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## ДЕКОДИРОВАНИЕ ИДИОМЫ

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**Аннотация:** Работа обсуждает процесс декодирования идиом. В статье описываются различные типы семантического выбора из множества значений для правильной расшифровки идиомы. Цель статьи - рассмотреть способ декодирования устойчивых выражений для верного понятия смысла идиомы. Задачи исследования - проанализировать словари и литературу, сравнить английские и русские идиомы в процессе их расшифровки. В статье подчеркивается основа декодирования устойчивых выражений как процесса когнитивной обработки информации, так и менталитета людей.

**Ключевые слова:** идиома, фраза, значение, особенность, тип, лексика, знания, носитель языка.

## IDIOM DECODING

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**Abstract:** The work discusses the process of idiom decoding. The article describes different types of a semantic choice from the many meanings for the correct idiom decoding. The purpose of the article is to consider the way of decoding of stable expressions for the correct understanding of the idioms meaning. The tasks of the research are to analyze dictionaries and literature, to compare English and Russian idioms in the process of their decoding. The article stresses the basis of decoding stable expressions as the process of cognitive processing of information and the mentality of the people.

**Keywords:** idiom, phrase, meaning, peculiarity, type, vocabulary, knowledge, native speaker.

The purpose of the article is to consider the decoding of stable expressions.

The ability of words to have more than one meaning is with the term polysemy. Polysemy can be defined as one form (written or spoken) having multiple meanings. Most English words are polysemantic and each word is actually a metaphor. For example, head (of one's body, person at the top of the company/department); foot (of person, of bed, of mountain); run (person does, water does).

Decoding a message requires a definite semantic choice from the many meanings of the word in which it is used in this text.

Decoding the transmitted message is the purpose of communication, however, understanding the meaning is not always unambiguous. Semantic ambiguity may arise, as a result, of speech errors or be intentionally used by the author of the text as an element of a language game. Recently, examples of linguistic creativity can increasingly be found in texts of various discursive and genre orientation.

The intonation of the idiomatic speech automatically gives more importance to one of the alternatives of meaning.

When we say Couch Potato, we mean someone who spends the majority of the time on the couch or in front of the TV, rarely exercising or practicing healthy habits.

The context also determines the choice of the desired meaning of the word. For example, I picked up the bag. In this case, the phrasal verb pick up is literal. Phrasal verbs, can also be figurative: pick up also means to learn: She picked up some Spanish in Madrid. Idioms are often figurative phrasal verbs as well. Use these principles and you will recognize idioms in context everywhere you look and listen.

The speech context has a similar effect, which determines the meaning of the used word. A kind of paradox arises, when the meaning of a phrase can become clear, if you know the meaning of individual words, and the meaning of a single word becomes clear, if you know the whole context. However, this paradox characterizes the complex process of decoding a message.

Foreigners try to get the meaning literally and, if fail, try to get figurative meaning. Foreign speakers look for the figurative interpretation only within the metaphorical concepts stored in their mind. They don't feel the need to learn or use idioms in the everyday life, but they agree the use of idioms would add naturalness and ease to their speech. Idioms can be made an integral part of learning by including them in dialogues. A contemporary ease of idiomatic speech is charming.

It is more difficult to understand messages containing stable expressions – idioms. In the cognitive direction of linguistics, the study of lexical units is defined by the rendered information related to the worldview of representatives of a particular culture. Stable phrases actualize various information received by people in the process of their interaction with the outside world. Stable expressions, idioms are microtexts in the interpretation of their semantic information by native speakers. This ability of a lexical unit is determined by the complex nature of the rendered lexical-semantic information. Idiomatic expressions, while preserving the facts about the reality, show the evaluative and emotive attitude of the individual to the object, as well as the perception of reality inherent in a certain ethnic group. These units reflect the worldview of a particular linguistic and cultural society.

The decoding of stable expressions is based on the process of cognitive processing of information, taking into account the mentality specifics of the people. The phraseological image, in each case, has a complex mental and linguistic nature. This is due to the peculiarities of human thinking and to the peculiarities of the linguistic expression. Psycholinguists, characterizing the neuro-linguistic processes of the human brain in the process of creating and perceiving speech, note the different role of the right and left hemispheres of the brain in the perception of direct and figurative meanings of a word.

Different hemispheres of the brain participate in the perception of the literal and figurative meaning of the idiom. The left hemisphere participates in the perception of the literal meaning of the idiom (to scoop up water with a sieve - черпать воду решетом), and the right hemisphere participates in the perception of its figurative meaning (to do work with unsuitable items). A literal reading of the idiom causes a picture in a person's mind, which is interpreted in the process of decoding the situation. In some cases, the perception of the literal meaning helps the speaker to decode the figurative basis of the idiomatic phrase, and in other cases (the figurative meaning of the idiom) the motivating base remains undisclosed due to historical processes as part of a stable expression.

From the point of view of human cognitive activity, idiomatic image is understood in different ways. Some consider such image to be the result of fixing specific virtual representations of the world in the language (a soap bubble – empty vessel; like a fire – what's the rush?; to skim – to take the pickings). Other scientists associate idiomatic images with a literal reading of a stable expression in the process of perceiving the direct meanings of its components with their subsequent interpretation.

The mental nature of the image of an idiom is quite subjective in terms of determining its motive. We can only talk about those images that have fixed forms in the language. The spheres of creating idiomatic imagery are various areas of the practical life of the people. In this case, we can talk about prototypical motivational models of idioms that determine the development of

figurative semantics. These models reflect the history, culture and lifestyle of the people - the native speakers. The conceptual database of stable expressions are universal logical structures that characterize the universal course of thought in the perception and evaluation of any concepts. The following steady expressions differ in Russian and English and **require a special decoding approach**:

ходить вокруг да около - to beat about the bush - околачиваться вокруг куста;  
 смеяться в кулак - laugh in the beard - смеяться в бороду;  
 родиться в рубашке - to be born with a silver spoon in the mouth - родиться с серебряной ложкой во рту;  
 не по мне - it is not my cup of tea. - не моя чашка чая;  
 после дождичка в четверг - when pigs fly - никогда;  
 денег куры не клюют - rolling in money - кататься в деньгах;  
 вилами на воде писано - it's still all up in the air - это ещё всё в воздухе;  
 подлизаться - butter the boss up – умаслить босса, льстить;  
 заскочить на минутку - make a flying visit – нанести мимолетный визит.

The initial motivational models are based on a set of knowledge and ideas about the life and way of life of a particular people. The worldview of native speakers is fixed in a stable expression.

Linguistic cognitive analysis of phraseological imagery can be performed in two ways: onomasiologically (from subject to image) and semasiologically (from word to image). In the first case, the phraseological image acts as a linguistic universal, its mental nature is determined by the peculiarities of the human imagination. Thus, the concept of poverty is transmitted in Russian linguoculture through the absence of a person's land allotment, horse (ни кола, ни двора), the British have such meaning through the absence of a home (no home, no house, ни дома, ни хозяйства).

In the second case, the phraseological image is the result of a native speaker's reflection. The word dirt is associated with Russian shame and insult (облить грязью, though mud at drag through the mud), a large amount of something (что грязи, as much as mud), with poverty and a low social status of a person (из грязи да в князи, from fool to cool, from worst to first, from rags to riches).

A knife is associated with enmity and confrontation (быть на ножах to be at odds), with betrayal and treachery (нож в спину, treacherous assault, stab in the back), with inflicting mental pain, frustration (нож в сердце, pierce the heart, stab the heart), with danger and risk (ходить по лезвию ножа, to run a tight ship).

The motivational database of phraseological units is understandable to all Russians. Thus, the same image can be expressed in a language with the help of different concepts, and the same concept can serve as the basis for the formation of different phraseological images.

The cultural specificity of idioms is connected with cultural associations that arise from the people's way of life, nature, traditions and customs. The objects of the world are interpreted by representatives of different linguistic and cultural communities through the prism of culturally marked connotations and associations, since the collective experience of world understanding dictates the context of perception to native speakers. The national worldview in the form of a phraseological image, receiving the same linguistic form, can receive a different semantic interpretation in the prism of national culture and mentality.

Thus, the basis of decoding stable expressions is the process of cognitive processing of information, taking into account the specifics of the mentality of the people. The phraseological image, in each case, has a complex mental and linguistic nature. This is due to the peculiarities of human thinking and the peculiarities of the linguistic expression of phraseological imagery. The stable expression of the image has a complex mental nature and is formed in the process of a person's understanding of the world of things, specific life situations in practical life. On the one hand, the linguistic expression of the phraseological image is universal due to the universality of the language system, on the other hand. It is national peculiarity since the process of acquiring

evaluative and cognitive experience takes place within the framework of the national cultural and historical development of the people. That is why idiomatic images can be unique. The combination of universal and ethnic gives the phraseological picture of the world of each nation its own unique appearance.

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