

S. O. Kaleniuk,

*PhD (Philology), Associate Professor,
Mykolaiv V. O. Sukhomlynskyi National University,
Associate Professor of General and Applied linguistics Department;*

L. O. Savchuk,

*the fifth-year student of the specialization "Applied linguistics",
Mykolaiv V. O. Sukhomlynskyi National University*

THE CONCEPT OF «TIME» IN UKRAINIAN AND GERMAN LINGUISTIC WORLDVIEWS

The article deals with the concept of «Zeit» in Ukrainian and German culture of language. A comparative analysis of the concepts «time» and «Zeit» in Ukrainian and German national view of the world through proverbs is accomplished. The study shows the features of the culture of language complemented by the category of time. Analysis of the synonyms of the names of the concept «time / Zeit» and analysis of the figurative component of the concept «time / Zeit» is accomplished.

The purpose of the article is to investigate the category of time on the material of the proverbs of Ukrainian and German linguoculture and to perform a comparative analysis of concepts. The goal could be explained by the growing interest in linguistics in the ontological categories of being and consciousness, which has grown in recent years. The other question is the lack of fundamental works in linguistics in which the category of time in Ukrainian was studied and compared. The subject of the study is the category of time in Ukrainian and German linguistic cultures. The subject of the study are proverbs about time in Ukrainian and German.

Methods of this study are the inductive method, analysis, definitional and comparative methods.

People in German and Ukrainian linguistic cultures compare time with vegetables. The main feature of them is ripening. Two nations also connect time with the bird. It is a symbol of hard work and early uprising. Germans use such lexemes as «oats» and «barley» in the conceptualization of the category of time. Ukrainians use such words as «apple», «hay», «mushrooms», «bast». These are the distinctive features of Ukrainian linguistic culture. Ukrainians contrast time and the following concepts: «horse», «pitchfork» and «cart». It is noticed that the name of the concept «time» in the Ukrainian language has two meanings, which have neither lexical nor semantic variants of the name of the concept «Zeit».

The conceptualization of time among Ukrainians and Germans has both common and distinct features. German culture belongs to monochronous, Ukrainian culture belongs to the contrary one – polychromous, which makes a lot of difference between these two cultures. In Germany human relationships are sacrificed for work efficiency. In Ukraine culture human communication is more important than a fixed term or interests.

Key words: concept, category, linguistic worldview, the culture of language, proverb.

One of the most important mental formations of all human existence is the concept of time as a fundamental notion of philosophy and cultural studies. Time is an inalienable attribute of the existence of the entire material world. In this regard, the category «time» is the object of study of many humanities including linguistics, where relevant observations are frequently made with the involvement of linguocultural tools.

The linguocultural aspect allows us to create a new, synthetical idea about time as one of the components of the linguistic worldview since it requires the involvement of a broad cultural context, scientific knowledge and ethnic features.

The issue of researching the linguistic worldview of a certain linguistic culture is one of the current and relevant problems of linguistics. Determining the structure and attributes of the linguistic worldview makes it possible to understand the patterns of intellectual and aesthetic growth of a nation at a certain stage of development.

The theory of the concept as a linguocultural unit is represented by modern schools and directions: V. Demiankov and O. Kubriakova (the direction of cognitive linguistics), S. Vorkachov and V. Karasik (linguoconceptual direction), J. Sternin and Z. Popova (cognitive and semantic direction), O. Zalevska, Y. Sorokin and E. Tarasov (psycholinguistical direction). The ethnic side of the question of the concept of «time» was explored by L. Humylov, S. Tolsta, T. Tsyvian, S. Nikitina, V. Mokienco.

Linguistics repositories have many works devoted to the issue of verbalization of time. It is worth mentioning some scientific investigations made by O. Zadorozhnaya, O. Maslo, T. Pavliuk and L. Prokopovych that were performed on the materials of Ukrainian-language sources. The works of Y. Cherepova, Z. Dudarova, I. Riabenka highlights the specificity of the concept of «time» in foreign cultures, especially English and Russian. The contrastive researches that compare linguocultural potential in Ukrainian and English (I. Kondratiuk), as well as Ukrainian and German (M. Blazhko) linguistic worldviews are equally important for science. However, such researches have so far been performed on the basis of the authors' texts. In this regard, our attempt to establish the linguocultural potential of the concept of «time» in Ukrainian and German linguistic worldviews is based on the factual background of proverbs. That has not been explored properly yet, which makes our scientific research relevant.

The purpose of the article is to perform a comparative analysis of the concepts of «time» and «Zeit» in Ukrainian and German linguistic worldviews are based on paremiological units. The object of the study is the concept of «time» in Ukrainian and German linguocultures. The subject of the study is the proverbs for denoting the concept of «time» in Ukrainian and German.

According to the purpose of the study, we distinguish tasks:

- to describe the concept of «time» in Ukrainian and German languages;
- to perform a definitive and comparative analysis of the names of the concept of «time» based on proverbs;
- to identify axiological content in the perception and awareness of time by native speakers of Ukrainian and German languages;
- to analyze the figurative component of the concept of «time / Zeit».

I. A. Sternin noted «the concept of the worldview should be understood as an orderly set of knowledge about reality that has formed in the public consciousness». It is the perception of reality that helps to feel psychological resilience, as each member of the language community tries to create his or her own simple and clear worldview. The relation between the real world and language is expressed in the following scheme:

Real world (subject) – thinking (imagination) – language or speech.

It should be noted that linguistic worldview is closely related to the national worldview. In the thinking of each ethnic group, there is a process of conceptualization of the national worldview. This conceptualization comes together with the formation of the general worldview. O. P. Kanalash points out that the national worldview is a part of the national outlook that is a holistic, systematic view on the world of representatives of a particular national community.

According to V. I. Karasik, the concept is mental formations, which are significant conscious typed fragments of experience and are stored in human memory. V. I. Karasik believes that the cultural concept in the language consciousness is presented as a multidimensional network of meanings expressed by lexical, phraseological, paremiological units, precedent texts, etiquette formulas, speech and behavioral tactics that reflect social life [3, p. 34].

Linguocultural concept is a simple and complex notion at the same time. Different linguists give it a different definition. However, we follow the opinion of V. I. Karasik that cultural concept is a multidimensional network of meanings expressed by lexical, phraseological, paremiological units, precedent texts, etiquette formulas, speech and behavioral tactics that reflect social life [3, p. 35].

During the communication between representatives of different cultures, there is a discord in their perception of certain values. Culture as a system of values exists in four spheres: everyday life, ideology, religion and art. Everyday life is expressed in the social experience of society, rules of conduct, customs. This sphere is not only the first where cultural values appeared but also is foundational in the formation of a personality that begins in childhood when a person is not able to embrace ideological, religious and artistic values in full. The everyday interaction between people is reflected in the historical memory of the ethnos since the domestic culture mainly contains «eternal» values and is the basis for the existence of ideology, religion and art. One of the primary and most common domestic values is the category of «time» which is used by people to evaluate the surrounding reality [5, p. 103].

The category of «time» is one of the primary and most common domestic values, which is used by people of a particular culture to evaluate the surrounding reality. E. Hall defined cultures with predominant monochronic or polychronic use of time. In monochronic cultures (England, USA, Scandinavian countries, Germany) time is structured. A person lives on a clear schedule. Human relationships suffer for the sake of the benefit of labor efficiency. In polychronic cultures (Arab countries, Latin American) people often do several things at once. Human communication is appreciated more than labor efficiency. Elements of one culture or another may be present in different cultures with one or the other being dominant. Ukrainian culture is characterized by a polychronic perception of time while German culture is monochronic [7, p. 341].

The monochrome system is widespread among Western peoples. It implies almost material perception of time, its values and means a focus on one kind of activity. Western people are afraid to be late, to fall out of a rhythm that equates to an existential catastrophe (one form of it is unemployment). In opposition, Ukrainian monochronic culture is characterized by «temporal pluralism», a quiet life and disrespect for their own and others' time [4, p. 27].

The polychronic perception of «time» by Ukrainians can be explained by the representation of space as a deepening into «the wavy softness of the forest-steppe» or «endless distance of the steppe». This leads to the striving of perfection and infinity. Representatives of monochronic German culture associate space with the image of «closed

doors», isolation and limitedness. Qualifying category of the concept of «time» is a universal parametric concept.

There may be misunderstanding between people who belong to different temporal systems while they have contact. It happens, as they need to adjust to another temporary system. In addition, it is important to remember that it is wrong to react to the actions of people from another type of temporal culture in the same way as to the actions of people who belong to our temporal system.

In the scientific literature, the term «temporality» has been frequently used lately and quite often, it is used unreasonably. Temporality is often equated to the concept of time, which is considered erroneous. The tradition of using the concept of temporality came from the existential philosophy of E. Husserl and was developed in the works of M. Heidegger. To understand the temporality better we can refer to an etymological analysis of German terms. Thus, in German, «time» is *Zeit*, «temporal» is *zeitlich*, and «temporality» is *Zeitlichkeit* where *Keit* is «quality». So, temporality is a qualitative awareness of being in general. Therefore, it is considered that the equation of categories of time and temporality is wrong and erroneous [5, p. 104].

The future for Ukrainian is synonymous with obscurity and uncertainty. No one ever knows what will happen and does not try to find it out. Ukrainians are more likely to entrust their fate into the hands of «destiny»: what was that we saw, what will be that we will see. Let it be what will be - we will bare everything [2, p. 51].

This attitude to life is not accidental, it is based on the Christian idea that the future depends on the will of God and man cannot influence it in any way. The proverbs «Дав Бог рану, дасть і ліки» (*God gave wounds, then He will give cure*) «Дасть Бог день, дасть і прожиток» (*God will give day, then will give and sustenance*) reflect the detachment of the future from the present. Ukrainian culture has formed a superstitious attitude to the future, so people are afraid to plan something because it may not happen (their plans have interfered with God's plan): «Не кажи «гоп», поки не перестрибнеш» (*Don't say «hop» until you jump over*) or «Хочеш розсмішити Бога – розкажи йому про свої плани!» (*If you want to make God laugh, then tell him about your plans!*) [2, p. 53].

Ukrainians are agile and sociable. They accustomed to doing many things at once and to planing the sequence of cases not on a schedule, but the degree of relative attractiveness, the significance of a particular event at a particular moment. Ukrainians usually plan only in general terms, like doing several things at once, can work at any time, are not punctual, often have an unpredictable schedule and change plans if it is necessary. Unlike Germans, they are primarily people-oriented. They often use contacts and entrust them to relatives in dealing with cases. Ukrainians can talk for hours on the phone. Representatives of Ukrainian linguoculture rarely make records, which is why they often lose the necessary information from their memory. Moreover, one of the most striking features is that they mix personal and professional [5, p. 105].

Germans usually plan their lives, make a schedule and arrange activities in a certain sequence. Germans systematically plan their future, do only one thing at a time. They only have a strictly fixed time to work. They are very punctual, which became a prominent and well-known feature of mentality and a subject for jokes. It is no coincidence that British Prime Minister W. Churchill in his time emphasized: «No people carries out as much preparation and planning as Germans, but equally no other people finds themselves so confused when their plans fail». Representatives of German linguoculture obey schedules and clearly defined timetable. They lay it out into stages and strictly follow the plan during working on projects,. Unlike Ukrainians, they are primarily job-oriented. They entrust their

affairs to competent colleagues and follow the established procedure. Telephone conversations are marked by short duration. Germans often make notes and distinguish personal and professional [5, p. 107].

The attitude of Germans to time is traced in proverbs and sayings, which are different from Ukrainian. Even the proverbs, which are quite similar, reflect differences in the mentality of Ukrainians and Germans. When a Ukrainian has to «сім разів відміряти і один раз відрізати» (measure seven times and cut once), a German only measures twice «Besser zweimal messen, als einmal vergessen» (*Better to measure twice than forget about it*) [2, p. 78].

German punctuality, striving for orderliness is often associated with the expectation of getting benefits from the rational use of time. *Who does not come in time receives what remains* («Wer nicht kommt zur rechten Zeit, der muss nehmen/essen/sehen, was übrig bleibt»). The value of time is postulated by the adverbs «Die Zeit ist zu kostbar, um sie falschen Dingen zu verschwerden» (*Time is too precious to spend it on fake affairs*).

The prudence and scrupulousness of Germans are also reflected in such adverb as «Vorrede mact keine Nachrede» (Preliminary agreement eliminates the reproach in the future). The relevance of this idea is proved by the following adverbs «Vorsorge verhütet Nachsorge» (predictability prevents hassle), «Vorrede spart Nachrede» (foreword reduces conclusion) [8, p. 16].

Ukrainians and Germans are very different in their use and perception of time. The first are more people-oriented, while the second are job-oriented. It turns out that the consciousness of speakers of different languages perceives the same life phenomena similarly, but some have differences. The clear difference between the ethnic groups lies in the «fear» of planning and in the preference of the spiritual over the material for Ukrainians.

The analysis of the semantics of concept names by definition has defined that there are many similarities and differences in the sign structure of concept names. The actual layer of concepts «Zeit» and «time» expresses the definitive structure of the components. So, definitive features can be set: movement (Ablauf, vergänglich); space itself (Zeitraum); localization (Zeitpunkt, Diesseits); container sign (innerhalb); a dimensional sign of size (groß); duration (Dauer); integrity (Gesamtheit); divisibility into parts (Teil); an indication of certainty (bestimmt); the 'history' sign (geschichtliche Entwicklung). Time has the meaning of «world» (Welt), «life» (Leben) [8, p. 15].

The analysis of generalized definitions of concept names has shown that there is a difference in the conceptual component of concept names. The name of the concept «time» in the Ukrainian language has two meanings that are not present in the lexical-semantic variants of the name of the concept «Zeit»: «auspicious, right moment» and «a period in a consecutive change of hours, days, not occupied with a job, affairs, left for rest, leisure etc» [8, p. 274]. But in German, the name of the concept «Zeit» has the meaning that is not present in the lexical-semantic variants of the name of the concept of «time» in the Ukrainian language «das vergängliche Diesseits (a transient/temporal terrestrial world)» [1, p. 1115]. The analysis of synonyms has not shown any significant differences, but the synonym for the name of the concept «Zeit» Alter (age) stands out among others, in the Ukrainian language there is no such synonym for the concept of «time».

We compared phraseological units and divided them into groups. The first group has German phraseological units with the meaning of time. The second group has a word-for-word translation of these phraseological units into Ukrainian. The third group consists of Ukrainian equivalents of German phraseological units that were selected by us. Proverbs were selected from these sources: Duden: das Bedeutungsworterbuch, Dictionary of the

Ukrainian Language: in 11 volumes, Phraseological Dictionary of the Ukrainian Language: in 2 volumes. 27 phraseological units of German linguoculture are equivalents to 50 phraseological units of Ukrainian linguoculture (several Ukrainian phraseological units can be equivalents to one German). The phraseological units are divided into three groups according to the meaning: identical, identical (have common lexical units) and different in meaning. The largest group is «partially identical» for example Germ. *Der frühe Vogel fängt den Wurm* (The early bird catches the worm) [1, p. 1045] and Ukr. *Ранні пташки росу п'ють, а пізні слізки ллють* (Early birds drink dew and late cry) [2, p. 335], Germ. *Spare in der Zeit, so hast du in der Not* (Save time then there will be something to survive when you are in need.) [1, p. 1116] and Ukr. *Бережи час, час за гроші не купиши* (Save time, you won't buy time for money) [7]. The smallest is the group of identical phraseological units: German. *Was du heute kannst besorgen, das verschiebe nicht auf morgen* (Do not put off until tomorrow what you can get today) [1, p. 209], Ukr. *Не відкладай на завтра того, що можна зробити сьогодні* (Do not delay for tomorrow what can be done today) [2, p. 338]. There is one more group «different in meaning», which is placed between these two: Germ. *Man muss sich nach der Zeit richten, sie richtet sich nicht nach uns* (You have to adjust to the time, it does not have to adjust to us) [1, p. 1115] and Ukr. *Час – не кінь: не підженеш, та й не зупиниш* (Time is not a horse. You will not hurry it, and you will not stop) [2, p. 338], *Час – не віл: його не налігаєш* (Time is not an ox. You will not keep him) [2, p. 338]. As «partially identical» is the largest group (have common lexical units), we concluded that German and Ukrainian linguocultures have common features in perception of time, but some features characterize their specificity.

Comparison of German phraseological unit «*Die Zeit rinnt einem durch die Finger*» (time flows through fingers) and Ukrainian «*Час не жде (не чекає)*», «*Час тиснить*» («Time does not wait», «Time presses») shows that Germans equate *time* to *sand*. Indeed, sand cannot be held in a hand, it will certainly pour out of it. German phraseological unit equates *time* to *water* because it «pours out, flows» through fingers like water (the word *rinnen* means «to flow, to pour» [1, p. 507]. Ukrainians have a different idea about the flow of time: time does not wait; it floats with its current. Besides, time also presses (to make tight, narrow, to take up space, something that lies somewhere; figurative meaning: to deprive feeling of lightness, ease, to be a hindrance, an obstacle for someone while being close to someone). That means that time deprives man of something, the flow of time is an obstacle that cannot be overcome.

German phraseological unit emphasizes «*Andere Jahre, andere Haare*» (other years - other hair). Hair changes over time. Ukrainian equivalents are the phraseological units «*Настане час – не стане й нас*» (The time will come when we will no longer exist) and «*Що вік, то інший світ*» (Every age is another world). That means that the world changes over time. New inventions appear, people are learning more and more about the world, but wars continue despite the level of development of our civilization. Other years mean other people and another world.

A comparison of the group of phraseological units has shown and proved a well-known difference between the mentality of Germans and Ukrainians: hope for yourself and hope for someone (something, often fortune). Thus, it can be seen from a phraseological unit «*Der frühe Vogel fängt den Wurm*» (an early bird catches a worm) that the bird catches the worm by itself, no one gives it to it (fangen – to catch) [1, p. 1045]. In Ukrainian linguoculture if a person wakes up and does things in the morning, then someone gives him/her something or he or she is lucky. Thus, in the proverb «*Хто рано встає, тому Бог дає*» (God give to whom who rises early) God or higher power gives to a human. In the

proverb «*Хто не довго спить, тому щастить*» (Who does not sleep long gets luck) luck helps man. A common element in the conceptualization of the category of time is the lexeme «bird»: «*Der frühe Vogel fängt den Wurm*», «*Ранні пташки росу п'ють, а пізні слізки ллють*».

A German proverb teaches «*Spare in der Zeit, so hast du in der Not*» (save time then you will have when you are in need). A Ukrainian proverb says «*Бережи час, час за гроші не купиш*» (Take care of time. You will not buy time for money). The similarity is that the Germans save time (*sparen* - save) and Ukrainians *бережуть* (take care). It means that both nations are eager to use time wisely, not to waste it, because it will not be possible to buy it.

Most of the analyzed German phraseological units have the equivalent in the Ukrainian language. For four different German proverbs, we have not found equivalents in the Ukrainian language: *Schlimme Nachricht kommt stets zu früh, eine gute Nachricht kommt stets gelegen* (Bad news always comes too early, good news always comes in time) [1, p. 667], *Ordnung, Ordnung, liebe sie, sie erspart dir Zeit und Mühe* (Order, order, love it and it will save you time and effort) (a prominent feature of German mentality «*Ordnung*» shows itself even in the category of time) [1, p. 1116], *Mit der Zeit gewöhnt man sich an alles* (You get used to everything over time) [1, p. 1115], *Heute ist die beste Zeit* (Today is the best time) [1, p. 1115]. It is interesting to compare the translation of German phraseological units and Ukrainian equivalents, for example German. *Eile mit Weile* [1, p. 346] is translated as «hurry up slowly». Ukrainian equivalents are *Зробив наспіх, як наспіх* (If you did something quickly, it can be amusingly or badly done), *Поспішити – людей насмішити* (If you hurry up, you make people laugh), *Скорий наспіх – людям наспіх* (If you hurry up, people will laugh at you), *Зроблено швидко, тому й смішно* (It is funny because it is done quickly). Representatives of both linguistic cultures are eager to spend time wisely, not to waste it. In German linguistic culture, hours are equated to tides and ebbs: *Zeit, Ebbe und Flut warten auf niemand* (Time, ebbs and flow wait for no one) [1, p. 1115].

Comparison of German phraseological units «*Erst die Arbeit, dann das Vergnügen*» (first job, then pleasure), «*Erst die Arbeit, dann das Spiel*» (first job, then game) and Ukrainian «*Попрацюй уліті (улітку), відпочинеш узимі (узимку)*» (Work in summer, relax in winter), «*Йди в гості сміло, як не жде дома діло*» (Go visit boldly if you do not have any job at home) shows that Germans have games and pleasure after work and Ukrainians love to visit. Thus, we trace the great value of lively communication and visiting friends among Ukrainians. From the proverb «*Попрацюй уліті (улітку), відпочинеш узимі (узимку)*» we understand that Ukrainians have always been farmers and pastoralists. However, it is necessary to work well in spring, summer and autumn to cultivate the land and store food (hay, forage) for cattle and in winter is time to rest.

An interesting opposition is formed by the phraseological units «*Die Zeit ist reif*» (time has ripened) and «*Година впала*» (Time has fallen), «*Настала година (настав час)*». (Time has come). So Germans compare time to a vegetable or a fruit because it ripens (*reif* – ripe) like a vegetable or a fruit. For Ukrainians time is the personification of something animate. It falls as if it suddenly comes.

Using comparative analysis of paremiological units, it is established that in the conceptualization of the category of time, representatives of German and Ukrainian linguocultures compare time with vegetables. Their main characteristic is ripening and with other gifts of nature for example Germ. *Der Hafer wird vor der Gerste nicht reif* (Oats do not ripen before barley), *All Ding währt seine Zeit* (All things have their time), *Die Zeit ist noch nicht reif* (Time has not ripened yet) [1, p. 500, 1115, 1116] and Ukr. *Прийде*

врем'ячко – достигне яблучко і само відпаде (Time will come and an apple will ripen and fall), *Усякий овоч має свій час (усякому овочеві свій час)* (Every vegetable has its time), *Порою сіно косять* (Sometimes hay is mowed) [2, p. 334], *Тоді дері луб'я, як дереться* (Pull out bast while it can be pulled out), *Минуло літо – не ходи в луг по калину* (When summer has gone, do not go to meadow to have viburnum), *Не менер по гриби ходити: восени, як будуть родити* (Do not go to gather mushrooms now. Go when it is autumn, as they will be) [7]. A distinctive feature of the German linguistic worldview is the use of lexemes *oats*, *barley* and Ukrainian linguistic worldview words *apple*, *hay*, *mushrooms* and *bast*. Ukrainians conceptualize time with concepts such as «horse», «ox», «cart» (examples of proverbs with components *horse* and *ox* are above), for example Ukr. *Час, мов віз: з гори чухрає, його не доженеш* (Time is like a cart. It goes down from the mountain, you will not catch it) [2, p. 338].

German punctuality, striving for orderliness is often associated with a hope for getting benefit from rational use of time. Someone who does not come in time receives what remains: Germ. *Wer nicht kommt zur rechten Zeit, der muss nehmen/essen/sehen, was übrig bleibt* (If you do not come at the right time, you have to take/eat/see remains) [1, p. 1015]. The value of time postulates by proverb *Die Zeit ist zu kostbar, um sie falschen Dingen zu verschwerden* (Time is too precious to be wasted on wrong things) [1, p. 1121].

The concept of «time» is the basis of the temporal organization of human consciousness. It helps to form the mental values of the representatives of different cultures that belong to the everyday sphere of life. The perception of the concept of «time» is the result of the social experience of society, which must be the basis for interpersonal relationships.

So, firstly, time is the basis for the formation of culture. Secondly, as time is a cultural code, it carries the sense of the historical epoch of culture, determines its existence and memory. Thirdly, the presence of a rhythm of culture determines the temporal essence of culture. Fourthly, time and temporality are formative components of culture in general. Moreover, they are in constant and inseparable connection.

So, having studied the concept of «time» in Ukrainian linguoculture and the concept of «Zeit» in German linguoculture on the material of the proverbs of two languages we concluded that the conceptualization of time among the representatives of these cultures has both, common and distinct features. That is connected with peculiarities of the mentality of Ukrainians and Germans. German culture belongs to the monochronic. The evidence of that is paremiological units for the designation of time, which primarily express its limitation (compare, Germ. *Besser zweimal messen, als einmal vergessen* and Ukr. *Сім разів відміряй – один раз відріж*). However, Ukrainian culture is polychronic, so the representatives of our linguistic culture do not pay much attention to the limitation of time and space.

Література

1. *Duden: das Bedeutungsworterbuch* : 4., neu bearbeitete und erweiterte Auflage. Ne herausgegeben von der Dudenredaktion. Mannheim. Leipzig. Wien. Zürich : Dudenverlag, 2010. 1152 p.

2. *Дубенко О. Ю.* Англо-американські прислів'я та приказки : навч. посіб. для ВНЗ. Вінниця : Нова книга, 2004. 416 с.

3. *Карасик В. И.* Лингвокультурная концептология: учеб. пособие. Волгоград : Парадигма, 2009. 116 с.

4. *Колесник І. І.* Українська культура та історіографія: історія ментальностей. *Український історичний журнал*. 2002. № 1. С. 26–37.

5. Самофалова М. Категория времени как основа темпоральной организации сознания представителей разных культур. *Альманах современной науки и образования*. № 11. 2015. С. 103–105.

6. *Словник української мови*: в 11 тт. АН УРСР. Інститут мовознавства; за ред. І. К. Білодіда. К. : Наукова думка, 1970–1980. Т. 11. С. 2.

7. Толстой Н. И. Язык и народная культура : Очерки по славянской мифологии и этнолингвистике. М. : Индрик, 1995. 512 с.

8. Цивьян Т. В. К семантике пространственных и временных показателей в фольклоре. Когнитивные аспекты языковой категоризации. Рязань : Изд-во Рязанск. гос. пед. ин-та, 2000. С. 13–16.

References

1. Duden (2010). *Das Bedeutungswörterbuch* : 4., neu bearbeitete und erweiterte Auflage / Herausgegeben von der Dudenredaktion. Dudenverlag, Mannheim. Leipzig. Wien. Zürich, 1152 p.

2. Dubenko, O. Yu. (2004), *Anglo-American proverbs and sayings [Anhlo-amerykanski pryslivia ta prykazky]*, Nova Knyha, Vinnytsia, 416 p.

3. Karasik, V. I. (2009), *Linguocultural Conceptology [Lingvokulturnaya kontseptologiya]*. Paradigma, Volgograd, 116 p.

4. Kolesnyk, I. I. (2002), *Ukrainian culture and historiography: the history of mentalities [Ukrainska kultura ta istoriohrafia: istoriia mentalnosti]*. Ukrainian Historical Journal, No.1, pp. 26–37.

5. Samofalova, M. (2015), *The category of time as the basis of the temporal organization of consciousness of representatives of different cultures [Kategoriya vremeni kak osnova temporalnoy organizacii soznaniya predstavitelej raznykh kultur]*. Almanac of modern science and education, No.11, pp. 103–105.

6. Bilodid, I. K. (Ed.). (1970–1980), *Dictionary of the Ukrainian language [Slovyk ukrayins'koyi movy]*. (Vol. 11). Naukova Dumka, Kyiv, 247 p.

7. Tolstoi, N. I. (1995), *Language and folk cultur [Yazyk i narodnaya kultura]*. Indrik, Moscow, 512 p.

8. Tsyvian, T. V. (2000), *On the semantics of spatial and temporal indicators in folklore [K semantike prostranstvennykh i vremennykh pokazatelej v folklore]*. Cognitive Aspects of Language Categorization, Riazan State Pedagogical University, Riazan, pp. 13–16.

С. О. Каленюк,

*Миколаївський національний університет імені В. О. Сухомлинського,
кафедра загальної та прикладної лінгвістики;*

Л. О. Савчук

*Миколаївський національний університет імені В. О. Сухомлинського,
кафедра загальної та прикладної лінгвістики*

КОНЦЕПТ «ЧАС» В УКРІНСЬКІЙ І НІМЕЦЬКІЙ НАЦІОНАЛЬНИХ КАРТИНАХ СВІТУ

В статті розглянуто концепт «Zeit» крізь призму української та німецької лінгвокультур, здійснено порівняльний аналіз концептів «час» і «Zeit» в українській і

німецькій національних картинах світу на матеріалі паремій. В дослідженні визначено особливості лінгвокультури щодо категорії часу, виявлено аксіологічний смисл у сприйнятті й усвідомленні часу носіями української та німецької мов, проаналізовано синоніми імен концепту «час / Zeit» та образний складник концепту «час / Zeit».

Ключові слова: концепт, лінгвокультура, лінгвоконцептологія, порівняльний аналіз, національна картина світу.

С. А. Каленюк,

*Николаевский национальный университет имени В. А. Сухомлинского,
кафедра общей и прикладной лингвистики;*

Л. А. Савчук

*Николаевский национальный университет имени В. А. Сухомлинского,
кафедра общей и прикладной лингвистики*

КОНЦЕПТ «ВРЕМЯ» В УКРАИНСКОЙ И НЕМЕЦКОЙ НАЦИОНАЛЬНЫХ КАРТИНАХ МИРА

В статье рассмотрен концепт «Zeit» сквозь призму украинского и немецкого лингвокультур, осуществлено сопоставительный анализ концептов «время» и «Zeit» в украинском и немецком национальных картинах мира на материале паремий. В исследовании обозначены особенности лингвокультуры по отношению к категории времени, обнаружено аксиологический смисл в восприятии и осознании времени носителями украинского и немецкого языка, осуществлен анализ синонимов имен концепта «время / Zeit» и анализ образной составляющей концепта «время / Zeit».

Ключевые слова: концепт, лінгвокультура, лінгвоконцептологія, сопоставительный аналіз, національна картина мира.