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The article deals with the perception of the semantics of indirect sentences by native speakers. Its aim is the data correlation received in the result of transformation analysis with real perception of the speaker's intention. Speech patterns and situational characteristics which help listeners understand the speaker's intention are of great interest.

Aygun Vahid Mahmudova

INTERPRETATION OF THE WORD *WISDOM* ON THE BASIS OF DICTIONARIES AND ITS SYMBOLIC LANDSCAPE IN THE ENGLISH LANGUAGE

Статья посвящена символическим особенностям концепта «мудрость» на английском языке. В статье говорится о символических особенностях концепта символа, Бога, книги, глубины, логотипа, Соломона и других в языковой картине мира английского языка. Эти символические особенности отражают различные качества в структуре концепта «мудрость». Количество лексических единиц, которые являются концептами, ограничено. Это только те события, которые ценны, актуальны для культуры, а также имеют многочисленные языковые единицы для их идентификации, они – предмет пословиц и поговорок, прозаических и поэтических текстов. Таким образом, они носители культурной памяти народа.

The relevance of the research carried out around the association of symbolic peculiarities of the concept "wisdom" in English is determined by several factors. First, the words of the ancestors, percussive, frazeological units, legends, legends, epics and artistic works are the language materials that most clearly reflect the national-cultural awareness. Secondly, the concept of "wisdom" in English has not been studied by anyone in terms of comparative-cognitive, typological and structural aspects. Third, the structural-semantic differences in the concept of "wisdom" in English are typological.

116

The word *wisdom* is formed over 900 years. It should be noted that the form of the word of wisdom has gone from ancient English language (Old English) to medieval English (Middle English) to without change. The word *Wisdom* is based on this model: *wise* + -*dorn*. Because wisdom is expressed meaning 'experience, knowledge, learning' in an ancient language and was created *wis* + -*dorn*. Thus, the wisdom lexem was used in the languages incoming to the single German group, that is as wisdom in ancient anglo-saxon language and the ancient Frisian languages, as visdomr in the ancient Scandinavian language, as wistuom in ancient German language. The suffix -*dorn* is the equivalent of -*ness, -hood, head*. This suffix was used in the sense of 'charter, decision' in ancient English language. Then it began to use as an active vocabulary, creating abstract names. For example: *wisdom, freedom*, and so on. Additionally, the suffix -*dorn* is a typical suffix of names and, in this sense, gives little information to reveal the inner form of the grammatical lexem. Suffix -*dorn, -tum* endings of (ancient -*toum* in German) family is in German. It is necessary to follow the development of the form of the wise word for revealing the essentials of the Wisdom lexem [1; 2].

The form of an ancient English word of wisdom was wiser, and it was a kinship with the meaning of wit lexem. Our research suggests that the word *wise* in ancient English was originally German, and it is also a Dutch word *wijs* and a German word *weise*.

Douglas Harper's dictionary states that in ancient English, the word *wis* originally used in the ancient English language was *wiser*, in ancient Frisian language, ancient Dutch *wijs*, ancient Scandinavian *viss* and (in the mean 'to see'), and then in the sense of 'know' [1].

According to the foregoing, it can be concluded that the primary peculiarity of the concept "wisdom" is to see – and then to the meaning of the word 'to know', 'to know', 'to be informed'. In other words, the initial concepts "wisdom" came to understand and comprehend the various facts that human beings perceive in the real world, and as a result, human knowledge has been formed.

By gaining human experience, it converts it into relevant concepts and creates a definite conceptual system by linking them logically. Consistency of conscious systems in consciousness is based on logical principles, which, in turn, is related to the nature of the system's logic. In short, this peculiarity determines the ability to move from one concept to another or to the creation of new ones based on existing concepts

However, the information presented in the Online Etymology Dictionary allows you to discover another peculiarity of the "wisdom" concept. It is noted here that, in 1896, the word *wise* was added to the slang: *aware, cunning*. These words are closely related to the word *witan* (*to wit*) in ancient English language, that is, being understood, aware, and understood as a wise word [1].

In all vocabulary sources, "wisdom" is defined as a quality that is human. The authors of the explicit dictionaries used to describe the essence of this quality describe various aspects of its content. From the above-mentioned definitions it is clear that the quality of "wisdom" includes the mind, the knowledge, the thought, the sound mind, the humility, the prudence, the discernment, the intelligence,

the imagination, and so forth, concentrates such concepts. In other words, the quality of wisdom is common and, above all, its mental aspects are understood. It also confirms that the concept of "wisdom", based on the *wisdom* lexem in English, has increased and the number of peculiarities that illustrate these concepts has increased dramatically.

While looking at the structure of the lexical unit *wisdom* we see that *wisdom* refers to symbolic/symbolic significance. The lexical unit *wisdom* is associated with both the symbol itself and the symbolic characters in the English language. Let's analyze these conceptual peculiarities in more detail below.

Symbol. The actual material of the research shows that English language carriers express this peculiarity through different means. So that:

Represents, represents a symbol of something: *A wise man is strong; and a man of knowledge increaseth strength* [3];

Embodies: *The embodiment of "politique wisdom" (as the embodiment of political wisdom)* [4, p. 347]. In here are opposite two components: "wisdom and policy", It means that wisdom, along with human qualities, can also embody politics.

Consider the concrete examples of the symbolic understanding of wisdom:

A book. Wisdom is metaphorically linked to the book in the symbolic English language picture of the word. Human gets wisdom by the books. But the wisdom of the book does not immediately "open" to the reader, and in many cases it is necessary to read the book several times to understand the essence of the book: *...the wisdom of old books* [5, p. 241]; *Many of the great authors yield more and more wisdom at the second and third reading* [6, p. 58].

On the other hand, in a symbolic understanding of wisdom as a book, it is a conventional idea that man is practicing his practical activity and gaining experience. The actual material of the English language shows that not all wisdom in books is concentrated, and no matter how many scientists and readers, it can not get all the wisdom from books: *You don't get all the wisdom of the world from a library, no matter how good a scholar you might be...* [7, p. 362].

God. In the minds of English carriers, wisdom is perceived as one of God's most basic qualities, and the "mind" is valued as a gift or tax that God has given to man. On the other hand, wisdom is one of the manifestations of God and is observed in the creation act of the world. In English, such a symbolic expression is expressed by various attributes that point to God:

divine: *...of divine wisdom...* [8, p. 256];

God-like: *...and God-like wisdom* [9, p. 73].

In the English language picture of the world, the "credibility" peculiarity is often used. For example: *...to believe in the wisdom* of grown-up people... [10].

In the book "The Encyclopedia of Symbols" G. Biderman states that heaven is "the habitation of the gods, gods, and the army of the Celestial Army" (the translation from Russian is made by the author of the article. – *Ed.*) [11, c. 176], and the light is "the symbol of the divine, which embraces everything, a symbol of morality, which, after the chaos of the initial ghost, smashed the sphere

and shattered the circle of darkness" [11, c. 237]. These qualities are inherent in wisdom. Thus, the concept of "heavenly wisdom" is encountered in the English language picture of the world: *Illuminating Wisdom brings art and wisdom together in a beautiful celebration of some of the world's most inspiring philosophical, spiritual and literary quotes* [12].

Mystery. The conceptual system of the English people understands symbolic wisdom as a mystery. It is confidential as knowledge that has "wisdom". "Wisdom" is associated with the "mystery" peculiarity in the english language: *Eastern esoteric wisdom is constructed* [13, p. 53].

Pearl. C. Tresidere's "The Word of Symbols" states: "He turned the dark pale mood into a symbol of spiritual wisdom and secrets of wisdom in the depths of the water" [14, c. 98]. In other words, "wisdom" is symbolically associated with the beauty, purity and lack of pearls, that is, wisdom is not given to everyone. Coordinating wisdom with the bubble is explained by the fact that the inside of bubble how is closed, wisdom is so mysterious and challenging that it is necessary to understand wisdom.

Owl. The "wisdom" in the English conceptual system is symbolically associated with an owl. This comparison is explained by the fact that owl is a well-known symbolic bird that is considered to be the companion and attribute of Athena Pallas, the god of wisdom, in the ancient Greek mythology [Ibid, c. 346].

Despite the owl's dual adoption and perception in people's beliefs, the owls have an original idea that the owl has the ability to look deeper and more vigorous, observing, thoughtful, and nightly. In other words, one of the qualities of owls is wisdom: *wise as Solomon* [15].

In the conceptual view of the British people, "wisdom" is understood as knowledge and erudition, and owls as a symbol of knowledge and erudition are often portrayed in corporate publications and literary trademarks: *Owl is wisdom. The use of comparative expressions in the development of such a symbolic peculiarity is typical: They may be wise as an owl...* [16, p. 96].

The logo. It is known that "the word is a symbol of divine authority, and the world has been created with the divine Word" [14, c. 341]. The symbol of wisdom is linked to the divine beginning and is included in the conceptual systems of both languages. This symbolic peculiarity is expressed in different language means. Thus, wisdom is expressed as a phrase of speech:

It can be/will not: ...she spoke wisdom and truth [18, p. 108];

Can be repeated: he wanted to rehearse all his wisdom... [19, p. 194]. And wisdom can also be described by the word '*wisdom of word*', '*clever word*': *...one of the oldest collections of wise quotes, proverbs and sayings gathered from all over the world* [17].

The wisdom-pearl symbol is characteristic for the English conceptual system and the phrase *pearl/pearls of wisdom* is used for the expression of this symbol.

This article has presented a wide range of topics. The role of concept in cognitive linguistics, difference between concept and understanding, theoretical significance of the concept, and on the other hand, the symbolic peculiarities

of the concept "wisdom" in English language picture of the world are investigated in the article. We conclude that the concept "wisdom" is associated with the "symbolic" peculiarities of the "God" in addition to the other peculiarities of the English language picture of world. It confirms that the understanding of the phenomenon of wisdom is based on the concept of "God is wise, creative and supernatural", and reflects religious ideas about the creation of the world. Wisdom acts as one of the main peculiarities of God and is associated with the religious knowledge.

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The article focuses on the symbolic peculiarities of the concept "wisdom" in English, as well as its link with both the symbol itself and the symbolic characters, and these conceptual peculiarities are analyzed in detail. The concept of wisdom in the article is associated with the symbolic peculiarities of lexical units, phraseological units, proverbs, legends, tales, epics, artistic works that convey the cultural identity of a nation.

Л. В. Рускевич

ПРОСОДИЧЕСКАЯ ИНТЕРФЕРЕНЦИЯ В УСТНЫХ ВЫСКАЗЫВАНИЯХ С ЭКСПРЕССИВНОЙ ЛЕКСИКОЙ НА АНГЛИЙСКОМ ЯЗЫКЕ

В статье представлены результаты экспериментально-фонетического исследования признаков просодической интерференции в экспрессивных высказываниях на английском языке. Экспериментальный материал составили минимальные пары повествовательных фраз, одна из которых содержала экспрессивное слово, другая – его нейтрально-оценочный синоним. В качестве испытуемых выступили белорусские студенты-лингвисты и носители английского языка. Было установлено, что билингвы способны отразить в просодической структуре фразы особенности ее лексического состава, модифицируя параметр частоты основного тона, но эти модификации ограничиваются участком фразы, образуемым экспрессивным словом. В речи носителей языка изменяются и общефразовые значения всех просодических параметров.

Фонетическая интерференция, являющаяся результатом контактирования различных языковых систем, определяется как «случаи отклонения от нормы каждого языка, происходящие в речи билингвов в результате их знакомства более чем одним языком» [1, с. 140]. Проблема фонетической интерференции не является новой в лингвистике, однако исследования в этой области и по сей день продолжают сохранять свою актуальность. Изучение фонетической интерференции в целях ее преодоления в первую очередь обусловлено целями лингводидактики [2–4]. Для целого ряда профессий хорошее произношение является условием профессиональной компетентности, поэтому необходимость совершенствования произносительных навыков осознается все больше [5, p. 8–9]. Современная практика преподавания иностранных языков свидетельствует о том, что исправление иностранного акцента невозможно без сопоставительного анализа фонетических систем родного и иностранного языков [4].

Исследования фонетической интерференции велись и ведутся в двух направлениях: изучение интерференции в области сегментных средств