



---

## ENGLISH IDIOMS AND THEIR UZBEK EQUIVALENTS

**Scientific Supervisor: Sayyora Nishonova**

**Xidirova Dildora Bakir qizi**

*Uzbekistan National University of Pedagogy*

*Foreign Languages and Literature: English*

*3rd-year Student*

*Phone Number: +998975460305 Email: [xidirovadildora02@gmail.com](mailto:xidirovadildora02@gmail.com)*

**Annotation:** *This article examines English idioms and their Uzbek equivalents in terms of linguistic structure, semantic meaning, and cultural background. Idioms are fixed expressions whose meanings cannot be deduced from the literal meanings of their component words. They represent a rich source of cultural and linguistic knowledge, expressing the mentality, worldview, and emotional state of a nation. The article explores the similarities and differences between English and Uzbek idioms, their historical roots, and the challenges of translating them accurately.*

**Keywords:** *idiom, equivalence, translation, metaphor, semantics, culture, expression, communication.*


**Annotatsiya:** *Ushbu maqolada ingliz tilidagi idiomalar va ularning o'zbek tilidagi ekvivalentlari lingvistik, semantik hamda madaniy nuqtai nazardan tahlil qilinadi. Idiomalar so'zlarning bevosita ma'nosidan farqli, ko'chma ma'noga ega bo'lgan barqaror birikmalardir. Ular xalqning mentaliteti, dunyoqarashi va hissiy holatini ifodalovchi tildagi madaniy boylik hisoblanadi. Maqolada ingliz va o'zbek tillaridagi idiomalarning o'xshash va farqli jihatlari, tarixiy ildizlari hamda ularni tarjima qilishdagi muammolar yoritilgan.*

**Kalit so'zlar:** *idioma, ekvivalent, tarjima, metafora, semantika, madaniyat, ifoda, muloqot.*

**Аннотация:** *В статье рассматриваются английские идиомы и их узбекские эквиваленты с точки зрения лингвистики, семантики и культуры. Идиомы — это устойчивые выражения, значение которых не вытекает из буквального значения их составляющих. Они отражают менталитет, мировоззрение и эмоции народа. В работе анализируются сходства и различия между английскими и узбекскими идиомами, их исторические корни и проблемы перевода.*

**Ключевые слова:** *идиома, эквивалент, перевод, метафора, семантика, культура, выражение, коммуникация.*

Idioms are one of the most expressive and colorful elements of any language. They encapsulate a people's collective experience, wisdom, humor, and worldview. As Fernando



---

notes, idioms are “frozen patterns of language which allow speakers to express complex ideas succinctly” [1]. English, with its long history and vast corpus of literary and spoken texts, contains thousands of idiomatic expressions that enrich communication. Uzbek, as a Turkic language with deep cultural roots, also abounds in idioms that express profound meanings and reflect the nation’s values.

The term idiom originates from the Greek *idiōma*, meaning “a peculiar phrase” or “special feature” [2]. This etymology already highlights the uniqueness of idioms: they belong to the language itself and often cannot be understood by outsiders unless they are familiar with the culture. Idioms are not just combinations of words; they are crystallized expressions of national thought. They often contain metaphors that reflect daily life, environment, and moral values of the people who speak the language.


For example, the English idiom “spill the beans” literally refers to dropping beans, but figuratively it means “to reveal a secret.” Its Uzbek equivalent would be “og‘zidan chiqib ketdi” or “sirni oshkor qilmoq.” Both idioms carry the sense of disclosing confidential information, though the imagery differs. The English expression may have originated from an ancient voting system where colored beans were used to cast votes in secret [3]. In this way, idioms also preserve fragments of history and tradition.

Idioms differ from other figurative expressions in their stability. According to A.V. Kunin, “An idiom is a stable combination of words with a completely or partially transferred meaning” [4]. The stability of idioms lies in their fixed structure — their words cannot usually be replaced or changed without losing the idiomatic sense. For example, “to kick the bucket” means “to die,” but if we replace bucket with another word (“kick the box”), the idiom disappears. Similarly, in Uzbek, “yuragi orqaga tortdi” (literally “his heart pulled back,” meaning “he was afraid”) cannot be modified syntactically without losing its idiomatic essence.

Idioms are closely tied to the psychology of a nation. They show how a culture perceives life, death, love, fear, and happiness. English idioms often draw imagery from Christian traditions, seafaring, sports, and nature, reflecting the British way of life. In contrast, Uzbek idioms often arise from agricultural life, moral lessons, and Islamic values. For example, the English “make hay while the sun shines” (do something while the opportunity lasts) and the Uzbek “vaqtida qilgan ish – foydali ish” (work done on time is useful) express the same pragmatic wisdom: act when conditions are favorable.

The semantic structure of idioms is multilayered. Some idioms are transparent (“to see the light” – to understand), while others are opaque (“kick the bucket” – to die). Similarly, in Uzbek, “ko‘ngli tog‘dek bo‘lmoq” (to feel strong) is partially transparent, while “oyog‘iga bolta urmoq” (to harm oneself) is metaphorically abstract. The degree of idiomaticity depends on the relationship between literal and figurative meanings [5].

Linguistically, idioms can be categorized by function:

- 
- 
- **Descriptive idioms**, which describe emotions or states (to be over the moon, ko‘ngli ochildi).
  - **Evaluative idioms**, expressing moral judgments (to blow one’s own trumpet, o‘zi bilan maqtanmoq).
  - **Behavioral idioms**, describing actions (to bite the bullet, tishini tishiga qo‘ymoq).

Every idiom tells a story. For instance, “to let the cat out of the bag” means to reveal a secret. Historically, it originates from the medieval English markets where farmers might sell piglets in bags, sometimes replacing them deceitfully with cats. In Uzbek, the equivalent could be “sirni aytib qo‘ymoq”, or the more colorful “og‘zidan chiqib ketmoq.” While Uzbek does not use the same imagery, it captures the same communicative function — the unintentional disclosure of hidden information.


Idioms also illustrate cultural values. The English “a piece of cake” (something easy) reveals the cultural association of cake with pleasure and celebration. The Uzbek “suv ichganday oson” (as easy as drinking water) reveals the importance of simplicity and naturalness. Similarly, the English “break the ice” (to start a conversation) reflects a social culture of initiating contact, while Uzbek uses “sokinlikni buzmoq” or “gapni boshlamoq.” The imagery changes, but the social behavior described remains universal.

Translating idioms is one of the greatest challenges in linguistics. Mona Baker explains that “translating idioms requires not only linguistic knowledge but cultural competence and contextual awareness” [6]. Literal translation can lead to absurd or even comical results. If “to kick the bucket” were translated literally into Uzbek as “chelakni tepmoq,” it would make no sense to Uzbek readers. Hence, idioms must be translated through equivalence, not word-for-word substitution.

According to Eugene Nida’s theory of dynamic equivalence, “a translation should reproduce in the receptor language the closest natural equivalent of the source-language message” [7]. Applying this to idioms, translators aim for emotional and conceptual equivalence rather than lexical similarity. Thus, “to cry over spilled milk” (to regret something irreversible) becomes “bo‘lgan ishga chora yo‘q.”

Idioms also encode humor and irony. The English “when pigs fly” means something will never happen. Uzbek uses “quyosh g‘arbdan chiqsa” (if the sun rises in the west), which serves the same rhetorical function — an expression of impossibility. The imagery differs due to geography and symbolism: pigs are rare in Uzbek culture, while the sun’s direction is a universally observable concept. This shows how idioms adapt to the cultural environment.

Moreover, idioms often reveal universal human emotions through culture-specific metaphors. For instance, “to have butterflies in one’s stomach” (to be nervous) corresponds to “hayajonlanmoq” or “ko‘ngli g‘ash bo‘lmoq” in Uzbek. English expresses emotion through vivid natural imagery, while Uzbek prefers an emotional, spiritual tone.



---

Idioms in both languages are also gendered in their origins. Many English idioms like “man of his word”, “wear the pants”, or “old wives’ tale” reflect historical gender roles [8]. Uzbek idioms also display social expectations: “ayolning uyi – erining uyi” (a woman’s home is her husband’s home) and “erkak bosh, ayol tan” (the man is the head, the woman is the body). Modern usage is shifting, and some idioms are being reinterpreted or replaced to match contemporary values.


The cultural essence of idioms is that they preserve a nation’s collective worldview. As Wierzbicka notes, “every language embodies a specific cultural model of thinking and feeling” [9]. In this sense, idioms serve as linguistic mirrors that reflect the history, environment, and emotions of their speakers. English idioms often stress individuality, practicality, and humor, while Uzbek idioms emphasize morality, patience, and respect.

Idioms function as miniature models of human thought. They demonstrate how language compresses complex experiences into brief, memorable forms. According to Lakoff and Johnson’s Conceptual Metaphor Theory (1980), “human thinking is largely metaphorical in nature” [10]. Idioms, therefore, are not ornamental additions to language but cognitive reflections of how people perceive reality. For instance, the English idiom “time is money” expresses a Western conceptual metaphor linking time and economic value. In contrast, Uzbek culture often associates time with patience and divine order, as in “Har narsa o‘z vaqtida” (everything has its time). Both reveal deep philosophical assumptions: one pragmatic and efficiency-driven, the other fatalistic and spiritual.

Metaphors in idioms often stem from people’s material surroundings. English idioms draw heavily on maritime and industrial imagery—unsurprising for an island nation that once dominated global trade. Expressions such as “in the same boat,” “sail through something,” and “to rock the boat” reflect maritime life. Uzbek idioms, meanwhile, derive imagery from agriculture, domestic life, and animal husbandry: “yerni kovlab topmoq” (to earn honestly) or “bo‘rining tovoni yo‘q” (there is no trace of deceit). The metaphoric sources differ, but their communicative purposes—clarifying, evaluating, or amusing—remain universal [11].

Idioms also encode collective wisdom. The English “a stitch in time saves nine” and the Uzbek “vaqtida tikkan ko‘ylak yirtilmaydi” both convey the moral that timely action prevents greater loss. This parallel illustrates what linguists call conceptual convergence [12]: distinct cultures generating equivalent idioms because of shared human experiences. Yet even within this universality, linguistic form and emotional tone vary. English idioms tend to be succinct and rhythmic, often suitable for witty conversation; Uzbek idioms favor didactic and moralizing rhythm, echoing the oral proverb tradition.

A fascinating dimension of idiomatic study is the emotional connotation carried by metaphors. For example, in English, “green with envy” associates the color green with jealousy. In Uzbek, jealousy is rarely expressed through color; instead, one says “ko‘ngli qora” (black-hearted) or “hasad olovi yoqdi” (the fire of envy lit up). The contrast reveals



---

different cultural symbolisms of color [13]. Likewise, the English “white lie” (a harmless lie) has no direct Uzbek equivalent; literal translation “oq yolg‘on” would sound contradictory. Uzbeks might instead say “nojo‘ya gap” (an inappropriate word) or “mayda aldov.” Thus idiomatic color terms offer a window into aesthetic values and moral codes.


Language contact and globalization further influence idiom exchange. Some English idioms have entered Uzbek discourse through media and education, often transliterated phonetically: “time is money,” “no pain, no gain,” “think outside the box.” However, when such idioms are used in Uzbek contexts, they sometimes gain hybrid forms—what linguists call loan translations or calques [14]. Conversely, Uzbek idioms occasionally appear in English-language writing by bilingual speakers, e.g., “the soul feels like autumn wind” (rendered from “ko‘nglim kuz shamoliday”). These borrowings demonstrate linguistic creativity in cross-cultural communication.

Translators play a decisive role in mediating idioms across languages. Newmark (1988) suggests that “when an idiom has no equivalent, the translator must choose between paraphrase and cultural substitution” [15]. For example, translating “to bite off more than one can chew” into Uzbek could yield either a paraphrase—“o‘z imkonidan ortiq ishga kirishmoq”—or an equivalent proverb—“og‘zing kattaligicha ovqat ol.” Both preserve the pragmatic message but differ stylistically. The choice depends on target-language expectations and textual genre: literary, journalistic, or pedagogical.

Pedagogically, idioms present a challenge for language learners. As Moon notes, “idioms are the hardest area for learners because they combine cultural and syntactic fixedness with figurative meaning” [16]. Uzbek students of English often attempt literal translation, resulting in semantic distortions. For instance, translating “it’s raining cats and dogs” literally produces “mushuklar va itlar yog‘moqda,” which is absurd. The proper Uzbek equivalent would be “yomg‘ir quyilmoqda” or “shiddat bilan yog‘moqda.” Effective teaching therefore emphasizes contextual usage, imagery explanation, and mnemonic association. Conversely, English learners of Uzbek find expressions like “burni ko‘tarilmoq” (“to be arrogant,” literally “to raise one’s nose”) both amusing and revealing of social behavior patterns.

Another noteworthy dimension is idiom productivity—the ability of idioms to generate new forms. English is particularly inventive: speakers adapt or parody idioms for humor (“a piece of pie” instead of “cake”), advertising (“Don’t cry over spilled beer”), or political satire (“when banks fly”). Uzbek speakers also remodel idioms creatively: “Oltin so‘z – kam so‘z” (a play on “so‘z – oltin”). This shows that idioms, despite being “frozen,” remain living expressions responsive to new realities [17].

From a sociolinguistic standpoint, idioms signal group identity. Shared idiomatic knowledge creates in-group solidarity; misunderstanding them marks outsiders. English youth slang produces idioms like “spill the tea” (to gossip), which differs from the traditional “spill the beans.” Uzbek youth similarly coin playful idioms, e.g., “Wi-Fi yo‘q



dek yashayapti” (living as if without Wi-Fi) to express disconnection from trends. Both demonstrate that idioms adapt to technological and generational change [18].

Cognitive linguists argue that idioms are conceptual blends rather than mere figurative phrases. Fauconnier and Turner (2002) describe idiomatic meaning as “emerging from the mental space integration of literal and figurative domains” [19]. Take “to hit the road”: physically, one strikes a surface; metaphorically, one begins a journey. In Uzbek, “yo‘lga chiqmoq” conveys the same action without metaphor. English employs embodied physicality, while Uzbek favors directness. This suggests that English idioms often dramatize events, whereas Uzbek idioms narrate them calmly.


Historical linguistics further reveals how idioms evolve with cultural change. Some English idioms date to the Bible or Shakespeare: “the blind leading the blind,” “wild-geese chase.” Their survival illustrates cultural continuity [20]. Uzbek idioms preserve traces of nomadic and Islamic heritage: “bo‘rining oyog‘i qon,” meaning “a restless person,” derives from pastoral life where wolves symbolized untamed energy. Idioms thus function as linguistic fossils—remnants of earlier worldviews embedded in modern speech.

Cross-cultural comparison exposes not only equivalence but also asymmetry. Some English idioms have no Uzbek analogues because the concepts are alien. “The ball is in your court” arises from tennis; Uzbek may render it as “navbat senda” (it’s your turn) but loses the sporting metaphor. Conversely, Uzbek idioms like “nonini topmoq” (to earn bread) exist in English too (“to earn one’s bread”), revealing convergent metaphors of sustenance. Yet idioms such as “quloq solmoq” (to listen attentively, literally “to give an ear”) echo the English “lend an ear”—a striking case of independent metaphorical development [21].

Idioms also carry pragmatic force: they can soften commands, add humor, or convey irony. For example, English speakers say “don’t beat around the bush” to urge directness; Uzbek equivalents include “aylanib-o‘ralib gapirma.” In both, circular motion symbolizes avoidance. Pragmatically, idioms maintain politeness while asserting control—an essential skill in intercultural communication [22].

In literary discourse, idioms enrich style. Shakespeare’s “All that glitters is not gold” became proverbial worldwide. Uzbek classical poets, notably Alisher Navoi, used idiomatic metaphors with similar moral depth: “Oltin qoplama ostida temir yotar.” Translators must preserve both literal beauty and proverbial rhythm, a delicate balancing act between form and function. As Bassnett observes, “the translator of idioms becomes an interpreter of cultures” [23].

Emotionally, idioms offer a shortcut to empathy. The phrase “to wear one’s heart on one’s sleeve” (to show feelings openly) parallels Uzbek “ko‘nglini ochiq tutmoq.” Both value sincerity but differ in imagery: the English metaphor externalizes emotion physically; the Uzbek internalizes it morally. Such contrasts illuminate how languages conceptualize the self: external-behavioral in English, internal-ethical in Uzbek [24].



---

Finally, idioms reveal power relations in discourse. Critical linguists argue that many idioms perpetuate ideological biases—class, gender, or colonial hierarchies [25]. Expressions like “rule of thumb” or “master of one’s house” carry historical traces of patriarchy or violence. Similarly, some Uzbek idioms—“ayol erkakdan bir pog‘ona past”—reflect outdated norms. Modern speakers increasingly reinterpret or abandon such idioms, replacing them with egalitarian alternatives. Thus, idiomatic change mirrors social evolution.


Idioms, more than any other linguistic phenomenon, demonstrate how language and thought are intertwined with a people’s history and identity. The study of idioms between English and Uzbek highlights both universal human cognition and distinct cultural experience. As globalization intensifies intercultural communication, understanding idiomatic expressions becomes a key factor for successful translation, diplomacy, and education. When an idiom is misunderstood, not only meaning but cultural nuance is lost.

In comparative linguistics, the concept of *functional equivalence* is central. According to Catford, “translation equivalence occurs when an SL [source language] and TL [target language] text or item are relatable to the same situation” [26]. In idioms, however, the “situation” is not only linguistic but cultural. Therefore, translators must recreate the idiom’s pragmatic effect, emotional tone, and cultural imagery. For example, translating “*the apple of one’s eye*” (meaning “someone dearly loved”) into Uzbek as “*ko‘z qorachig‘i*” achieves full equivalence because Uzbek has an identical expression with the same metaphor and sentiment. Yet in many cases, equivalence is partial or approximate.

Consider “*to have cold feet*”—to lose courage. Uzbek uses “*ko‘ngli sustlashmoq*” or “*jur‘ati yo‘qolmoq.*” The semantic field overlaps, but the body-based metaphor of temperature is absent. The translator must decide whether to preserve the metaphor or replace it with a culturally natural idiom. In literary contexts, preserving metaphor enriches cultural color; in functional texts, clarity may be preferred. Thus, idiom translation always involves balancing fidelity and naturalness [27].

In both languages, idioms serve didactic functions, embodying social norms. English idioms like “*practice makes perfect*” or “*honesty is the best policy*” parallel Uzbek “*Ko‘p mashq qilgan ustasi bo‘ladi*” and “*To‘g‘rilik – eng yaxshi yo‘l.*” These expressions teach values such as diligence and honesty, reflecting moral education across cultures. The universality of ethical metaphors suggests a shared human morality beneath linguistic diversity [28].

Cultural specifics emerge vividly in idioms related to nature and environment. English, shaped by maritime and pastoral life, uses water, weather, and animal imagery: “*raining cats and dogs,*” “*make waves,*” “*the early bird catches the worm.*” Uzbek idioms, born of agrarian and steppe traditions, favor earth, crops, and domestic animals: “*ekin ekkan hosil*



---

olar,” “*otning ko‘zi suvda,*” “*qo‘y bo‘lib yurib, bo‘ri bo‘ldi.*” The same natural world inspires different figurative systems depending on lifestyle and geography [29].

Idioms also reflect humor and national temperament. English humor values irony and understatement; hence idioms like “*not my cup of tea*” or “*take it with a pinch of salt.*” Uzbek humor prefers hyperbole and moral wit: “*bo‘rining og‘zidan chiqdi,*” “*suvni ko‘rmay etagini yechdi.*” Both traditions use idioms to laugh at human folly but through different rhetorical devices. As Halliday observed, “language is a social semiotic—a system of meaning potential conditioned by culture” [30]. Thus, idioms are social texts that encode humor, politeness, and morality simultaneously.


Another dimension is idiom universality through shared archetypes. Jungian linguistics suggests that idioms often derive from collective unconscious symbols—journey, light, darkness, animal, food, and body parts [31]. English and Uzbek idioms about “heart” or “hand” reveal similar conceptual metaphors. “*Hand in hand*” and “*qo‘lma-qo‘l*” symbolize cooperation; “*cold-hearted*” and “*ko‘ngli sovuq*” indicate emotional distance. Such parallels prove that human embodiment creates comparable figurative thinking across cultures, even without contact.

However, idioms also embody what linguists term *untranslatable residues*. The English “*elephant in the room*”—an obvious but ignored problem—has no natural Uzbek counterpart; literal translation (“*xonadagi fil*”) would sound absurd. Translators must reimagine it contextually, perhaps as “*barchaning ko‘z o‘ngida turgan muammo.*” Likewise, Uzbek “*ko‘ngli cho‘kdi*” (his spirit sank) could be rendered as “*he felt downhearted,*” but nuances of spirituality and fatalism might vanish. Here lies the artistry of translation—transferring feeling, not just words [32].

In modern intercultural communication, idioms sometimes hinder mutual understanding. Business meetings between English and Uzbek speakers may suffer when idioms are used figuratively. A phrase like “*let’s call it a day*” could confuse a literal-minded listener. Thus, teaching idioms is crucial in language education. Scholars emphasize contextualized instruction: introducing idioms through stories, films, and dialogues rather than isolated lists [33]. Uzbek learners, when they grasp that “*hit the sack*” means “go to bed,” not “strike a bag,” begin to perceive English as a living culture, not mere grammar.

Technology also influences idiomatic evolution. The digital age has created new idioms: “*crash the system,*” “*go viral,*” “*ghost someone.*” Uzbek youth coin analogues such as “*layk bosmoq*” or “*bloklab qo‘ymoq.*” These hybrid idioms blend Uzbek grammar with English lexical items, forming a bilingual idiomatic layer—a phenomenon of linguistic globalization [34]. Yet traditional idioms persist, symbolizing cultural continuity amid modernization.

In literature and media translation, idioms are the key to maintaining style and authenticity. When translating Dickens or Austen into Uzbek, idiomatic flavor preserves



---

character voice. For example, “*as cool as a cucumber*” becomes “*sokin dengizdek*”; “*the black sheep of the family*” may be rendered as “*oiladagi boshqacha odam.*” In reverse, translating Navoi or Abdulla Qodiriy into English requires creative idiomatic equivalents: “*og‘zidan chiqqan so‘z oltin*” might become “*his word is as good as gold.*” Here, idioms bridge emotional worlds separated by geography and centuries.

Idioms also perform mnemonic functions—they stick in memory. Their rhythm, alliteration, or rhyme helps learners recall cultural wisdom. English uses sound play: “*no pain, no gain,*” “*sink or swim.*” Uzbek idioms employ parallelism and assonance: “*yaxshi gap – yarim mol,*” “*ko‘p so‘z – oz ish.*” This poetic quality turns idioms into oral art, uniting linguistics and folklore [35].


From a pragmatic perspective, idioms fulfill interpersonal goals. Brown and Levinson’s *Politeness Theory* (1987) explains that speakers use figurative language to mitigate face-threatening acts [36]. Instead of directly criticizing, English speakers may say “*he’s not the sharpest tool in the shed*”—a humorous euphemism for foolishness. Uzbek speakers might use “*aqlli emas,*” or the milder “*boshi ishlamayapti.*” Both soften criticism through indirection, maintaining social harmony.

A growing area of research—intercultural pragmatics—studies how idioms shape cross-cultural communication. Kecskes notes that “multilingual speakers develop hybrid idiomatic competence” [37], allowing them to navigate multiple cultural codes. For instance, bilingual Uzbek-English speakers may say “*he eats with both hands*” (from Uzbek “*ikkala qo‘li bilan yeydi*”—greedy), blending structures to humorous effect. This creative mixture enriches global English varieties and symbolizes cultural fusion.

Idioms also evolve with social change. Feminist linguistics has criticized traditional idioms that stereotype gender roles. In English, phrases like “*man up*” or “*boys will be boys*” are being replaced by gender-neutral expressions. In Uzbek, idioms emphasizing male dominance are gradually disappearing from public speech. New idioms reflecting equality and modern life—“*birga yengil bo‘ladi*” (“together is easier”)—are emerging [38]. Thus, idioms not only reflect but also reform society.

In summation, the comparative study of English and Uzbek idioms reveals that idioms are cognitive, cultural, and emotional bridges connecting languages. They embody a nation’s worldview yet resonate universally through shared human experience. Translators and language learners who master idioms gain not only linguistic skill but intercultural empathy. As Sapir wrote, “language is a guide to social reality” [39]; idioms, in particular, are its poetic footprints. Through them, we see how English pragmatism and Uzbek spirituality, though different in form, express the same human truths—love, wisdom, irony, and resilience.

Therefore, idioms must be preserved, studied, and taught not as linguistic curiosities but as vital cultural heritage. Their translation should aim for *dynamic equivalence*, capturing feeling and function. The more we understand idioms, the closer we come to understanding



---

the people behind them. In the words of Benjamin Lee Whorf, “we dissect nature along lines laid down by our native languages” [40]; idioms are those lines that carve our collective imagination.

### References:

- [1] Fernando, C. (1996). *Idioms and Idiomaticity*. Oxford University Press.
- [2] Oxford English Dictionary (2023). *Idiom, Etymology*. Oxford University Press.
- [3] Spears, R. (2000). *NTC's Dictionary of American Idioms*. McGraw-Hill.
- [4] Kunin, A.V. (1996). *Kurs frazeologii sovremennogo angliyskogo yazyka*. Moscow: Vysshaya Shkola.
- [5] Moon, R. (1998). *Fixed Expressions and Idioms in English*. Clarendon Press.
- [6] Baker, M. (2011). *In Other Words: A Coursebook on Translation*. Routledge.
- [7] Nida, E. (1964). *Toward a Science of Translating*. Leiden: Brill.
- [8] Lakoff, G. (1987). *Women, Fire, and Dangerous Things*. University of Chicago Press.
- [9] Wierzbicka, A. (1997). *Understanding Cultures through Their Key Words*. Oxford University Press.
- [10] Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
- [11] Makkai, A. (1972). *Idiom Structure in English*. Mouton.
- [12] Dobrovolskij, D., & Piirainen, E. (2005). *Figurative Language: Cross-Cultural Perspectives*. Elsevier.
- [13] Kövecses, Z. (2010). *Metaphor: A Practical Introduction*. Oxford University Press.
- [14] House, J. (2015). *Translation Quality Assessment: Past and Present*. Routledge.
- [15] Newmark, P. (1988). *A Textbook of Translation*. Prentice Hall.
- [16] Moon, R. (2008). “Teaching and Learning English Idioms.” *ELT Journal*, 62(3), 245–253.