

Time in People's Models of Linguistic Categorization

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Abstract: The paper is dedicated to the linguistic categorization of the concept of time in people's models. Based on the Kazakh language, the authors studied the models of people's conceptualization of time, which reveal particularities of the phenomenological experience of the Kazakhs and the role of natural and scientific knowledge in the language representation of this concept by the example of the following units: second, minute, hour, day, week, month, season, year and era. According to scientists, the concept of time reveals the perception of environment by Kazakh people. Language descriptions and concepts they cover are associated with different aspects of everyday life: *time of cooking meat, boiling milk, boiling tea, milking mares, etc.* In the course of time concept analysis in Kazakh national culture the authors concluded the following: names, which describe time lengths in Kazakh, are based on the names of celestial bodies, base point is defined by the position of the Sun and a man who is observing from earth; when forming names of times of day with the advent of Islamic religion, names of five mandatory prayers of namaz turned into the names of time lengths, relating to particular time of prayer; words and phrases, which describe intervals of day, are univerbs, and when describing internal parts of each interval of day, phrases indicating *beginning, middle, end* are often used; nomadic way of life also influenced the formation of time names in Kazakh.

Keywords: *cultural linguistics, linguistic world-image, language representation, time concept, Kazakh culture.*

INTRODUCTION

The rampant development of cultural linguistics put an emphasis on the identification of national features of linguistic world-image, definition of cultural axiological senses in word meaning and their examination in the context of relations with perception phenomenon.

The worldview is closely interrelated to linguistic worldview. Language reflects the nation's world view, perception of the world, processes of human experience formation and is a method for shaping a worldview. It not only describes national experience but propagates it. The integral understanding of a complex nature of stable representations of person's worldview and its interpretation hold a specific place in modern linguistics.

Each language, incorporating the features of worldview perception, creates national linguistic view of the world. In the course of truth cognition and its perception through language each member of linguistic community enters into not only close linguistic but also cultural relations.

Each ethnos has its own mechanisms of perception, processes of learning spiritual values. It has its own field of consciousness and draws conclusions in its own way. These processes of perception determine the processes of thinking and interpretation. As a result of researches in the field of cognitive linguistics, features of formation of different nations' linguistic world-images were identified.

Time attracts man's attention not only from a rational but also from an emotional point of view. The man always remembers his past, looks ahead, is always aware of frailty of life and certainty of death. The most famous thinkers of the mankind wondered time and again about the nature of space and time, hypothesized, drew conclusions and managed to characterize the fundamental attributes of existence. Two phenomena of the past and the future form the basis of our work perception.

The members of linguistic community perceived and explained the world not only on the logic and positive but also aesthetic part at each new stage of human history, in each era of civilization and culture development. For example, it can be seen in the case of man's ideas of sunbeams, analyzing the mechanisms for perceiving this phenomenon by means of its reflection in the language. The man represents realias of the world in ideal aesthetic images, in particular, it's manifested in belles-lettres images.

Knowledge about worldview, gathered in personal and collective consciousness, their classification, cultural and information composition, disclosure of the mechanisms for their gathering and systematization, as well as distinguishing central cognitive units are of particular interest in the area of linguistics.

LITERATURE REVIEW

Ethnos as a basis of the formation of culture as such and national culture is one of the basic units of cultural linguistics. Language cannot be created without ethnos formation, cultures forms linguistic view of the world. In his respect we're going to consider key researches in the context of anthropocentric paradigm.

The interrelation of language and thinking is studied from various perspectives and aspects (Arutyunova, Lacoff, et al., 2003). Language categories, which reflect the man's inner world, are studied in line with anthropocentric paradigm (Semenova, 2007).

Anthropocentric approach is reflected in the works of the founders of Mongol cognitive linguistics Zegiyma C. (Zegiyma, 2014), and also papers of the founders of Kazakh linguistics: Zhubanov K. (Zhubanov, 1999), Syzdyk R.S. (Syzdyk, 2004).

Today the experience of ethnos in terms of global universe cognition comes into the view of researchers. Krasnykh V.V. uses the term of "national-linguocultural community", purposely avoiding the use of "ethnos" in this meaning (Krasnykh, 2002). The "nationality" of a community apparently means living of its members in the territory of a certain state and participation in the life of this society and is understood, above all, in a political meaning. It would seem this term, despite its "bulkiness", well adequately reflects the essence of features, based on which an object of linguocultural research is identified. It is, therefore, more adequate to define the linguocultural concept as a unit of national-linguocultural communities' mindset. The interaction idea of "national-linguocultural community" and "ethnos" notions will depend on an ethnologic paradigm taken as actual one.

The human factor is being developed in linguistics in two areas: firstly, its reflection in language, secondly, the use of linguistic means. There has been recently a trend toward studies of ethnocultural linguistic units – names relating to material and spiritual culture of different ethnic groups in terms of anthropocentric paradigm. Kravchenko A.V. emphasizes that "linguistic signs "mean" not because there's a direct relation between signs and external world but because they are associated with human experience, which forms the base of knowledge" (Kravchenko, 2001). Academician Chuluundorzh B. notes that "different forms of verbal representation should be analyzed in relation to tensor (vector) transformations, as well as many much compositions. Changes in semantics and structures are an issue of analysis in 3D and other N-spaces".

Searching for factors, promoting/preventing literal perception, Bruner J. distinguishes autochthonous and behavior determinants (Bruner, 1977). The former are highly predictable patterns of nervous system. The latter – basic adaptive functions: social needs, motives and values.

A thesis about interrelation of person's dynamics and perception dynamics is another important conclusion. Bruner J. states that personal theory should be equipped with instruments identifying individual differences of perception: differences in hypotheses and cultural differences. It is found that signs that confirm or reject hypotheses, related to basic needs and values, play a crucial part in the process of adaptation of an organism to environment (Melnichuk & Avtaeva, 2015).

In conclusion, we should note that studying processes of cognition from a perspective of language and culture correlation leads researchers to the conclusion about nonseparability of these notions. Such research promotes the further development of cognitive linguistics and cultural linguistics by means of developing their methodological tools.

METHODOLOGY

In the framework of the research, considering time as linguistic and cultural a category, we identified motivation basis of linguistic representation of time subject to cultural experience of an ethnos (based on the Kazakh language).

Study materials are language phenomena, which explicate national and cultural specific features of linguistic consciousness of Kazakh linguistic culture representatives. Texts of the novels – Auezov's The Path of Abai and Nurshaiykov's The Years of Love and Joy – were selected, as well as samples of paremiological fund of the Kazakh language. Linguistic meanings of phraseological units were compared to the examples from the texts of Auezov's The Path of Abai and Nurshaiykov's The Years of Love and Joy in the framework of comparative analysis. Following the selection of practical material, a conceptual analysis of words and phrases, denoting time lengths in the Kazakh language, was carried out.

RESULTS AND DISCUSSION

Let's consider the meaning of "time" word in the Kazakh language. The Kazakh definition dictionary gives the following definition: "Time – noun. 1. philosophy. A particular objective form of continuous development and life substance; time, a term. Табысқа табыс ұласты, кәрілер орынын жастар басты, уақыт, өмір заңы мен талабы осындай (Zhamyshev A., Армысың). 2. An instant, a moment. Сағатыма қарасам, сменаға баратын баратын уақыт боп қалыпты (Zhaksybaev, A., Менің досым). 3. A change. An era, period. Көтер, досым, көтер бекер тұрмалық. Жаңа уақыт келе жатыр нұрланып. Уақыт жоқ. Қол тимейді, мұрша жоқ. Уақыт кетті. Уақыт өткізді. Ол келесі сәтте не айтып тастар екен, соған не жауап береміз деп, мазасыз уақыт кешетінбіз (Yusupov, K., Ақиқат). Уақыт тапты. Уақыттың ретін келтірді. – Егер уақыт татсаң біздің ағайға айта сал, аты керек болса Қарасуға хабарлар, – дедім (Begalin S., Уақыт). Уақыты бітті (жетті). Мезгіл таусылды, өлетін кезі келді. Уақыттың ісі қиын-ды, уақытымыз жеткен соң, айтып айтпай не керек, мезгіліміз біткен соң (XVIII-XIX ғ. Қазақ ақыны.) (ҚТТС, 1986).

According to Etymology dictionary, the "Уақыт" (time) word is borrowed from Arabic, old Turkic lexical unit "ogur" isn't preserved in Kazakh. However, "ogur" in Kazakh means "well-being" (береке). And it means something good in the language of the Oghuz (оң, жолың оң болсын). "Заман" Arabic (зәман: time, period, era) (уақыт, кезең, дәуір) – an era, time and "замана" (Arabic Farsi > заман+а suffix; 1. a century, an era (Etymology dictionary, 1966).

According to Old Turkic dictionary, "замана" (Persian dils < Arabic) – time, a period (уақыт, дәуір). However, all these "time", "period", "era" («уақыт», «дәуір», «заман») gives other meaning – "fate", which is considered a separate concept. There was a time when "заман" meant fate in Arabic, i.e. infinite time, comprising of successive days and nights (Radlov, 1893).

A man-observer, looking from earth to the horizon, used the length of all items he knew as units of measurement, he characterized time using these units. However, these units aren't constantly used in Kazakh for explaining the names of times. Kazakh 10-volume definition dictionary gives notions of the *day* word by the zenith, by a spear, by a team, by a stake, expressions are given in quotes and explained as a "measure of the distance of the sun from the earth". That's why it seems that there are no differences in time names in Kazakh. Nonetheless, there should be a difference between these worlds. If there are no differences, the nation wouldn't have these names. In other words, when counting from earth the length and height of a stake, stick, spear differs, reflecting differences in denoting time lengths, correspondingly.

Nomadic nations that passed summer on summering grounds, winter on wintering grounds, fall on fall ranges have their own linguistic denominations, which reflect particularities of their life and household.

The models of nation's conceptualization reveal the role of the phenomenologic experience and reflection of natural and scientific knowledge in framing language representations of time. Let's give some examples:

1. Seconds: *көзді ашып жұмғаниша* / time of fluttering, while you close and open your eyes, *қас қағымда* / time of fluttering with eyelashes, *кірпік қаққаниша* / time of blinking, *ән-сәтте* / the same second, *лезде* / immediately, *сан емми* / shortly, *сын берді* / it flashed, *жалп емми* / it sparkled, *жалп-жұлт емми* / it flashed-sparkled, etc.

2. Minutes: *шай қайнатым* / time of boiling, *сүт пісірім* / time of boiling milk, *насыбай атым* / time of snuffing, *сиыр сауымдай* / time of milking, *әу дегенше* / before you could say halloo, *анақ-санақта* / swift-flowing time, etc.

3. Hours: *таң сәріден, түске дейін* / from dawn to noon, *түс ауғаниша* / before noon, *кеш батқаниша* / before sunset, *күні бойы* / within a day, etc.

4. Days: *кешеден бері / since yesterday, екі-үш күннен бері / within two-three days, ертеңге дейін / till tomorrow, бүрсікүнге дейін / till the day after tomorrow, сенбіге дейін / till Saturday, арғы күнге дейін / till the day after tomorrow, etc.*

5. Weeks: *on the weekend, next week, жексенбіде / on Sunday etc.*

6. Months: *ай бойы / within a month, көктемнен бері / within spring, күзге шейін / till fall, жайлаудан түсерде / when they come from ranges, қысқа қарай / by winter, қарашада / in November, қаңтарда / in January, etc.*

7. Seasons: *жыл басынан / from the beginning of the year, қыстың көзі қырауда / as winter sets in, ала жаздай / in summer, сарғайған сары күзде / in mellow fall, мал төлдегенде / during animal yield, қымыз шыққан соң / when there's kumyz, мал семірген кезде / when cattle has stored fat, etc.*

8. Years: *көрмегелі көп жылдың жүзі болды / many years have passed since we have seen each other, өмір бойы / for life, сан жыл сарылып күтін / to wait for many years, сағым боп өткен сан жылдар (poet) / for long lonesome years, айдан-ай, жылдан жыл өтті, темір таяқтан теңгедей, темір етікпен тебендей қалды (epitaph) / months, years have passed, iron boots are worn out, wood sticks are scuffed, ержетті / got older, ат жалын тартып мінді / mounted a horse, etc.*

9. Centuries: *туған жас бала, сақалы өсіп жат болды / the son he gave birth to grew a beard and became an enemy (25 жас / 25 years-ширек ғасыр / quarter of a century), елу ердің жасы / age of 50 men (жарты ғасыр / полвека), кәрінің сүйегі құрыды / old man's bones have been scuffed, талай замандар алмасты / many centuries have passed, су тартылып, өзендер басқа арнамен ақты / water dried out and rivers turned back, etc.*

10. Eras: *Әлмисақтан, ықылымнан, хадим заманнан, біздің эрамызға дейін / до нашей эры (д.н.э.) и т.д. Eras – centuries, an epoch (ҚТТС, 2008). There are also заман, замана / era, eras – the following words are used together: заманауи / modern (әр заманға тән / typical for each era; осы заманғы / of this era), замандас / a contemporary (қатар өскен / brought up together, заманы бір / of the same time), замандық / of this era (мезгілдік / of this time, дәуірлік / epoch-making), заманхам / written language of an era (әдеби жанр түрі). The following names are used concurrently: замат / an era, уақыт / time, мезгіл / a moment, кез / tide or лезде / in an instant, тез / quick, жылдам / soon, and their derivatives: заматта / in an era – уақытта / in the time of, кезде / in the period of, мезгілде / in a moment of, лезде / in an instant. Compare: заманы бірдің амалы бір / those who live in the same era have something in common, заманына қарай адамы / a person of his own era, заман басқа, заң басқа / eras give way to other eras, people give way to other people (ҚТТС, 2008).*

Phraseological units: заманақыр болды, жер тақыр болды / an era faded away, land has seen better days, қилы-қилы заман болар, қарағай басын шортан шалар / bad times are coming and others deliver the nation's estimation of certain eras, stages of life. For example, time of enemy's attack on native steppes, time of famine, time of national prosperity, etc.

Any name is motivated by living conditions of some or other ethnos. Each name, each grammatical form reflects beliefs of ethnic culture, meet the needs of people who speak the same language. The cultural value of a name is defined by social practice.

The Kazakh people have its original views of each month related to national traditions and customs. For example, the Moon is one of guides for time keeping. C. Valikhanov writes, "It seems the Moon is a sacred planet for the Kazakh. When Kazakh people see the young moon, they worship it. In summer they rooted grass away in a place where they bow and burned it. The Kazakhs say that there's an old woman in the Moon (they likely suggest spots, which resemble a woman's profile). They don't look at the moon for long, they're afraid of the old woman who could count their eyelashes. If she does so, that person will die. They eased themselves also

facing the Moon. The Kazakhs always respectfully talk of the Moon” (Valikhanov, 2006). And even today when people of the older generation see the Moon, they address it with a request and a bow: “Ай көрдік, аман көрдік, баяғыдай заман көрдік. Ескі айда есірке, жаңа айда жарылқа!” / We saw the Moon, the healthy Moon, take pity on us in the past month, bless us in the new month.

The image on the Moon becomes the kernel meaning of phrases verbalizing people’s weather forecasting: *жаңа ай туды, ай шалқалап туды, ай қорланды, айдың өліарасы* / *the young moon has come out, the moon with a sickle up has come out, the moon with a ring, moonlessness, etc.* See also: *ай қораланса айырыңды сайла, күн қораланса күрегіңді сайла* / *if the moon is with a ring, prepare pitchfork, if the sun is with a ring, prepare your shovel*. It is understood that there will be a lot of grass “with pitchfork”, one will gather a lot of hay, and “shovel” means that there will be snowstorms this month. If “the moon has come out with a sickle up”, weather will be unfavorable for husbandry in accordance with folk forecasts.

The *ай* / *Moon* component is included in a number of linguistic representants, objectifying most diverse phenomena and events in modern Kazakh, indicating that this meaning is deeply developed and, consequently, is significant for Kazakh culture. The following examples confirm that: *ай туды* / *the moon has risen*, *ай кешігін туды* / *the late moon has risen*; *айдың қараңғысы* / *darkness, moonless night*; *ай молды* / *full moon*; *ай орталап қалды* / *the moon in decline*; *айы-күні жетті* / *to be heavy with a child*; *айдың-күннің амаында* / *while the going is good*; *айдай* / *like the moon*; *айдай анық* / *clear, exactly*; *айдай ашық* / *bright, clear*; *айдай әлем* / *everyone, all the people*; *айдай етті* / *to disclose*; *айдай сұлу* / *moon-faced, beautiful*; *айлап-жылдап* / *for a long time, for months, for years*; *айлас* / *of the same month of birth*; *айлы түн* / *a very bright, moonlight night*; *айлық* / *monthly salary*. The image of the Moon motivates cultural connotations of the following Kazakh descriptions: *ай қорланды* – *the moon with a ring has come out, a ring appeared next to the Moon*; *айға шапты* – *to try to bite more than one can chew, i.e. to try to do something what is impossible*; *айда аяқ, жылда жілік жоқ* – *it’s impossible to separate month from year, they pass unnoticed*; *ай десе аузы бар, күн десе көзі бар* – *very beautiful, айды аспанға шығарды* – *to do something and surprise everyone (in general, it’s used in an ironic way)*.

Based on the analysis of the semantic content of “*ай*”, it is safe to say this name corresponds to the parameters of the prototypic nomination developed by Kazydub N.N. (Kazydub, 2006). In other words, the “*ай*” name meets the principles of culturological development, culturological recurrence, culturological topicalization, culturological specification and culturological preference. In the status of prototypic nomination this name objectifies prototypic value, sets people’s categorization and intentional horizons of phenomena experienced in collective experience.

It is commonly known that the essence of a metaphor is understanding of one subject in terms of the other (Lakoff, 2004). In people’s understanding the Moon is a symbol of beauty and tenderness. The moon phase is divided into 2 quarters: the first quarter– full moon, the second quarter – half-moon, the interval between two parts – moonlessness, the last quarter – new moon. Full moon and risen moon stand out among them, which is reflected in the associative relations of linguistic representants: *толған айдай* / *beautiful like the full moon*; *туған айдай иілу* / *to bend like the risen moon*; *туған айдай балқу* (in a figural sense, to melt like the moon); *туған айдай толқу* / *to worry*; *ай мен күндей сұлу* / *beautiful like the Sun and the Moon*; *ай мен күндей нұры бар* / *shines like the Moon and the Sun*; *айдай таза, күндей нұрлы* / *pure like the Moon, bright like the Sun*.

The Kazakhs name a beautiful girl *ай десе* – *аузы, күн десе* – *көзі бар* / *lips like the Moon, eyes like the Sun* / or give the following description: *он төртінде туған айдай және он бесіне*

(бесінде) тұған айдай / at fourteen, fifteen like the risen Moon. On each fourteenth day of each month the moon becomes full. That's why the people name this day the new moon.

Kazakhs who devoted themselves to livestock breeding on pastures, had their own stargazers who were responsible for chronology, time counting. Kazakh stargazers foretold the hottest days in summer, bitter colds in winter, warned people when sudden changes in the weather are coming and frost will give way to thaw. Time counting was also associated with cattle breeding. For example, *Бие сауымдай уақыт / the time it takes to milk a mare. A period between two milkings is about an hour (1,5 hours). They told time based on these intervals. Бие екі сауымындай / the time it takes to milk a mare two times.*

Time is a continuous relation of yesterday, today, and tomorrow. The Kazakhs were concerned about their future and future of their generation. It is revealed in the following proverb: "If you have time to live only till dinner, take in a store so there would be enough food for evening" / «Түстік өмірің болса, кештік мал жина». If you can manage time, you'll achieve great triumphs, and if you let the moment pass, you'll never take it back (Kinayatuly, 1995). In Kazakh cultural consciousness the man's periods of age were determined as follows: "newborn to 1 year; 1-2 year toddler; child 2-3 years old; 3-5 under-age child; 5-7 childhood; 7-10 the rising generation; 10-13 teenager; 13-16 "sygyr" age; 16-20 young men and women; 20-25 happy time; 25-30 the older generation; 30-45 uncle-aunt; 45-50 housefather; 50-60 grandfather, grandmother; 60-75 Aqsaqal; 75-80 elder". Sagyndykuly describes this in detail in his Fundamental Cultural Studies (Sagyndykuly, 2006).

Thus, time is reflected in our consciousness as a philosophical idea, as well as considered an attribute of matter. Time duration is always the same everywhere. Aristotle, Leibnitz and Einstein in their estimates concluded that it is objective mass that forms metrical properties of space and time. Time consists of a few dimensions. Firstly, it consists of external time, which is associated with a certain process. The process of life is consistent with motion of the Earth around the sun. Secondly, there's its own time in this system; this time is determined by the relation of internal processes. The man reflects natural regularity of cognition in the language: daily cycle and weekly cycle, motion of the sun and the moon in a circle of Time, seasons, months.

The notion of time reveals perception and categorization of environment by Kazakh people. Language descriptions and concepts they cover are associated with different aspects of everyday life. For example: *ет асым (пісірім) / time for cooking meat, Сүт пісірім уақыт / time for boiling milk, шай қайнатым уақыт арасында (ішінде) / during tea boiling, бие сауымдай уақыт / time of mare milking, Азан оқып болғаннан кейін / after the call to the morning prayer, азанда / when reading the morning call to prayer, ел жатқан уақытта / the time when people retire to rest, әрбір өткен минут сұрленген жылдай болып / every minute like a year, күн шыққанша / till sunrise, түн батып / after sunset, ымырт жабылғанша / until twilight disappears, сәске кезінде / in the late morning, бір күні бие ағытар уақытта / on the day of ending mare milking, etc.*

Ет асым (пісірім) / Time taken for cooking meat. Folk measure of time: supposedly, the time it takes to cook a dish (2-3 hours). *Базаралы бір ет асым жалғыз алысқанда, он жігіттің бесеуін найзалап, қалған бесеуін жаралы, ызалы жолбарыстан қаиқан қорқақ иттей қып қуып, айдап тастады (Aeuzov's The Path of Abai).*

Сүт пісірім уақыт / Time taken for milk boiling. Folk measure, quarter of an hour (10-20 minutes). *Жігіт қыздан қара үзбей тұр, қыз қозғалатын емес, сүт пісірімнен астам уақыт өтті (Nurshaiykov's The Years of Love).*

Шай қайнатым уақыт арасында (ішінде). Measure of time. Time taken for tea boiling.

The following examples can be given in respect to everyday life: *Содан шапқылап отырып, беттеріңді аңғарлап, бір шай қайнатым бойы үзбей айғайлап келе жатыр едім! – деді (Aeuzov's The Path of Abai).*

The «Уақыт» (Time) concept can be found in the phraseological units: *35 жыл уақыт өтті / 35 years time has passed (meaning: long ago); уақыт алыстан барады / far time moves on (meaning: time's ticking away); осы уақытта келеді / it comes at the time (meaning: now); уақыт ешқайда қашпайды / time runs away nowhere (meaning: to have time); әлі де уақыт бар ғой? / do we still have time?*

Based on these examples, we see that time moves, passes away, comes, comes closer. Representatives of different cultures found differences in terms whether they conceive time moving or still, finite or endless, horizontal or vertical.

CONCLUSIONS

The study and analysis of time concepts in Kazakh national culture allow us to conclude the following:

1. The names describing time notions in Kazakh are based on the names of celestial bodies – the Moon, stars and especially the Sun. The Sun is a planet giving light to the world and a base for formation of names for times of day. In this respect the starting point in our research paper is defined not by the hands of a clock but position of the Sun in the sky and a man who is observing from earth.
2. Religious notions also had an impact on the formation of the names of times of day. Following the advent of Islamic religion, the names of five mandatory prayers of namaz were initially used only in a religious meaning, but then they also began to denote periods of time when these prayers were read;
3. The names of present time describing intervals of days are univerbs, and phrases with *beginning, middle, end* words are often used when describing intervals of days.
4. The analysis of Aeuzov's *The Path of Abai* and Nurshaiykov's *The Years of Love and Joy* novels demonstrated that the Kazakh languages uses imaginative word groups to denote certain time lengths.
5. The features of Kazakh people's cattle breeding also had an impact on the formation of time length names in Kazakh.

The results of the research of time concept in Kazakh, therefore, confirm the main theses of Bruner J., who states that perception involves the act of categorization, the degree of which varies depending on the set of key features. Differences in time presentation are based on sets of features key to the given culture, related to environmental parameters, on the one hand, and personal characteristics, on the other hand. In particular, different ethnoses can conceive time moving or still, finite or endless, horizontal or vertical.

The linguistic view of the world, therefore, is shaped based on anthropocentric paradigm – the man cognizes, evaluates and accepts realias of environment, passing them through himself, through the things he knows and understands. The traditional world view of the Kazakh ethnos reflects semantic component of the internal composition of cultural-linguistic facts, which form the basis of culture. Time categories should be considered in conjunction with the person's process of cognition of the world (motion of the sun in the sky, religious beliefs, cattle-breeding). Time is also the base of cognition in artistic works.

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