

## THE NOTION OF “PUNCTUALITY” IN GERMAN AND ENGLISH LINGUISTIC VIEW OF THE WORLD

“Тактык” концепти немис жана англис лингвомаданиятында

### Концепт «пунктуальность» в немецкой и английской лингвокультуре

**Abstract.** *In connection with a new stage in the development of closer economic, cultural and social relations between our country and the world community, the need arose for a slightly different attitude to the study of German and English as a connecting link of interethnic communication. The significance of this article lies in the fact that it answers the most pressing questions, the solution of which will allow more practical and rational training of specialists who not only understand the language, but also speak it at a higher level, which will allow them to be correctly understood during business presentations or other negotiations at various levels.*

**Аннотация.** *Биздин өлкө менен дүйнөлүк коомчулуктун көбүрөөк тыгыз экономикалык, маданий жана социалдык мамилелеринин өнүгүүсүнүн жаңы этабына байланыштуу немис жана англис тилдерин окуп үйрөнүүгө, улуттар аралык баарлашуу катарында, бир аз башкача мамилеге зарылдык пайда болду. Бул макаланын маанилүүлүгү тилди түшүнүп гана тим болбостон, аны кыйла жогору деңгээлде билген адистерди көбүрөөк тажрыйбалуу жана рационалдуу даярдоого мүмкүндүк берүүчү маселелерди чечүүгө жооп бере турганында, бул маселелердин чечилиши адистерге бизнести тааныштырууда же дагы башка ар түрдүү деңгээлдеги сүйлөшүүлөрдү жүргүзүүдө аларды туура түшүнүүгө мүмкүндүк берет.*

**Аннотация.** *В связи с новым этапом развития более тесных экономических, культурных и социальных отношений нашей страны и мирового сообщества возникла необходимость несколько другого отношения к изучению немецкого и английского языков как связующего звена межнационального общения. Значимость данной статьи заключается в том, что она отвечает на актуальнейшие вопросы, решение которых позволит более практично и рационально подготовить специалистов, не только понимающих язык, а и владеющих им на более высоком уровне, что позволит им быть правильно понятыми при презентации бизнеса либо других переговорах различного уровня.*

**Key words:** *concept; linguocultural concepts; communicative environment; communicative consciousness.*

**Урунттуу сөздөр:** *концепт, лингвомаданий концептилер, коммуникативдик, чөйрө, коммуникативдик аңсезим.*

**Ключевые слова:** *концепт; лингвокультурные концепты; коммуникативная среда; коммуникативное сознание.*

Punctuality (from the Latin punctum - "point") is a trait of a person's character, implying the ability of a person to fulfill his obligations on time, for example, to appear at the appointed time for a meeting, as well as accuracy in judgments. Different cultures allow for different socially acceptable delays, without considering them as violations of punctuality.

At 10.00 begins *der Vormittag*, this period of the day lasts until noon (12.00), followed by *der Nachmittag*, continuing until the end of the working day (17.00). In German, there is a lexeme *Feierabend* denoting the end of the working day with an indicative internal form consisting of the two words *Feier* (holiday) and *Abend* (evening), that is, after the end of the working day, the evening begins and continues until the time of night rest (from 20– 21.00).

If in English culture, according to A.D. Shmeleva, the conceptualization of the time of day largely depends on what a person is doing at a given time period, then in Western cultures the situation looks the

opposite - a person determines by the clock what he needs to do [1]. According to our observations, in German culture there is a clear regulation of the time of work and rest, the daily routine, which directly depends on the time of day. This is confirmed by public signs, which indicate the exact time for a midday rest *Mittagsruhe* (from 13.00 to 14-15.00), as well as the time of night rest of citizens (from 20.00 to 7.00). During the indicated periods of the day, it is forbidden to make noise, for example, mowing the lawns in front of the house, children - to play noisy games. Here are some examples borrowed from a special study of German public signs: *Spielplatz für Kinder und Jugendliche ab 10 Jahre / Spielzeit täglich: 08-13.00 Uhr, 14.30-20.00 Uhr / Benutzung unter Verantwortung und Haftung der Eltern!* (Playground for children and adolescents from 10 years old / Time for games daily: 08-13.00, 14.30-20.00 hours / Use under the responsibility and guarantee of parents!).

Similarly, the regulated current time for the waste ejection into containers: *Einwurfszeiten von 7 bis 13 Uhr und 15 bis 20 Uhr / Kein Einwurf an Sonn- und Feiertagen* (ejection time from 7 to 13 and from 15 to 20 hours / No ejection on Sundays and holidays days) [2]. These examples seem to be very indicative for our study, since in English culture such accuracy and detail when dividing time into certain periods is absent.

Detailing in the designation of time concerns not only the division of the day into periods. According to informants, the time period a *month* in German culture is designated as *4 Wochen* (4 weeks), cf.: *She went on vacation for a month - Sie hat 4 Wochen Urlaub*, or "*honeymoon*" - *Flitterwochen* (literally, brilliant weeks).

The material of the German language shows that there are practically no stable expressions containing this "uncertainty" ... However, it should be noted the presence of a specialized lexeme *die Weile* - [kürzere] *Zeitspanne von unbestimmter Dauer*, in the definition of which, along with the same "uncertainty", the same "brevity" is also seen, that is, this lexeme is a nomination of a period of time with a small duration. In contrast to the English language, in the German language there are quite numerous stable analytical constructions with the general meaning "to determine the exact time for something": *die Zeit festsetzen, die Zeit bestimmen, die Zeitaus machen, die Zeit vereinbaren*, etc. As a synonym the lexeme *der Termin* is used in these phrases for the *Zeit* concept: *einen Termin festsetzen, einen Termin vereinbaren, einen Termin einhalten*. As already noted in the works devoted to the peculiarities of the conceptualization of time in German culture [3], this concept is of particular importance for German society. The lexeme *Termin*, which does not have an exact equivalent in English, can be regarded as the name of a specific German concept, according to which time in German culture is planned and subdivided into certain segments.

Events are planned months in advance based on the week number; Wed, for example, the statement of a German informant, who in January, when planning a business meeting, said: *Ich habe Zeit in der 27. Woche* (lit. I have time in the 27th week).

In the event that, for some reason, a strict correspondence between the planned and actual state of affairs in the temporal sequence is not observed, the clear rhythm of life, *the deutsche Ordnung* (German order), which is a feature of German monochromic culture, is disrupted. Long-term planning of activities inevitably entails the need for punctuality, that is, time accuracy in relation to compliance with agreements. The word combination *deutsche Pünktlichkeit* (German punctuality) is a precedent word combination, and the possibility and frequency of the use of an adjective-ethnonym in combination with the name of a concept and the formation of a kind of precedent word combinations, as we have already noted, is a distinctive feature of ethnospecific concepts. When an adjective-ethnonym is replaced by another ethnonym, a phrase is formed containing an internal contradiction bordering on an oxymoron, of *English punctuality* [4].

Punctuality is the most important regulator of human behavior, determining etiquette norms of behavior, regulating or prohibiting actions, one way or another associated with accuracy in time. The conclusions of the work are significant for our research: in the German monochronic culture, the norms of behavior associated with punctuality are regulated to a greater extent; the polychronous attitude to time in English culture allows for a lesser degree of punctuality; violations in the observance of punctuality in German culture are associated with insufficient human responsibility, and in Englishlinguoculture with insufficient human responsibility and obstructing circumstances; violations of punctuality in German linguoculture are described in more detail. However, the author's conclusion that "the German nation can be spoken of as more tolerant of punctuality violations than the English one" seems to be controversial to us" [5].

In German, this lexeme corresponds to *sich verspäten, zuspätkommen* (to be late, come too late), thus the common English stable phrase "The bosses are not late, but delayed" has no meaning in

German. According to German informants and according to our observations, punctuality violations in the German cultural space are subject to severe sanctions. For example, in the business world, delays are associated with financial losses; being late for a consultation with a university professor - with the impossibility of obtaining it, since the professor's time is devoted to the next student in turn; in the field of healthcare, even the waiting period for an appointment with a doctor is strictly regulated: the patient has the right to complain to the management if the doctor delays the appointment of the previous patient; it goes without saying that you need to arrive at the appointment at the exactly appointed time - this is *Termin*. According to A.N. Prikhodko, punctuality for Germans is a measure of interpersonal relations, the respect of one person for another, the obligation to value their own and others' time [6].

In the two compared languages, *time* is a valuable resource, and therefore in English you can *have, lose, spend, use, find, win, save time*, in German *die Zeithaben, verlieren, verschwenden, nutzen, finden, gewinnen, sparen*. However, only in German is the expression very widespread: *Das hat mir viel Zeit gekostet* (literally, it cost me a lot of time), which indicates that *time* has a value comparable to that of money; there are also stable expressions with the semantics "steal, steal time": *die Zeitstehlen, die Zeitrauben*. Compared to the English phrase *to take up time*, these expressions imply a more pronounced negative connotation. The phrase *dem lieben Gott die Zeit stehlen* (lit. to steal time from the Lord) is interpreted in lexicographic sources of the German language as "wasting time in vain, being lazy." *Fly, show, demand, treat, work for someone*; similar images were found in the German language: *die Zeit flieht, rennt, verläuft, geht schnell vorbei, zeigt, fordert, heilt, arbeitet für jmdn*. However, only the English language is characterized by a stable phrase, *time suffers*, in German, on the contrary, the antonymic expression *die Zeit drängt* (literally, time is pressing) is very frequent. It is also significant that the concept name *Zeit* is a component of the conventional expression [*Ach*] *du liebe Zeit!* (lit. Oh, you dear time! - exclamation of surprise, regret, approximately: Lord my God, you are my God!), which indicates the importance of the studied concept for German culture.

Despite the fact that the study of lexicographic sources provides ample opportunities for analyzing the linguistic representation of concepts in a particular language, the most recent, modern data on the role of a concept in the linguistic consciousness of speakers of a particular language and culture are revealed in the course of experimental research. As you know, methods of studying linguistic consciousness are associative and receptive experiments. As a result of the associative experiment carried out among 50 native speakers of German and 50 native speakers of English, 185 and 107 associations were obtained, respectively. It is significant that the number of associations given by German respondents significantly exceeds the number of associations of English speakers.

According to the results of the associative experiment among the English respondents, the most significant is the group of associations of an abstract nature: 1) "abstractions and philosophical concepts": *eternity, infinity, ephemerality, universe, unknowability, consciousness, space*. This is followed by the group of associations, Philology and Man. 2012. No. 4 combined on the basis of the following conceptual features: 2) "transience": *transience, very quickly leaves, runs, flies, speed*; 3) "measurability of time": *hour, minutes, day, hours, clock hands, dial, hourglass*. Associations, which are frequent in German material, are rare in English material: *a valuable, valuable resource, money, it is insanely small, there is always not enough, to be in time for everything*.

As a result of the receptive experiment, the informants gave subjective definitions of the names of the concepts. The following conceptual features are highlighted as a result of analysis and grouping of similar definitions and are presented in decreasing order of frequency: 1) definitions containing the attribute "value, existential significance": *einsehr kostbares Gut; etwas, was kostbar und begrenzt ist; ein wichtiges Gut; einziger wirklicher Besitz, etwas wertvolles, was man sinnvoll verbringen muss, ein wichtiges Gut, mit dem die Menschen bewusster umgehen sollten, ein Faktor, der mein Leben bestimmt, ein Begriff, der das organ gesamte Leben ist* 2) definitions with the feature "measurement, division into units, segments": *Etwas, was in Einheiten messbar ist, Etwas, was in Stunden, Tagen, Jahrem gemessen wird, Hilfsmittel zur Terminierung, Messeinheit*; 3) definitions that interpret time as a physical quantity or a scientific concept: *physikalische Größe, vierte Dimension in der Physik, etwas, was dem Menschen ermöglicht, die Welt in fassbaren Kategorien zu begreifen*.

In order to obtain up-to-date data on proverbs, sayings and phraseological units actively used by native speakers of German and English, the respondents were asked to name stable expressions associated with the studied concepts. As a result, 160 reactions of German and 76 reactions of English respondents were received. Here are the most frequent stable expressions, which are repeated many times in the questionnaires, in descending order of frequency: *Zeit ist Geld; time is money; kommt Zeit, kommt Rat; Zeit heilt alle Wunden; sich die Zeit nehmen; alles zu seiner Zeit; jemandem die Zeit stehlen,*

*rauben; Morgenstunde hat Gold imMunde; keineZeit!* It should be noted that there is a wide variety of single stable expressions given by the German respondents, which reflect the attitude of the German people to punctuality (*5 Minuten vor der Zeit ist die deutsche Pünktlichkeit, Pünktlichkeit ist die Höflichkeit der Könige*), rational use of time (*Zeitnutzen, die Zeiteinheit ist die Zeitzuschade*), the irrationality of haste (*Eile mit Weile; Gott gab uns die Zeit, von der Eile hat er nichts gesagt*).

The reactions of English respondents are less diverse - in 50% of the reactions the proverb repeats *business time, fun hour*, then in decreasing order of frequency follow *time - money, time heals, everything has its time, better late than never*. Among the individual reactions, the opposite attitudes towards time should be noted: *time does not wait, time does not sleep and time suffers, a carriage of time*.

In general, the results of our research allow us to conclude that, along with the presence of universal features in the structure of the concepts "Zeit" and "time", there are significant differences due to the originality of the compared cultures. The universal concept is the understanding of time as a valuable resource that can be disposed of, measurable in certain units, as well as the perception of time as movement. In the compared linguocultures, time is personified and acquires anthropomorphic features. However, the linguistic facts allow us to conclude that time is of particular value in German culture, and the conceptual signs of *Planmäßigkeit* (planning) and *Genauigkeit* (accuracy) are distinguished in the structure of the concept, which are not significant signs of the corresponding concept in the English conceptual sphere. According to our assumption, the significance of the concept "Zeit" is associated with the dominant role of the basic German concept "Ordnung" in the German concept sphere. According to a special study of this concept [7], the synonyms of the name of the *Ordnung* concept included in its conceptual core are *Genauigkeit* and *Planmäßigkeit*, which we have identified as conceptual features of the *Zeit* concept. Thus, the *Zeit* concept is systematically linked to the *Ordnung* concept. The presence of "German order" predetermines "German accuracy", "German punctuality", as well as the importance of time planning and its great value. Thus, depending on the dominant role of certain concepts in the conceptual spheres of individual national-cultural communities, the conceptualization of such universal concepts as time also differs.

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**Рецензент:** Закиров А.З. – кандидат филологических наук, профессор Международного Университета Ала-Тоо