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THE LEXICAL-SEMANTIC FIELD OF IMPERTINENT BEHAVIOUR IN MODERN GERMAN

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Abstract. The article presents comprehensive research of the semantic field comprising different parts of speech denoting *impertinent behaviour* in modern German. The author uses a combination of system-centric and anthropocentric approaches to determine the nominative space covered by the constituents of the lexical-semantic field and to identify their systemic, syntagmatic, paradigmatic and epidigmatic characteristics. The semantic features of the systemic structure (i.e. the lexical-semantic field) are described with the help of formalized quantitative (approximate and static) methods.

Keywords: lingual world view (LWV), lexical-semantic field (LSF), lexical-semantic group (LSG), syntagmatic connections, paradigmatic relations, epidigmatic characteristics, lexical unit, sememe, seme, seme cluster.

1. INTRODUCTION

Our literature review on lexical semantics shows that modern linguistics research is marked by an increasing interest in the anthropological paradigm. Its primary focus is linguistic consciousness, lexicon organization, the interaction between individual and collective world views across cultures; the role of language in mental representation is one the most **topical** issues in linguistics. An extensive analysis of the functions of lexical-semantic structures is essential for a comprehensive study of the lingual world view (LWV). A fine-grained description of such structures allows for identifying the functional regularities of lexical units in speech, exploring urgent issues in lexicography, and compiling empirical data which enables lexical semantics to fulfil its main goal of describing the semantic structure of a word and analyzing the lexical-semantic system of a language.

Being a perennial issue, human behaviour has often come into sharp focus in numerous studies. However, *impertinent behaviour* has not been explored as a separate issue in Germanic philology in Ukraine. This necessitates research that will identify the cognitive characteristics of the phenomenon, its verbalization, as well as its onomasiological and semasiological nature.

The research goal is to identify the semantic characteristics of the constituents of the lexical-semantic field (hereinafter LSF) comprising different parts of speech denoting *impertinent behaviour* in modern German by analyzing works in psychology and philosophy; reference materials; etymological, monolingual and bilingual dictionaries; as well as by compiling a lexicographic inventory and describing

syntagmatic, paradigmatic and epidigmatic characteristics with the help of the systemic quantitative approach.

The object of research is the semantic field comprising different parts of speech denoting *impertinent behaviour* in modern German.

The research objectives include determining the nominative space covered by the constituents of the researched lexical-semantic field and identifying their systemic, syntagmatic, paradigmatic and epidigmatic characteristics with the help of formalized quantitative (approximate and static) methods.

2. RESULTS AND DISCUSSION

According to the reference materials, the study of *impertinent behaviour* dates back to antiquity, namely to the ante-ethics theories developed by Homer, Hesiod, Anaksimandar, Heraclito and the Pythagoreans; to the times of antique enlightenment and the establishment of an individual's moral sovereignty (Democritus, Socrates) [1]. Impertinent behaviour was regarded as barbarous. Ancient Greek ethical norms were based on one important principle clearly described by Hesiod, "Observe due measure in all things". Evil was interpreted as lack of measure; and good, as judgment. The Greeks understood moral excess as profligacy and called it *hubris*, which implies arrogance, impertinence, brutality, insult [2, p. 119-120].

Hubris (derived from the ancient Greek word ὕβρις, i.e. *impertinence, insolence, arrogance*; in Greek mythology, *Hubris* is a goddess, an embodiment of dangerous over-confidence, arrogance, shamelessness, extreme pride [see 3]) – insolence, superciliousness, excessive pride, conceit, vanity. In ancient Greek culture, it was a personified trait, and later it became an important ethical doctrine. The word *hubris* was first used by Hesiod and Homer. In the Homeric tradition, *hubris* was regarded as violation of divine will associated with the desire for deification followed by retribution (*nemesis*). For instance, Achilles and Odysseus displayed such behaviour. The same line can be traced in the myths about Prometheus, Sisyphus, Oedipus and others. Similar characters can be found in monotheistic religions (Adam and Eve, builders of the Tower of Babel). For Hesiod, *hubris* was more of an ethical concept. It can be displayed by any person guided by vices, especially avarice. Traces of Hesiod's theory can be found in Solon's and Aristotle's works. In modern German, the concept *die Hybris* corresponds to *die Anmaßung* and *der Übermut* [see 3].

In medieval times, with the establishment of regulatory and ideological restrictions, *impertinent behaviour* came to be regarded as sinful for a Christian to display. Outstanding scholiasts of the 12-13th centuries (Johannes Scotus Eriugena, Anselm of Canterbury, Peter Abelard, Thomas Aquinas) [1] and leading scholiasts of the 14-15th centuries (Duns Scotus, Henry Suso, Johannes Tauler) focused on unification with God, denouncing *impertinence* as impious, sinful behaviour. René Descartes, Spinoza, Hobbes [1] highly praised intellect, which opposes the chaos of passions characteristic of *familiar, impertinent* behaviour.

According to the Belgian professor M. Meyer, who has been studying the phenomenon of *impertinence* for years and has written the book "*Über die Frechheit*" ("*About impertinence*"), *impertinence* is primarily "a philosophy of life, a mode of existence, a form of spiritual independence, one's own path". It manifests itself in words and gestures, in the disrespectful doubt about norms and standards. The researcher believes that Jesus and Socrates suffered for telling the *truth*, which is often regarded as *impertinence*. The author concludes that the greatest *impertinence* is a search for justice, truth, the ability to tell the kind of truth which nobody wants to hear. He wishes there were such *impertinent fellows*, "buffoons who can see through us in order to reveal our secrets". M. Meyer points out that nowadays *impertinence* "is limited to the egocentric desire to be different, and it eventually 'dies' of itself" [4].

Therefore, having analyzed and summarized the main conceptual characteristics of "*Frechheit*" [3], we can conclude that it has the following primary meaning: *im Umgang mit anderen Personen ungezogen, böse, respektlos; Respektlosigkeit; die Verachtung der Gesetze, des Anstandes u. der guten Sitten*. In other words, *impertinence* manifests itself as contempt for other people, disregard for laws and decency, as

disrespect, familiarity, impudence. It can refer to *impertinent*, *shameless* behaviour, *impertinent* actions or speech, *ill-mannered* interruption (*freches, unverschämtes Benehmen, freches Tun, freches Reden, Unverschämtheit*). It also manifests itself as *superciliousness*, *insolence*, *conceit* (*anmaßendes Benehmen, Anmaßung*), *audacity*, *daring* (*Tapferkeit, Kühnheit, Waghalsigkeit*). Such behaviour reflects the desire to stand out, which can manifest itself in clothing style or personal image (*eine kesse modische Erscheinung haben*), as well as in various kinds of artistic activity (literature, fine arts, music etc.). *Impertinence* contrasts with *shyness*, *modesty*, *common decency*, *politeness*, *tact*, *delicacy*. A special *impertinence* as a qualifying characteristic of malicious *hooliganism* manifests itself in extremely *impudent*, *rude* actions. In some cases, *impertinence* can be regarded as a consequence of annoyance, a certain mental disease, contempt, hatred, humiliation, inferiority complex; it is perceived negatively – as the *inability to contain oneself*, as *ill-breeding* [see 3]. Therefore, *impertinence* is considered to be a vice and a weakness, a negative behavioural indicator, a symptom of *discourtesy*; in religion, it is a sin.

As regards the semantic characteristics of the concept under research in modern German, we used our lexicographic inventory and statistical methods to identify the potential composition of the lexical-semantic groups (hereinafter LSG) of **adjectives** (where *frech* is the dominant; the nucleus contains *dreist, unverschämt, impertinent, ungezogen, rotzig, unverfroren, schnippisch, patzig, pampig, vorlaut*, the co-nuclear area includes *schamlos, unartig, schnodderig, schnöselig, ausfallend, keck, lümmelhaft, rüpelhaft, ungehörig, ruppig*, the near periphery contains *flegelhaft, flegelig, flapsig, frivol, insolent, unmanierlich, gemein, präpotent, anmaßend* and the far periphery is represented by *ungehobelt, nassforsch, geschert, lausbübisches, pöbelhaft, rüde, beleidigend, unhöflich*); **verbs** (where *sich erdreisten* is the dominant; *sich anmaßen* is the nucleus; the co-nuclear area includes *sich erfrechen, sich vermessen, sich unterstehen, sich erkühnen, wagen, sich unterfangen*; the periphery contains *sich erlauben, sich herausnehmen, sich erkecken, belästigen, anpöbeln*) and **nouns**, which we divided into two groups – **nouns** denoting individuals who display *impertinence* (where the dominant is *Flegel*; the nucleus includes *Lümmel, Rüpel*; the co-nuclear area contains *Rowdy, Schnösel, Grobian, Lackel*; the near periphery is represented by *Rabauke, Randalierer, Flaps, Lausebengel*; the far periphery includes *Frechdachs, Lausbub, Lausekerl, Bengel*; and *Pöbel, Hooligan, Zyniker* are vague words), and **nouns** denoting *impertinent behaviour* (where *Frechheit* is the dominant; the nucleus contains *Dreistigkeit, Impertinenz, Unverschämtheit, Unverfrorenheit*; the co-nuclear area is represented by *Unart, Ungezogenheit, Lümmelei*; the near periphery includes *Chuzpe, Insolenz, Ungehörigkeit, Pöbelei*; the far periphery is expressed by *Grobheit, Anmaßung*; and *Indezenz, Indiskretion, Flegerei, Rüpelhaftigkeit, Rüpelei, Zynismus* are vague words).

Having analyzed dictionary definitions and news texts [3], we identified various characteristics of the lexical units under research, namely their syntagmatic, paradigmatic and epidigmatic patterns. The paradigmatic characteristics are expressed by **synonyms** or **quasi-synonyms** denoting *impertinent, impudent behaviour* by means of different parts of speech: nouns a) denoting behaviour: *Frechheit, Dreistigkeit, Impertinenz, Unverschämtheit, Chuzpe, Anmaßung, Unverfrorenheit, Unart, Respektlosigkeit, Flegerei, Ungezogenheit, Unbescheidenheit, Insolenz, Ungehörigkeit, Pöbelei, Grobheit; Sauerei* (stylistic variant), *Schweineri* (stylistic variant); b) denoting an individual: *Flegel, Lümmel, Rüpel, Grobian, Schnösel, Rowdy, Lackel, Bengel, Rabauke, Frechdachs, Flaps, Lausebengel, Randalierer, Lausbub; Lausekerl, Zyniker*; adjectives *frech, dreist, unverschämt, ungezogen, impertinent, unverfroren, rotzig, keck, vorlaut, schnippisch, patzig, unartig, pampig, schamlos, schnodderig, ausfallend, schnöselig, unmanierlich, flegelhaft, lümmelhaft, rüpelhaft, frivol, flapsig, gemein, ungehörig, insolent, nassforsch, anmaßend, lausbübisches, präpotent, pöbelhaft, anstößig, grob, rüde, zynisch*; verbs *erdreisten, sich, erfrechen, sich, erkühnen, sich, anmaßen, sich, unterstehen, sich, vermessen, sich, erlauben, sich, wagen, unterfangen, sich, erkecken, sich, herausnehmen, sich, belästigen, anpöbeln, randalieren, rumpeln*); by **antonyms or other oppositions**: adjectives *höflich, bescheiden, schüchtern, lieb, brav, sittsam*; by **word family componentets**: *rotzfrech, Verkehrsrowdy, Fußball-Rowdy; Fußball-Flegel*. As regards syntagmatic characteristics, which refer to word combinability, we identified **stereotypical and non-stereotypical collocations, combinability patterns** with certain nouns (*frech + Bengel, Kerl, Bursche, Ding* (umgs.); *Luder* (*salopp, derb*); *Blase, Rübe* (*salopp, scherzhaft*); *Blicke, Anspielungen, Äußerungen, Bemerkungen, Antwort, Witz; Zeichnung, Karikatur, Melodie; Nase, Mund, Maul; Foto, Auto, Frisur*), adjectives (*Frechheit + unglaublich, unverschämt, maßlos, unerhört, bodenlos*);

constituents of the predicative field (*frech sein, werden, sprechen, handeln, sagen, lachen, jmdm. f. kommen, f. auf etw. beharren, lügen*); **idioms** (*etwas geht auf keine Kuhhaut, frech wie Oskar, f. wie Dreck, f. kommt weit; f. wie ein Rohrspatz; ein f. Mundwerk haben; etw. mit f. Stirn behaupten; Frechheit siegt; F. tanzt; die Stirn haben, (umgs.) den Nerv haben, die Courage haben*). Epidigmatic characteristics can also be expressed by consociations, i.e. paired epithets in which one element emphasizes the other; the epithets in such consociations are connected syntagmatically (*und-Beziehung*) and paradigmatically (*oder-Beziehung*): *frech und unverschämt; frech, dreist und ungezogen; Charme und Chuzpe; anstößig oder beleidigend*.

As mentioned above, it was found that *frech* is the dominant lexeme in the LSG of adjectives. The etymological analysis of the adjective *frech* shows that its present meaning developed only during the New High German period. Before that time, the Old High German word *freh* meant *habsüchtig, gierig, ehrgeizig* (8th century) – “greedy”, “acquisitive” (*begierig*), “unrestrainable” (*ungezähmt*), “wild” (*wild*) [5, p. 192; 6; 7; 8, p. 91], and in Middle High German it turned into *vrech*, i.e. *mutig, tapfer, kühn, lebhaft, keck, dreist* (valorous, brave, agile, fast, impertinent). The meaning *gierig, heftig* (greedy) developed during the New High German period from *mutig, kühn, keck, dreist* (valorous, agile, brave, impertinent) to *übermütig, unverschämt, schamlos* (impertinent, unashamed, shameless). As regards the first lexicographic records, the word *frech* can be found in Adelung (1784) [see 3]. There the adjective *frech* has two meanings: 1) strong – obsolete meaning; *Mathesius* used it in the phrase “impertinent magnet” (i.e. a very attractive person) to refer to someone whose strength cannot be weakened (*Frech, -er, -ste, adj. et adv. 1) * Stark, eine veraltete Bedeutung, in welcher noch Mathesius einen frechen Magnet den jenigen nennet, dessen Kraft durch nichts geschwächt wird*); 2) valorous, brave, resolute in the positive sense (2) * *Muthig, kühn, herzhaf, tapfer, in gutem Verstande. Ulysses und Hector die frechen Helden, Jeroschin im 14ten Jahrhunderte.*); 3) “extremely audacious, showing a thoughtless contempt for danger, as well as fearlessly violating the laws of prosperity, order, humaneness and decency” (*Im hohen Grade verwegen, sowohl die Gefahr auf eine unbesonnene Art verachtend, als auch die Gesetze des Wohlstandes, der Ordnung, der Menschheit und der guten Sitten ohne Scheu verletzend*). In J. H. Campe’s dictionary (“Wörterbuch der Deutschen Sprache”) [see 3] published in the early 19th century, *frech* is defined as “extremely audacious, showing a thoughtless contempt for danger and violating the laws of prosperity, decency and established order” (*frech: er, sie, adj.- in hohem Grade verwegen mit unbesonnener Verachtung der Gefahr und Übertretung der Gesetze des Wohlstandes, der guten Sitten und der eingeführten Ordnung*). It should be noted that this dictionary also has the word *frechlich* (*frechlich adv. – auf eine freche Art: Die Spötter bringen frechlich eine Stadt in Unglück; aber die Weisenstillen den Zorn* (Luther 1545(i) 8) used as an adverb; it can no longer be found in dictionaries today.

Having analyzed the degree of paradigmatic connections between LSG constituents, we identified the following key paradigms. Paradigms of **adjectives**: paradigm I.1 united by the dominant *frech*: *dreist, unverschämt, ungezogen, impertinent, unverfroren, rotzig, keck, vorlaut, schnippisch, unartig, patzig, pampig, schamlos, schnodderig, ausfallend, schnöselig, unmanierlich, flegelhaft, lümmelhaft, rüpelhaft, frivol, flapsig, gemein, ungehörig, insolent, nassforsch, anmaßend, lausbüßisch*; paradigm I.2: *flegelhaft* (the dominant), *lümmelhaft, rüpelhaft, pöbelhaft, unhöflich, ungezogen, frech, ruppig, rüde, schnöselig, ungehobelt, derb, rowdyhaft*; paradigm I.3: *unhöflich, ruppig, ungehobelt, flegelhaft, rüpelhaft, lümmelhaft, pampig, geschert, schnöselig, grob, rüde, patzig*; paradigm I.4: *grob, derb, rüde, ungehobelt, ruppig, rüpelhaft, ausfallend, unmanierlich, geschert, unhöflich, frech*; paradigm I.5: *anstößig, ungehörig, ungebührlich, vorlaut, frivol, derb*; paradigm I.6: *beleidigend, ausfallend, unverschämt, pöbelhaft, pampig*. Paradigms of **nouns**: paradigm II.1: *Frechheit, Unverschämtheit, Impertinenz, Dreistigkeit, Unverfrorenheit, Ungezogenheit, Unart, Chuzpe, Lümmelei, Insolenz, Ungehörigkeit, Pöbele, Grobheit, Anmaßung*; paradigm II.1.a: *Unverschämtheit, Frechheit, Dreistigkeit, Chuzpe, Unverfrorenheit, Ungezogenheit, Insolenz*; paradigm II.2: *Unart, Ungezogenheit, Frechheit, Ungehörigkeit, Flegelei, Dreistigkeit*; paradigm II.3: *Ungehörigkeit, Impertinenz, Indezenz, Frechheit, Unverfrorenheit, Unart, Ungezogenheit*; paradigm I.4: *Flegelei, Rüpelhaftigkeit, Pöbele, Rüpelei, Lümmelei, Grobheit, Unart*; paradigm II.5: *Anmaßung, Insolenz, Frechheit*; paradigm III.1: *Flegel, Lümmel, Rüpel, Grobian, Schnösel, Rowdy, Lackel, Bengel, Rabauke, Frechdachs, Flaps, Lausebengel, Randalierer, Lausbub, Lausekerl*; paradigm III.2: *Frechdachs, Lausbub, Lausekerl, Bengel, Lausebengel, Flegel, Lümmel, Rüpel, Schnösel, Lackel*; paradigm III.3: *Rowdy, Flegel, Hooligan, Randalierer, Rüpel, Lümmel*. The

paradigms of **verbs** include (IV.1) *erfrechen, sich, erkühnen, sich, anmaßen, sich, unterstehen, sich, vermessen, sich, erlauben, sich, wagen, unterfangen, sich, erkecken, sich, herausnehmen, sich, anpöbeln* united by the microdominant ***erdreisten, sich***; paradigm IV.1: ***unterfangen, sich, wagen, erdreisten, sich, unterstehen, sich, erkühnen, sich***; paradigm IV.2: ***herausnehmen, sich, anmaßen, sich, unterstehen, sich, erlauben, sich, erfrechen, sich, erkühnen, sich, vermessen, sich, erdreisten, sich, erkecken, sich, wagen***; paradigm IV.3: ***belästigen, anpöbeln, belästigen, randalieren*** and *rumpeln*.

Having performed an epidigmatic analysis of the field constituents on the basis of dictionaries and news texts, we identified the constituent semes and seme clusters of the lexemes under research and explored their hierarchy. The analysis of news texts shows that some of the lexical units have additional seme clusters not recorded in dictionaries, and certain seme clusters, even though found in dictionaries, are hardly ever used in the news texts researched.

Therefore, our syntagmatic and epidigmatic analysis [3; 9; 10; 11; 12; 13; 14; 15; 16; 17; 18; 19] shows that there have been changes in the semantics of the dominant *frech*, as well as in the majority of the LSF constituents, as a result of various objective historical conditions. Apart from original most stable semes, there have appeared new broader, abstract meanings. Today the word *frech* has almost entirely lost its original meaning of *habsüchtig, gierig, begierig, ehrgeizig*. Having generalized the above-mentioned characteristics, we suggest a description of the semantics of the adjective *frech*; it unites at least six intertwining seme clusters which have not acquired separate meanings yet: 1. *dreist, unverschämt, schamlos, anmaßend, zynisch* – impertinent, unashamed, shameless, supercilious, cynical; 2. *im Umgang mit anderen Personen in Empörung, Unwillen hervorrunder Weise ungehörig – dreist, ungezogen, böse, respektlos* – treating other people in an impolite, impudent, unceremonious, evil, disrespectful manner (causing indignation); 3. *keck, kess; kühn, verwegen* – impertinent, valorous, brave, reckless; 4. *draufgängerisch, frivol* – audacious, thoughtless, frivolous; 5. *(ugs) eine kesse modische Erscheinung haben* – (informal) having impertinent, fashionable appearance, standing out, unlike others; 6. *Übermütig, ungezogen, nicht artig* – disobedient, mischievous.

As regards the dominant *Frechheit*, three more semes were identified: ***Zumutung*** (disgrace); ***Unfug*** (unrest); ***Schande! Schmach!*** (Shame! Disgrace!) (“*Das, was wir hier gespielt haben, war eine absolute Frechheit*“ [15]) and one seme cluster – ***Flegelei, Rüpelei, Pöbelelei*** (uncouthness, rudeness, gaucherie) (*Gerade begannen sich Sarkozys Züge aufzuhellen, da gestattete sich Obama eine kumpelhafte Frechheit: Nach dem was er so höre, habe die kleine Giulia Sarkozy ihr Äußeres wohl von ihrer "wunderschönen Mutter" Carla Bruni geerbt und "nicht vom Vater". Und das, so Obama, sei "eine gute Sache."* [16]).

It was found that the noun *Unverschämtheit* has the following additional seme clusters: ***Unfug, einefreche Zumutung!*** (unrest, disgrace); ***Ungerechtigkeit, Frechheit*** (injustice, impudence); ***Schande! Schmach!*** (Shame!); ***Unbescheidenheit, Ausschweifung*** (shamelessness, immodesty, profligacy) (*Und alles, was wir Biologen nicht wissen, ist für uns eine Unverschämtheit*“ [17]).

The noun *Anmaßung* contains the seme clusters ***die Willkür, die Eigenmächtigkeit, der Übergriff*** (willfulness, excess of authority, abuse of position). It was found that its semantics changed to acquire the meaning of *Frechheit*, which is hardly ever recorded in the dictionaries we used (*Die Liste der Protestler gegen monarchische Anmaßung ist lang und eindrucksvoll* [18]).

Our analysis shows that the noun *Flegel* has acquired the following additional seme clusters: ***ein freier Mann, der frivole Lebensweise bevorzugt*** (playboy, reveller, flaneur, bacchana, hellbender; philanderer; fopling, hep cat) (*Schicke Autos, bunte Hemden und zwei Flegel in Top-Form: Roger Moore und Tony Curtis gehen Anfang der siebziger Jahre als Die Zwei in die Fernsehgeschichte ein* [19]) and ***Schande der Nation*** (the nation's disgrace) (*Für sittenstrenge Fernsehkräfte, auf Seriosität bedachte Intendanten und empfindsame TV-Zuschauer war Raab der Flegel der Nation, die Inkarnation der medialen Verflachung* [20]).

The semantic structure of the noun *Frechdachs* contains the seme cluster ***vorwitziges, verschmitztes, übermütiges Kind (abw.)***: (extremely) curious, impertinent child, daredevil, troublemaker (negative connotation) (*Die beiden Frechdache sorgen gern für Chaos, auch wenn sie nur in der Fantasie ihrer menschlichen Freunde existieren* [21]); it was found that the lexeme *Frechdachs* has a more positive, kinder connotation than *Flegel*.

The second most frequently used seme cluster of the verb *belästigen* – *j-n nicht in Ruhe lassen od. versuchen, ihn zu etw. zu zwingen, was er nicht will (ein Mädchen, eine Frau unsittlich b.)* (to disturb someone or to force someone) – contains another seme – *sexuell belästigen* (to sexually harass, to molest), which we found in a number of contexts, though it is not recorded in dictionaries (*Eine Offenbacherin fühlt sich durch einen verschmähten Verehrer massiv belästigt.* [22]; *Anfang Mai habe er ihr eine bedrohliche SMS geschickt, aus der hervorgehen soll, dass er sie sexuell belästigen wollte, machte Lohan in ihrem Antrag geltend...* [23]; *Aber das Treffen mit dem Papst wird nichts daran ändern, dass Priester endlich aufhören Kinder zu belästigen ...* [24]).

The comprehensive analysis of the LSF constituents shows that though denoting various aspects of *impertinent behaviour*, these paradigms cover a common semantic space. In other words, the paradigm elements, despite belonging to different parts of speech, mostly express the same meaning, which is why they can be used interchangeably.

3. CONCLUSIONS

Therefore, using a combination of system-centric and anthropocentric approaches allows to objectively identify the cognitive characteristics of the LSF of *impertinent behaviour* and to determine the nominative space they cover in LWV. Future studies might analyze the LSF of *impertinent behaviour* on the basis of a broader corpus of fiction texts, which will provide a better representation of the researched fragment in the lexicon. Our algorithm can be used for further objective research of LWV, which will open prospects for improving the analysis of lexicon organization.

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Статтю присвячено комплексному дослідженню різночастиномовного лексико-семантичного поля зухвала поведінка в сучасній німецькій мові. Розвідка ґрунтується на використанні кількісних формалізованих (апроксимативних та статистичних) методик, за допомогою яких встановлено склади лексико-семантичних груп прикметників, іменників та дієслів на позначення зухвалої поведінки, проаналізовано парадигматичні відношення, синтагматичні зв'язки та епідигматичні характеристики окремих компонентів поля.

Ключові слова: мовна картина світу (МКС), лексико-семантичне поле, лексико-семантична група (ЛСГ), синтагматичні зв'язки, парадигматичні відношення, епідигматичні характеристики, лексична одиниця, семема, сема, семний комплекс.