding
  - The idea has some potential with effort
  - The idea is outdated but still relevant
  - The idea is confusing and unclear
- In which scenario would "a drop in the ocean" NOT apply?
  - Adding a single page to a 1,000-page report
  - Planting one tree to help combat global deforestation
  - Saving one dollar toward a goal of buying a house
  - A small group of volunteers successfully cleaning up an entire park
- What does "a storm in a glass" mean?
  - A big fuss made over something unimportant
  - A serious problem with widespread consequences
  - A situation that becomes uncontrollable
  - An unexpected event that leads to disaster
- Which of these is an example of "killing the time"?
  - Solving a crossword puzzle while waiting for a bus
  - Studying for an important exam
  - Having a meaningful conversation with a mentor
  - Writing a detailed report for work
- Which of the following situations best illustrates "turning a blind eye"?
  - A person noticing and reporting a crime to the authorities
  - A manager addressing an employee's mistake immediately
  - A friend helping someone fix their wrongdoing
  - A teacher ignoring a student who is quietly cheating on a test
- What does "to go the extra mile" mean?
  - To make extra effort to achieve something
  - To take a longer journey than planned
  - To delay completing a task for personal reasons
  - To stop working hard after reaching a goal
- What does "to poke someone's nose" mean?
  - To sniff something unusual
  - To accidentally touch something with your nose
  - To interfere in someone else's business without being asked
  - To show curiosity about the world around you
- What does the "right hand" mean?
  - A person who uses their right hand for most tasks
  - A trusted and reliable assistant or helper
  - A friend who always agrees with you
  - A member of a group who is quiet and observant
- What does "on the tip of your tongue" mean?
  - To say something accidentally and regret it later
  - To clearly and confidently state an answer
  - To almost remember something but not be able to say it immediately
  - To have no idea about the answer to a question
- If someone is made a "scapegoat", what has likely happened to them?
  - They were recognized for their outstanding contributions
  - They were unfairly blamed for something that wasn't entirely their fault
  - They were given credit for solving a difficult problem
  - They avoided taking any responsibility for a problem
- What does the idiom "to play with fire" mean?
  - To solve problems with bold and effective solutions
  - To light a fire for warmth or cooking

- C) To behave cautiously to avoid problems  
D) To take dangerous or risky actions that could lead to trouble
17. What does "a piece of cake" mean?  
A) Something that is very easy to do  
B) A task that requires a lot of effort  
C) A situation that is impossible to solve  
D) A reward given after hard work
18. What does "mad as a hatter" mean?  
A) A person who is very angry  
B) Someone who is completely crazy or eccentric  
C) Someone who is extremely serious  
D) A person who works hard without resting
19. Which of the following situations best illustrates "from A to Z"?  
A) Completing half of a book and leaving the rest unread  
B) Highlighting only the key points in a discussion  
C) Explaining a recipe step-by-step, including all details  
D) Forgetting the beginning and focusing on the ending
20. In which scenario would "a love triangle" NOT apply?  
A) A person is secretly in love with someone who is already in a relationship  
B) Two friends both have feelings for the same individual  
C) A married couple celebrating their anniversary together  
D) A romantic relationship where three people are deeply involved in complex emotions
21. Which of these is an example of a "bookworm"?  
A) A teacher who encourages students to read but doesn't read much themselves  
B) A teenager who rarely opens a book  
C) A child who spends hours reading fantasy stories  
D) A person who avoids the library and prefers digital content
22. Which of the following situations best illustrates "time flies"?  
A) Spending hours with friends and realizing the day is over  
B) Waiting in a long line and feeling like it takes forever  
C) Watching a clock tick second by second  
D) Spending a quiet evening at home with nothing to do
23. What does "to kick the bucket" mean?  
A) To die  
B) To quit a job  
C) To give up on a task  
D) To miss opportunity
24. What does "to cut corners" mean?  
A) To make sharp turns while driving  
B) To take extra care to ensure something is done perfectly  
C) To do something in the easiest or cheapest way, often sacrificing quality  
D) To avoid making mistakes by following all rules carefully
25. What does "to wear a mask" mean?  
A) To cover one's face to follow health regulations  
B) To protect oneself from physical harm  
C) To dress up in a costume for an event  
D) To hide one's true feelings or intentions
26. What does "to bite the bullet" mean?  
A) To give up when facing challenges  
B) To avoid dealing with a problem  
C) To face a difficult or unpleasant situation with courage  
D) To argue about trivial matters
27. What does "to feel blue" mean?  
A) To feel sad or unhappy  
B) To feel excited or energetic  
C) To be calm and relaxed  
D) To be confused or uncertain
28. If someone says, "She stole the show at the event", what are they implying?  
A) She was the most impressive or admired person at the event  
B) She disrupted the event by behaving inappropriately  
C) She avoided drawing attention to herself  
D) She left the event early without saying goodbye
29. Which of these is an example of "breaking the ice"?  
A) Leaving an event early without talking to anyone  
B) Avoiding interaction at a social event  
C) Criticizing someone openly during a meeting  
D) Starting a conversation with a new colleague by asking about their hobbies
30. What does "to spill the beans" mean?  
A) To give up on something too soon  
B) To accidentally make a mess while eating  
C) To misunderstand a situation completely  
D) To reveal a secret or disclose confidential information
31. What does "a rule of thumb" mean?  
A) A decision made without any prior knowledge  
B) A strict law that must be followed at all times  
C) A guideline that only applies to specific situations  
D) A general principle or guideline based on experience or practice rather than precise rules
32. Which of the following situations best illustrates "a white lie"?  
A) Telling a friend their new haircut looks great, even if you don't think so, to spare their feelings  
B) Lying to your boss about completing a project to avoid trouble  
C) Making up a story to deceive someone intentionally  
D) Admitting the truth even if it might hurt someone's feelings
33. In which scenario would "to keep your word" NOT apply?  
A) Following through on a promise to help a friend move

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- B) Completing a project by the deadline you agreed to  
C) Failing to show up to an event you promised to attend  
D) Delivering on a commitment you made to a colleague
34. Which of these is an example of "a black eye"?  
A) A student receiving compliments for their dedication  
B) A team winning a championship after years of effort  
C) A person getting a promotion at work  
D) A company losing customer trust after a data breach
35. What does "to pull one's leg" mean?  
A) To tease or joke with someone in a friendly way  
B) To lie, to deceive  
C) To help someone achieve their goal  
D) To encourage someone to work harder
36. What does "an elephant in the room" mean?  
A) A significant problem or issue that is being ignored or avoided  
B) A small and unimportant issue that everyone talks about  
C) A literal elephant causing trouble in a space  
D) An exciting topic everyone is eager to discuss
37. Which of the following situations best illustrates "going with the flow"?  
A) Refusing to participate in an activity because it wasn't your idea  
B) Organizing an event according to a strict, personal plan  
C) Agreeing to watch a movie your friends chose, even if it wasn't your first choice  
D) Challenging every decision made in a group setting
38. What does "under the weather" mean?  
A) To enjoy being outside in bad weather  
B) To feel sick or unwell  
C) To be overwhelmed by work or stress  
D) To have a strong dislike for rainy days
39. Which of the following situations best illustrates "double standards"?  
A) Enforcing the same dress code rules for everyone in a workplace  
B) Giving equal rewards to all team members for their contributions  
C) Allowing one employee to arrive late without consequence but punishing another for the same behavior  
D) Treating all students with the same level of respect and expectations.
40. When you're caught red-handed, it means:  
A) You're discovered in the act of doing something wrong  
B) You're seen helping someone generously  
C) You're hiding your feelings  
D) You're misunderstood in a situation

## Appendix 3b: Russian

1. Какой из следующих примеров лучше всего иллюстрирует "убивать время"?  
A) Работа над проектом с дедлайном  
B) Плотный график с важными делами на весь день  
C) Чтение журнала в ожидании поезда  
D) Пропуск важного мероприятия из-за забывчивости
2. Что означает "козёл отпущения"?  
A) Человек, который всегда старается помогать другим  
B) Тот, кто добровольно берёт на себя ответственность за всё  
C) Лидер, который решает проблемы за всех  
D) Человек, на которого несправедливо сваливают вину за чужие ошибки
3. В какой ситуации идиома "держать своё слово" НЕ применима?  
A) Человек выполняет обязательства, данные ранее.  
B) Обещание выполнено, несмотря на трудности.  
C) Забывание о данных ранее обязательствах.  
D) Завершение работы в срок, как обещано.
4. Что означает "бить баклуши"?  
A) Ничего не делать, бездельничать  
B) Создавать проблемы  
C) Усердно работать  
D) Критиковать других
5. Что означает "сидеть на чемоданах"?  
A) Быть жадным  
B) Откладывать дела  
C) Копить, откладывать на черный день  
D) Быть готовым отъезда
6. Если кто-то говорит: "У него душа нараспашку", что это означает?  
A) Этот человек старается держать всё в себе.  
B) Этот человек искренний и открыт для общения.  
C) У человека растегнута куртка.  
D) Этот человек всегда готов посплетничать.
7. Какая из следующих ситуаций лучше всего иллюстрирует "каплю в море"?  
A) Завершение огромной задачи в одиночку  
B) Достижение всех поставленных целей в срок  
C) Предложение полностью покрыть расходы на проект  
D) Пожертвование 10 рублей в фонд, который собирает миллионы на помощь нуждающимся
8. Какой из следующих примеров является примером "железного занавеса"?  
A) Повышение уровня демократии и свободы слова в стране  
B) Подписание соглашений о безвизовом въезде между странами

- С) Участие в международных культурных и спортивных мероприятиях без ограничений  
D) Ограничение торговли и обмена с определёнными странами из-за политических причин
9. Что означает "играть с огнём"?  
A) Прятать свои намерения  
B) Серьёзно рисковать  
C) Идти напролом  
D) Достичь цели любыми средствами
10. Что означает "выносить сор из избы"?  
A) Скрывать свои проблемы от всех публике  
B) Обсуждать личные или семейные дела на  
C) Устанавливать правила  
D) Прекращать ссору
11. Что означает "положить зубы на полку"?  
A) Сесть на диету  
B) Упустить шанс  
C) Отдохнуть от дел  
D) Экономить, терпеть нужду
12. Если кто-то говорит: "Это всего лишь буря в стакане", что это значит?  
A) Проблема действительно имеет глобальные последствия  
B) Проблема, о которой говорят, не так серьёзна, как кажется  
C) Ситуация требует немедленного вмешательства  
D) Все окружающие сильно переживают из-за маленькой проблемы
13. Что означает "Шарашкина контора"?  
A) Место отдыха  
B) Злачное место  
C) Инновационный проект  
D) Ненадёжная организация
14. В какой ситуации идиома "совать нос" НЕ применима?  
A) Когда человек помогает другу с личной проблемой по просьбе  
B) Когда человек вмешивается в чужую дискуссию, несмотря на отсутствие понимания ситуации  
C) Когда человек даёт совет в ситуации, где он не имеет опыта  
D) Когда человек решает только свои задачи и не обращает внимания на чужие дела
15. Что означает "на языке вертеться"?  
A) Уверенно заявить  
B) Заикаться  
C) Почти вспомнить или сказать что-то  
D) Избежать ответа
16. Что означает "из грязи в князи"?  
A) Добиться успеха из бедственного положения  
B) Упасть с высоты своего положения  
C) Уверенно вести себя на публике  
D) Притворяться важной персоной
17. Что означает "волк в овечьей шкуре"?  
A) Завистник  
B) Лицемер  
C) Опасный человек, притворяющийся добрым  
D) Человек, избегающий риска
18. "В центре внимания"  
A) Быть в окружении множества людей  
B) Быть главным объектом интереса или обсуждения  
C) Находиться в безопасном месте  
D) Быть знаменитостью
19. Что означает "носить маску"?  
A) Открыто высказывать свои эмоции  
B) Участвовать в карнавале  
C) Избегать общения с другими  
D) Притворяться, скрывать свои истинные чувства или намерения
20. В какой ситуации "двойные стандарты" НЕ применимы?  
A) Когда один человек получает более строгое наказание за одинаковое нарушение, чем другой  
B) Когда все работники имеют равные возможности для продвижения по карьерной лестнице  
C) Когда одной группе людей позволяют делать что-то, а другой — нет, на основании необоснованных причин  
D) Когда решения принимаются несправедливо, в зависимости от личных предпочтений
21. Какая из следующих ситуаций лучше всего иллюстрирует "растопить лёд"?  
A) Не говорить с человеком, с которым не знаком  
B) Начать разговор с новым знакомым, чтобы сделать атмосферу более комфортной  
C) Уйти с мероприятия, потому что чувствуется неловкость  
D) Прекратить разговор из-за чувства дискомфорта
22. Что означает "дело в шляпе"?  
A) Всё потеряно  
B) Проблема осталась нерешённой  
C) Работа началась заново  
D) Всё успешно завершено
23. Что означает "в печёнках сидеть"?  
A) Что-то настолько надоедает или раздражает, что становится невыносимым  
B) Очень сильно любить что-то или кого-то  
C) Испытывать физическую боль или дискомфорт  
D) Ожидать чего-то с нетерпением
24. Что означает "ни бе ни ме"?  
A) Ничего не понимать, быть абсолютно некомпетентным  
B) Быть открытым и дружелюбным

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- C) Подражать животному поведению  
D) Проявлять упрямство
25. Что означает "отложить в долгий ящик"?  
A) Оставить принятие решения за начальством  
B) Завершить дело немедленно  
C) Перенести решение дела на неопределённое время  
D) Полностью отказаться от дела
26. Что означает "как Шерочка с Машерочкой"?  
A) Быть враждующими сторонами  
B) Ссориться по мелочам  
C) Работать медленно и неэффективно  
D) Быть неразлучными друзьями или напарниками
27. Что означает "задать жару"?  
A) Устроить взбучку  
B) Расслабить обстановку  
C) Подогреть  
D) Прервать выполнение работы
28. Какая из следующих ситуаций лучше всего иллюстрирует "книжного червя"?  
A) Человек, который проводит много времени за чтением книг и увлекается литературой  
B) Человек, который предпочитает проводить время за телевизором, а не за книгами  
C) Человек, который пишет книги, но редко их читает  
D) Человек, который изучает книги только для того, чтобы сдавать экзамены
29. Если кто-то говорит: "Время летит", что они имеют в виду?  
A) Время нельзя контролировать, и оно всегда идет одинаково быстро. Время  
B) Время становится всё более медленным и тягучим.  
C) проходит очень быстро, особенно в моменты, когда мы чем-то увлечены.  
D) Время просто не имеет значения в жизни человека.
30. Что означает "до посинения"?  
A) Мерзнуть  
B) Делать что-то очень долго и упорно  
C) Купаться в проруби  
D) Заняться новым делом
31. Что означает "зубы заговаривать"?  
A) Отвлекать пустыми разговорами  
B) Читать лекцию  
C) Перебиваться легкой едой, закусками  
D) Увлечённо обсуждать важные вопросы
32. Что означает "белая ложь"?  
A) Compliment  
B) Обман ради выгоды  
C) Невинная ложь ради благой цели  
D) Наглая ложь
33. Что означает "плыть по течению"?  
A) Действовать пассивно, подчиняясь обстоятельствам  
B) Уметь хорошо плавать  
C) Принимать ответственные решения  
D) Стремиться к лидерству
34. Если кто-то говорит, "Она — моя правая рука", что это означает?  
A) Эта личность является надёжным помощником и верным соратником.  
B) Эта личность работает независимо и не нуждается в помощи.  
C) Эта личность часто меняет свою точку зрения и непостоянна.  
D) Эта личность не выполняет своих обязанностей.
35. Что означает "попасть впросак"?  
A) Завершить дело успешно  
B) Преуспеть в сложной задаче  
C) Оказаться в неловкой ситуации  
D) Понять важную вещь
36. Что означает "шапочное знакомство"?  
A) Поверхностное, формальное знакомство  
B) Долгое и близкое общение  
C) Сложные отношения  
D) Полное незнание
37. Что означает "ни пуха ни пера"?  
A) Пожелание удачи  
B) Предупреждение о неудаче  
C) Символ благодарности  
D) Знак примирения
38. Какая из следующих ситуаций лучше всего иллюстрирует "любовный треугольник"?  
A) Пара, в отношения которой постоянно вмешивается друг  
B) Человек, который не может выбрать между двумя друзьями  
C) Два человека влюблены в одного человека, создавая сложные чувства и конфликты  
D) Трое людей, которые одинаково хорошо ладят и не имеют романтических чувств
39. Какой из следующих примеров является примером "от А до Я"?  
A) Статья, которая даёт лишь общее представление о чём-то  
B) Книга, которая подробно объясняет все шаги и аспекты какого-либо процесса  
C) Люди, которые обсуждают только начало и конец проблемы, не обращая внимания на детали  
D) Лекция, в которой затрагиваются только основные моменты, без углубления в тему.
40. Что означает "сирота казанская"?  
A) Человек, притворяющийся обиженным или несчастным ради жалости

- B) Реально нуждающийся человек  
C) Независимый и сильный человек  
D) Тот, кто всегда в центре внимания

- C) Bir qrup insana ayrıcalıq tanımaq, digərlərini isə məhrum etmək.  
D) Fərqli insanların eyni mövzuda fərqli qiymətləndirilməsi.

### Appendix 3c: Azerbaijani

1. "Acıq vermək" frazeoloji birləşməsinə hansı məna uyğun gəlir?

- A) Dostunuzun əyləncəli bir zarafatı sizi güldürəndə.  
B) Qəsdən hirsəndirmək, qıcıqlandırıcı hərəkətlər etməklə kimdənsə əvəz çıxanda.  
C) İş yoldaşınız sizin təklif etdiyiniz fikirlə razılaşdığı halda.  
D) Çətin bir vəziyyətdə sizə yardım edildiyi vaxt.

2. Hansı vəziyyət "ipini buraxmaq" ifadəsinə aid edilə bilər?

- A) Rəhbərin öz komandasına nəzarət etməməsi, səhv hərəkətlərinə göz yumması, həddindən artıq sərbəstlik verməsi.  
B) Bir insanın təyin olunmuş bütün qaydalara uyğun hərəkət etməsi.  
C) Qaydaların dəqiq tətbiqi ilə idarə olunan bir qrupun üzvü olmaq.  
D) Bir valideynin uşağını ciddi qaydalarla böyütməsi.

3. "Maska geymək" ifadəsi nə deməkdir?

- A) Duyğularını başqalarına açıq şəkildə ifadə etmək..  
B) Həqiqi hisslərini və ya niyyətlərini gizlətmək, özünü fərqli göstərmək  
C) Çətinliklər qarşısında həqiqəti qəbul etmək.  
D) Özünü hər zaman öndə göstərmək.

4. "Sabun köpüyü" ifadəsi nə deməkdir?

- A) Həyati əhəmiyyət kəsb edən, ciddi məsələ.  
B) Əsaslı və davamlı bir şey.  
C) Dəyərsiz, dayanıqsız və səthi bir şey.  
D) Çətinliklər qarşısında möhkəm duran insanın xarakteri.

5. Hansı vəziyyət "buzu sındırmaq" ifadəsinə uyğun deyil?

- A) Rəsmi bir görüşdə zarafat edərək gərgin atmosferi aradan qaldırmaq.  
B) İlk görüşdə insanların bir-biri ilə danışmağa başlaması.  
C) Uzun müddətdir danışmayan iki dostun münasibətləri düzəltmək üçün addım atması.  
D) İnsanların bir-birindən uzaqlaşması və səmimiyyətsiz davranması.

6. "Okeanda bir damla" ifadəsi hansı cümlədə düzgün işlədilmişdir?

- A) Mənim bu layihədəki töhfəm okeanda bir damladır, amma komandaya kömək edirəm.  
B) Onun çıxışı mövzuya böyük təsir etdi, hətta okeanda bir damla qədər də deyildi.  
C) Okeanda bir damla olmaq hər zaman uğursuzluq deməkdir.  
D) Onun işi okeanda bir damla kimi qəbul edilə bilməz.

7. Hansı vəziyyət "İkili standart" ifadəsinə uyğun deyil?

- A) Qaydaların hər kəs üçün eyni olması.  
B) Eyni vəziyyətdə olan insanlara fərqli şəkildə davranmaq.

8. "Papağını göyə atmaq" ifadəsi nə deməkdir?

- A) Kədərli bir hadisəyə reaksiya vermək.  
B) Qəzəblənmək və hirsini göstərmək.  
C) Çətin bir vəziyyətə düşmək.  
D) Çox sevinmək, şad olmaq.

9. "Stəkanda fırtına" ifadəsi nə deməkdir?

- A) Qətiyyətsiz bir qərar qəbul etmək.  
B) Kiçik və əhəmiyyətsiz bir məsələni həddindən artıq şişirtmək.  
C) Hər kəs üçün vacib olan bir məsələni müzakirə etmək.  
D) Ciddi və böyük problemlərlə mübarizə aparmaq.

10. Hansı vəziyyət "ürəyə yatmaq" ifadəsini daha yaxşı təsvir edir?

- A) Komanda üzvlərinin bir-birinə qarşı sərt davranması.  
B) Bir layihənin çatışmazlıqları səbəbindən rədd edilməsi.  
C) Yeni bir insanla tanışlıqdan sonra onun mehriban davranışlarının xoş təsir bağışlaması.  
D) Bir nəfərin digərini ciddi şəkildə tənqid etməsi.

11. Hansı vəziyyət "cibini kəsmək" ifadəsinə aid edilə bilməz?

- A) İnsanları aldatmaqla onların pulunu mənimsəmək.  
B) Bir nəfərin öz borclarını ödəmək üçün əlavə iş görməsi.  
C) Qiymətləri bilərəkdən artıraraq müştəriləri ziyana salmaq.  
D) Bir işçinin maaşını əsassız olaraq azaltmaq.

12. "Məhəbbət üçbucağı" ifadəsi hansı cümlədə düzgün işlədilmişdir?

- A) Onların münasibətləri mübahisə və narazılıqla dolu bir məhəbbət üçbucağı idi.  
B) Dostlar arasında güclü birlik var, bu əsl məhəbbət üçbucağıdır.  
C) Cəmiyyətdə məhəbbət üçbucağı qurmaq vacibdir.  
D) Məhəbbət üçbucağı həmişə dostluqla nəticələnir.

13. "Sözünü tutmaq" ifadəsi nə deməkdir?

- A) Çətin vəziyyətdən çıxmaq üçün yardım istəmək.  
B) Başqalarının fikirlərinə qarşı çıxmaq.  
C) Bir məsələ ilə bağlı qəti qərar qəbul etmək.  
D) Verdiyü vədi yerinə yetirmək.

14. "Toydan sonra nağara" ifadəsi nə deməkdir?

- A) Çox çalışaraq yaxşı nəticələr əldə etmək.  
B) Bayramdan sonra musiqi çalmaq.  
C) Vaxtında görülməli olan işi gecikdirmək, faydasız hala gətirmək.  
D) Keçmişdə baş vermiş bir hadisəni qeyd etmək.

15. Hansı vəziyyət "qulağına çatdırmaq" ifadəsinə uyğundur?

- A) Bir nəfərin dostuna vacib məlumatı çatdırması.  
B) Bir şəxsin mühüm bir hadisəni qaçırması.  
C) İşçiyə görüş vaxtının bildirilməməsi.  
D) Tələbənin öz müəllimi ilə ünsiyyət qurmaması.

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16. "Vaxt uçur" ifadəsi hansı cümlədə düzgün işlədilmişdir?  
A) Vaxt uçur, amma hər zaman onu saxlamaq mümkündür.  
B) Vaxt uçur, çünki heç bir işlə məşğul olmuram.  
C) Vaxt uçur, bu o deməkdir ki, heç bir şey dəyişmir.  
D) İmtahan yaxınlaşır, amma mən heç nə etməmişəm; vaxt uçur.
17. Hansı vəziyyət "damarını tutmaq" ifadəsini daha yaxşı təsvir edir?  
A) Komandanın bir problemin həllində ortaq qərar qəbul edə bilməməsi.  
B) Bir nəfərin başqalarının hisslərini tamamilə nəzərə almaması.  
C) Müəllimin tələbənin maraqlarını başa düşərək ona uyğun üsullarla dərs keçməsi.  
D) İş yoldaşlarının bir-birinə qarşı soyuq davranması.
18. "Ağ yalan" ifadəsi hansı cümlədə düzgün işlədilmişdir?  
A) Onun danışdığı ağ yalan hər kəs tərəfindən ciddiyyə alınır.  
B) Ağ yalan hər zaman insanları çaşdırır və münaqişələrə səbəb olur.  
C) Ağ yalan demək ətrafınızdakı insanlara ciddi zərər verə bilər.  
D) Mən ona kiçik bir ağ yalan danışdım ki, özünü daha yaxşı hiss etsin.
19. Hansı vəziyyət "kitabqurdu" ifadəsinə aid edilə bilməz?  
A) Müntəzəm olaraq kitabxanada vaxt keçirən bir insan.  
B) Kitab oxumağı sevməyən və başqa fəaliyyətlərə üstünlük verən biri.  
C) Hər zaman yeni kitablar taparaq onları oxumaqdan zövq alan biri.  
D) Hər fürsətdə maraqlı kitablar axtaran və onları oxuyan insan.
20. "Quş buraxmaq" ifadəsi nə deməkdir?  
A) Fərqində olmadan gülməli və ya utandırıcı bir səhv etmək.  
B) Bir işi çox yaxşı yerinə yetirmək.  
C) Bir şəxsi əyləndirmək və ona xoş anlar yaşatmaq.  
D) Bir mövzuda uğur qazanmaq.
21. Hansı vəziyyət "sağ əl" ifadəsinə aid edilə bilməz?  
A) Müdirin ona tam güvəndiyi və dəstək olduğu bir işçi.  
B) Komanda liderinin yanında hər zaman yardımçı olan şəxs.  
C) Bir insanın mühüm işlərdə kömək aldığı güvənli bir dost.  
D) Hər bir işdə yalnız özünə güvənən və heç kimə etibar etməyən biri.
22. Hansı vəziyyət "vaxt öldürmək" ifadəsini daha yaxşı təsvir edir?  
A) Gün boyu sosial mediada vaxt keçirmək və heç bir iş görməmək.  
B) Gün ərzində planlı şəkildə işləri tamamlayaraq səmərəli fəaliyyət göstərmək.  
C) İş günündə mühüm tapşırıqları vaxtında yerinə yetirmək.  
D) Tətildə yeni bacarıqlar öyrənmək və özünü inkişaf etdirmək.
23. Hansı vəziyyət "dilinin ucunda" ifadəsinə uyğundur?  
A) Bir şəxsin öz düşüncələrini dərhal düzgün ifadə etməsi.  
B) Cavabını bildiyi halda, bir anda onu xatırlamaqda çətinlik yaşayan tələbə.  
C) Mühüm bir mövzunu tamamilə unutmaq və xatırlaya bilməmək.  
D) İnsanların əvvəlcədən planlaşdırılmış şəkildə danışması.
24. "Fil qulağında yatmaq" ifadəsi nə deməkdir?  
A) Gecələr yuxuya getməkdə çətinlik çəkmək.  
B) Hər bir səsə həssas olmaq və tez oyana bilmək.  
C) Çox narahat bir yuxu yatmaq.  
D) Heç bir səsi eşitməmək dərəcəsində rahat və dərin yuxuya getmək.
25. "Naftalin iyi vermək" ifadəsi nə deməkdir?  
A) Ətrafa xoş və müasir bir hiss bəxş etmək.  
B) Təhlükəli və zərərli bir kimyəvi maddəni ifadə etmək.  
C) Köhnəlmiş, artıq istifadə edilməyən və ya dəbdən düşmüş bir şey.  
D) Yeni və innovativ bir fikir təklif etmək.
26. "Günah keçisi" ifadəsi hansı cümlədə düzgün işlədilmişdir?  
A) Onu hər dəfə günah keçisi edirlər, çünki öz səhvlərini qəbul etmək istəmirlər.  
B) Günah keçisi olmaq hər zaman insanların hörmətini artırır.  
C) Komandada hər kəs məsuliyyətini qəbul etdi, amma günah keçisi tapılmadı.  
D) Günah keçisi yalnız cinayət işlərində istifadə edilən bir anlayışdır.
27. "Axına qoşulmaq" ifadəsi nə deməkdir?  
A) Öz qərarlarını sərbəst şəkildə qəbul etmək və hərəkət etmək.  
B) Bir hadisədə və ya vəziyyətdə öz fikrindən asılı olmayaraq başqalarının qərarlarına və ya hərəkətlərinə uyğunlaşmaq.  
C) Başqalarının fikirlərini qəbul etmədən öz prinsiplərinə sadiq qalmaq.  
D) Vəziyyəti analiz edərək fərqli bir yol seçmək.
28. "Od qiymətinə" ifadəsi hansı cümlədə daha düzgün istifadə olunub?  
A) Bu kitabı od qiymətinə aldım.  
B) O, od qiymətinə çoxlu endirim etdi.  
C) Bu yemək od qiymətinə dadısız idi.  
D) Od qiymətinə ancaq ucuz mallar almaq olur.
29. Hansı vəziyyət "bəxti açılmaq" ifadəsinə aid edilə bilməz?  
A) Bir gəncin təhsil almaq üçün xaricdə təqaüd qazanması.  
B) Bir işçinin yüksək vəzifəyə təyin olunması.  
C) Həyatında hər şeyin olduğu kimi davam etməsi və heç bir dəyişiklik olmaması.  
D) Gözlənilməz bir şəkildə bir şəxsin həyatında müsbət dəyişikliklərin baş verməsi.
30. "Diqqət mərkəzi" ifadəsi nə deməkdir?  
A) Bütün insanların diqqətini cəlb edən və maraq dairəsində olan bir şəxs və ya hadisə.

- B) İnsanların nəzərindən tamamilə kənar qalan vəziyyət.  
C) Kiçik və əhəmiyyətsiz bir mövzu.  
D) İnsanların müzakirə etmədiyi və maraq göstərmədiyi bir məsələ.

31. "Zəif damar" ifadəsi nə deməkdir?

- A) İnsanların heç bir mənfi təsirə məruz qalmadan qərar verməsi.  
B) Güclü və heç bir təsirə məruz qalmayan xarakter xüsusiyyəti.  
C) Hər vəziyyətdə müstəqil və qətiyyətli olmaq.  
D) Bir insanın ən həssas və ya zəif nöqtəsi, təsir edilə bilən tərəfi.

32. Hansı vəziyyət "odla oynamaq" ifadəsinə uyğundur?

- A) Təhlükəsiz və sakit şəraitdə iş görmək.  
B) Çətin bir layihəni qaydalara uyğun şəkildə başa çatdırmaq.  
C) Bir insanın qaydaları bilərəkdən pozaraq riskli davranış göstərməsi.  
D) Risklərdən uzaq olmaq üçün ehtiyatlı davranmaq.

33. Hansı vəziyyət "Aynası açılmaq" ifadəsini daha yaxşı təsvir edir?

- A) İnsanların bir-birinə qarşı səmimi və açıq davranması.  
B) Bir insanın üzündə xoş təbəssüm yaranması.  
C) Heç bir məlumatın və ya niyyətin üzə çıxması.  
D) Bir şəxsin karakterinin zamanla daha da sirli hala gəlməsi.

34. "Burnunu soxmaq" ifadəsi nə deməkdir?

- A) Hər zaman susmaq və heç kimə fikir bildirməmək.  
B) Öz məsuliyyətini düzgün şəkildə yerinə yetirmək.  
C) Başqalarının işinə qarışmaq və ya onların işlərinə müdaxilə etmək.  
D) Başqalarına kömək etmək məqsədilə məsləhət vermək.

35. "Dəmir pərdə" ifadəsi nə deməkdir?

- A) Bir insanın hər kəsə açıq şəkildə fikir bildirməsi.  
B) Təhlükəsizlik məqsədilə istifadə olunan fiziki maneə.  
C) İki ölkə arasında dostluq münasibətləri qurulması.  
D) İnsanların və ya ölkələrin bir-birindən tamamilə təcrid olunması.

36. Hansı vəziyyət "boğaza yığmaq" ifadəsinə aid edilməz?

- A) Bir şəxsin təkrar olunan problemlərdən bezməsi və əsəbiləşməsi.  
B) İşdəki ağır şərtlərə uzun müddət dözən bir insanın artıq tab gətirə bilməməsi.  
C) İnsanların çətinliklərə qarşı səbirli və anlayışlı olması.  
D) Davranışların davamlı olaraq eyni şəkildə təkrar olunmasının bir insana yorucu təsir etməsi.

37. Hansı vəziyyət "ara düzəltmək" ifadəsinə uyğundur?

- A) Tərəflər arasındakı problemi daha da gərginləşdirmək.  
B) Bir insanın dostlarının mübahisəsini həll etmək üçün vasitəçi olması.  
C) Mübahisəli bir mövzunu müzakirə etmədən tərki etmək.

D) İki insanın münasibətini yaxşılaşdırmaq üçün heç bir şey etməmək.

38. "A-dan Z-yə" ifadəsi nə deməkdir?

- A) Bir şeyi ən kiçik detaldan ən böyüyə qədər tam şəkildə başa düşmək və ya izah etmək.  
B) Hər hansı bir işi yarımçıq buraxmaq.  
C) İşləri yalnız səthi şəkildə yerinə yetirmək.  
D) Bir məsələ ilə bağlı heç bir tədbir görməmək.

39. "Quru balıq" ifadəsi nə deməkdir?

- A) Hər kəs tərəfindən sevilən və hörmət edilən biri.  
B) Çox ünsiyyətçi və sosial bir insan.  
C) İnsanlarla yaxşı münasibət qura bilməyən, özünə qapanmış biri.  
D) İnsanlarla asanlıqla münasibət qurub dostlaşan şəxs.

40. "Ulduz saydırmaq" ifadəsi hansı cümlədə düzgün işlədilmişdir?

- A) Onun gecə boyunca yüksək səslə danışması bizə ulduz saydırdı.  
B) Ulduz saydırmaq həmişə xoş bir təcrübədir.  
C) O, heç vaxt ulduz saydırmır, çünki hər kəsə rahatlıq bəxş edir.  
D) Ulduz saydırmaq insanların gecəni daha yaxşı yatmasına səbəb olur.

## APPENDIX 4: SELF-PACED READING TASKS

### Appendix 4a: English

**Instructions:** You will read sentences containing idiomatic expressions, one segment at a time. Press the spacebar (or click "Next") to reveal the next segment of the sentence. Take your time to read each segment but try to proceed at a natural reading pace.

1. It broke his heart – to see his childhood home in ruins.
2. Choosing between those two options puts me – between Scylla and Charybdis.
3. Now that it's popular, everyone – is jumping on the bandwagon.
4. After the bankruptcy, the company – rose from the ashes – stronger than before.
5. Discussing politics at dinner might – open a can of worms.
6. She – gave him the cold shoulder – after their argument.
7. The eerie silence felt like – the calm before the storm.
8. He exaggerates, so take his stories – with a pinch of salt.
9. Your performance will be amazing! – "Break a leg!"
10. Planning the wedding before he proposed – is putting the cart before the horse.
11. The country's unstable government turned it into – a banana republic.
12. No matter which method you choose, – all roads lead to Rome.

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13. You shouldn't – play fast and loose – with the company's finances.
14. She's determined – to move mountains – to achieve her goals.
15. Discussing their past – opened a Pandora's box – of emotions.
16. He seemed trustworthy – but turned out to be – a wolf in sheep's clothing.
17. Be careful not to burn bridges – with your colleagues – when you leave the company.
18. He believes everything she says is – the gospel truth.
19. If you think I broke the vase, – you're barking up the wrong tree.
20. Trying to fix the system – feels like a Sisyphean task.
21. Let me play – devil's advocate – and ask some challenging questions.
22. She's been – on cloud nine – ever since she got engaged.
23. For them, it truly was – love at first sight.
24. His inability to say no is – his Achilles' heel.
25. Don't lose your head – over such a small mistake.
26. After so many setbacks, she started – to lose hope.
27. That designer bag must have – cost an arm and a leg!
28. Let's call it a day – after working for hours.
29. His time in the military really – made a man – out of him.
30. He's always so defensive; it's like he has – a chip on his shoulder.
31. She gave him – crocodile tears – instead of a sincere apology.
32. I've given you all the information; – now the ball is in your court.
33. We had – a whale of a time – at the amusement park.
34. He was rude to everyone, but now he's getting – a taste of his own medicine.
35. My father was raised to be a tough guy so he could never – wear his heart on his sleeve
36. He visits us – once in a blue moon, – but it's always a joy.
37. There's no point – crying over spilled milk; – let's just fix the problem.
38. You can't believe everything you read – in the yellow press.
39. Let's not – throw the baby out with the bathwater – and lose the valuable aspects.
40. He's a real – piece of work – —always causing trouble but somehow charming everyone.

### Appendix 4b: Russian

**Условие:** Прочтите предложения, содержащие идиоматические выражения, по одному сегменту за раз. Нажмите пробел (или кнопку «Далее»), чтобы открыть следующий сегмент предложения. Читайте внимательно, но старайтесь сохранять естественный темп чтения.

1. Это правило в их семье — — как святая истина, — никто не спорит.
2. Всё ему в жизни достаётся — как на блюдечке с голубой каёмочкой.
3. Независимо от выбранного метода, всё равно — все дороги ведут в Рим.

4. Ситуация настолько сложная, — что они совсем — дошли до ручки.
5. Заруби себе на носу: — больше так делать нельзя!
6. Его упрямство — — настоящая Ахиллесова пята — в отношениях с коллегами.
7. Сейчас тихо, и никто не спорит, но это только — затишье перед бурей.
8. Ещё молоко на губах не обсохло, — а уже советы раздаёт.
9. Он её так любит, что готов — носить на руках.
10. В этом магазине тебя — обдерут как липку, — будь осторожен.
11. Он совершенно не знает ответа, — просто тычет — пальцем в небо.
12. Они любят собираться на кухне и — перемывать всем косточки.
13. Не переживай, — свет клином на этой работе не сошёлся.
14. Эти споры открыли настоящий — ящик Пандоры, — проблем стало ещё больше.
15. Когда я вижу, как дети страдают, — сердце кровью обливается.
16. Даже в самых сложных ситуациях нельзя — терять надежду.
17. После такого насыщенного дня я спала — без задних ног.
18. Не веди себя как — шут гороховый, — это серьёзный разговор!
19. Его наставник помог ему в жизни, буквально — человека из него сделал.
20. Она целый день — вертится как белка в колесе, — пытаюсь всё успеть.
21. Его везде слишком много, он буквально — каждой бочке затычка.
22. Если это — банановая республика, — где есть несколько очень-очень богатых людей, а все остальные живут в нищете, то это провал.
23. Он потерял голову от любви — и стал действовать совсем необдуманно.
24. Он был так полон энтузиазма, что готов был — свернуть горы.
25. Не стоит — зарывать свой талант в землю, — используй свои способности.
26. Их история началась — с любви с первого взгляда.
27. После ухода с работы он — сжёг все мосты — и больше ни с кем не общается.
28. После череды неудач она смогла — восстать из пепла — и начать всё заново.
29. Не пытайся — брать меня на пушку, — я всё равно знаю правду.
30. Он казался таким добрым, но оказался — волком в овечьей шкуре.
31. Он — стреляный воробей, — его так просто не проведёшь.
32. Он давно живёт в достатке и теперь, похоже, — бесится с жиру, — устраивая безумные вечеринки каждую неделю.

33. Эти слухи распространила – жёлтая пресса, – им нельзя верить.
34. Пытаться их переубедить – это – сизифов труд.
35. В этой двойкой ситуации он оказался – между Сцилой и Харибдой.
36. Позвольте мне выступить – в роли адвоката дьявола – и поставить этот замысел под вопрос.
37. После всех стараний он всё равно – остался у разбитого корыта.
38. Её извинения были такими неискренними, словно – крокодилы слёзы.
39. Её слова буквально – разбили его сердце.
40. От такой новости – чуть Кондрашка не хватил!

#### Appendix 4c: Azerbaijani

**Tapşırıq:** İdiomatik ifadələr ehtiva edən cümlələri bir seqmentdən bir seqmentə oxuyun. Növbəti seqmenti açmaq üçün boşluq düyməsini (və ya "Növbəti" düyməsini) basın. Diqqətlə oxuyun, amma təbii oxuma tempini saxlamağa çalışın.

1. Özümdən o qədər razı idi ki, – ağzına çullu dovşan yerləşmirdi.
2. Onun haqqında heç kim danışmır, – adı it dəftərində deyil.
3. Hazırda hər şey sakitdir, amma bu sadəcə – fırtına öncəsi səssizlikdir.
4. Əgər o məsələni bir dəfəlik həll edə bilməsək, onu – baqaja qoymaq – lazım olacaq.
5. Onun artıq – başını buraxmışam, – mənə zərər verir.
6. Sözdə hər şeyi bacarır, amma əməldə – dil pəhləvanıdır.
7. Hər kəsin gözünə – mələk donuna girmişdi, – amma əslində fırlıdaqçdır.
8. Bu uşaq – od parçasıdır, – bir dəqiqə belə yerində durmur.
9. Səni açıq şəkildə tənqid etmir, amma – pambıqla başını kəsir.
10. Onlar – ilk baxışda – bir-birinə – aşiq oldular.
11. O, hər kəsə dost kimi görünür, amma həmişə – pərdə saxlayır.
12. Valideynləri üçün – qədir ağacı əkməyi – heç vaxt unutmur.
13. Yiğıncaqda elə danışır ki, – quş dili oxuyurmuş kimi görünür.
14. Bu mövzunu açmaq elə bil – Pandora qutusunu açmağa – bənzəyir, çünki çoxlu problem yaranacaq.
15. Onunla danışanda diqqətli ol, yoxsa – saqqızını oğurlayacaq.
16. Yeni iş təklifi gələndə elə bil – səadət quşu çiyinə qonmuşdu.
17. O, bir neçə dəfə uğursuzluğa düşər olduqdan sonra – ümidini itirdi.
18. Bu qərarı vermək üçün – şir ürəyi yemək – lazımdır.
19. İşləri tələsik görmə, – tələsən təndirə düşər.
20. Onun xətrinə dəyməmək üçün – sözlərimi diqqətlə seçdim.
21. Bu qədər çalışıb, amma sonda – zəhmətini yerə vurdular.
22. Bu iş ona çox şey öyrətdi, onu – adam elədi.

23. Onun Achilles dabanı – səbirsizlikdir, buna görə tez-tez səhv edir.
24. Ölkə rəhbərliyi düzəlməsə, tezliklə – banan respublikası – kimi görünəcək.
25. Çətin vəziyyətdə – başını itirdi – və düzgün qərar qəbul edə bilmədi.
26. Fərqi yoxdur hansı üsulu seçəcəksən, çünki – bütün yollar Romaya aparır.
27. Bu problemi həll etmək üçün – dağları yerindən oynatmaq – lazımdır.
28. Müdirdən xəbər gələndə işçilərin – boğazı armud saplağına dönmüşdü.
29. Zor vəziyyətdən – ilan ağzından qurtarmış kimi çıxmağı bacardı.
30. O işdən çıxanda – bütün körpüləri yandırdı – və geri dönüş yolu qoymadı.
31. Böyük məğlubiyyətdən sonra – küllərindən yenidən doğulmağı bacardı.
32. O, hamıya dost kimi görünür, amma əslində – qoyun dərisi geymiş canavardır.
33. Bu müzakirədə deyənlərim – müqəddəs həqiqət kimi – qəbul olunmalı deyil.
34. Sarı mətbuat – yenə yalan xəbərlərlə doludur.
35. Hər dəfə bu tapşırığı yerinə yetirir, amma nəticəsi olmur, bu tamamilə – Sizif əməyidir.
36. Bu qədər çətinliklər içində qalmaq – Ssilla ilə Xaribda arasında – olmaq kimidir.
37. O, sevdiyinə görə – Məcnuna dönüb.
38. Mən bu məsələni dəqiq başa düşmək üçün – şeytana vəkillik etmək istədim.
39. O, səhvini ört-basdır etmək üçün – timsah gözyaşı töküdü.
40. Onun mənə dedikləri – mənim ürəyimi qırdı.