

Time Worldview of the Kazakh People

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Abstract: In the ancient time the nomadic way of life of Kazakh people defined many things in their worldview. Such knowledge took a huge place in people's life. In most cases it was connected with nature secrets. The nomadic way of life reflected the width and boundlessness of the Kazakh steppe. From such original movement in space the Kazakh people had special impressions about steppe life. According to a context of time and space certain ethnoses and unified national groups formed huge heritage of oral and written creativity, mythological and language materials about world around and about ancient beliefs. This is proved by the rich folklore and fiction which is extant up today. Ancient text language materials are considered as definition means of ethno-cultural development of the people and are an important aspect of knowledge. For mankind the true reality is represented identically and the complete picture of the world for representatives of different language groups is unified too. Nevertheless native speakers describe, call and learn universe space in own way according to their thinking and peculiar perception of the world. As a result, expression of thoughts of representatives of a certain language is formed according to the their language worldview. Therefore it is considered quite natural that in worldview of various people there is also an identical reflection of the universal phenomena, and also national color can be seen inherent only in one of languages. Each ethnos learns the world on the and creates peculiar "a language picture of the world". All this reflection of national feature therefore it leans on national cultural bases, after all and development of a civilization also inseparable phenomenon from language. The national culture and national language means are uniform. Language and culture from the sources of development of a civilization is the phenomena existing in harmony and compliance. The concept of time has huge value for mankind for a long time.

Key words: Worldview, time concept, time and space, national culture, language reflection of time, classification of time

INTRODUCTION

The whole life the lived years and a short instant consists of time which is conditionally estimated by hours. However, the mankind developed the time arranged and subordinated to itself. We have an opportunity only to time on seconds and to use it in own favor. The working person in daily bustle doesn't even notice how time quickly flies by and for another as if it stopped. As soon as the sun rises from the horizon, a new day begins on earth. Days, calculated in the days pass differently for each person. The time passes in youth imperceptibly and in middle years are quickly replaced. There is a set of concepts about time. The elderly person, having grown old, after the end of allotted heart beats leaves this world. Life is as a short moment and some die untimely. The Ancient Greek thinker Horatius said: "Any day can be the last for you". It means that the concept of time is conditional, the point is that who and how he/she is

master of it. The mankind thought up the calendar estimating months and years to use time correctly. Later there appeared such concepts as the hours, minutes and seconds measuring a short instant of time. In this regard scientists compelled to divide all globe into poles for coordination of time on a global scale. Today local time of the day on average meridian of green wick is widely used in Astronomy. Besides, there are some concepts of time in world knowledge. They are:

Ethnocultural time belongs to the step movement: It has periods of emergence, development, declining, destruction, to give way to new culture and to be displaced or revival.

Mythical time: Time of emergence of the environment surrounding us and the beginning of origin of the world, and time of implementation of important issues as well.

Social time: Time of development, formation, existence of human society, time of social being of people. The concepts connected with seasons are called as “ecological time”.

Biological time: Time of living beings. Biological time describes features of existence of various live forms within space and time. The family tree of people belongs to genealogical time.

Situational time: Is connected with outstanding events in life of people or wellbeing of economy, life traditions.

Historical time: Is defined by calendar and chronology, and also through a counting of intervals “mushel”. E.V. Ivanova notes that in designation of time astronomical and anthropocentric calendars have specific feature.

Anthropocentric calendar: To read out from year of birth of any person; a chronological order of time periods of the person according to the person’s physical and intellectual stage of development (the childhood, youth, an old age; chronological order: on the one hand change of linear sequence of the astronomical period of time (month, year) and a cyclic repetition, and also stages of the person development (childhood, youth, an old age); on the other hand-human life is not repeating cycle.

A. Seydimbek stated that in order that nomadic life on Eurasia steppes became a constant factor of safe human existence, it was necessary to acquire concepts of time and space first of all. Kazakh nomads didn’t separate time from space and they established traditional unity of these categories. For example, the word ‘uzak’-‘long’, ‘lasting for a considerable time’ belongs both equally to time, and to space, clearly showing noted relationship. In this regard the researcher writes that nomads perceived world around, its valid sense, advantage and positive properties of space in time (chrono) shape, in time parameters.

Kazakhs had no concept of “pure time” beyond the sensual value of time and beyond the natural and social process.

The main distinctive feature of time is that it has no own essence. However, time is considered the independent phenomenon. As it has no essence, it is accepted as the internal parameter of an event. Therefore the concept of time can be defined as a special environment and space where the event takes place.

SOCIAL EVENTS-AN INDICATOR OF TIME NAME

In the ancient time people defined a period, especially seasonal renewal of the year during the same period by means of the natural phenomena as warming, a cold snap, a rain, snowfall, etc. People, worshipping to the nature, kept an eye on the weather phenomenon. Kazakhs

measured time according to traditional economy that is special for them. Very first ancient Egyptians began to measure time for years.

L.N. Gumilev explains the 12 year cycle specified in written monuments of ancient Turkic peoples where every year has the name of animals: “The history narration without chronology is impossible. Transition of a certain period of time for the long period of time means transition from primitiveness to history. In YI Turkic peoples accepted “an animal cycle” of chronology, that is every year was called as a name of animals and in 12 years they repeated. Similar circulation of time exists and the people of Central and East Asia have this cycle up today. Emergence of an animal cycle is unique and today it is studied insufficiently. The mentioning the monkey among animals already gives a reason to think that it appeared in the south. Application by Turkic peoples of an animal cycle shows strengthening the international telecommunication and borrowing process of various cultures from other countries (Gumilev, 1994).

According to Kormushin I.V. “In some Old Turkic runic texts can be met instructions for events’ dates described by years of an animal cycle. However “year of a sheep” or “year of a dragon” or “year of a horse” are repeated each 12 years and without any other data it is often difficult to make a chronological binding of the text not only to a certain cycle of any century but even sometimes to define a century. Thus, strictly speaking, Turkic runic monuments have no dating which are definitely correlated to world chronology. Save only that the Monument in honor of Kyul-tegin is. And Chinese inscription of a monument but not Turkic contains the instruction on the Chinese heraldic calculation of events by years of mottoes of emperors ruling”.

Kazakhs practiced the different types of time calculation connected with life of large historic figures or the most remembered years and also taking into account the difficult periods. For example, time of foundation of the Kazakh khanate (15th century), time of prosperity of the Golden Horde, years of flight, wandering Aktaban (1723-1726), during Abylaykhan’s time (18th century), submission time to the Russian queen (19th century), at the time of hunger (1931-1934 according to historical data for hunger were lost 55-60% of the Kazakh population: more than 2 million 300 thousand), years of repression (1936-37 almost all Kazakh intellectuals fell a victim of Stalin repression: 27 thousand people are shot, 101 thousand prisoners) (4), years of the Great Patriotic War (1941-45), the period of stagnation (1950-1980), the period of reorganization (1985-1990) and time after becoming independent (since 1991).

From all these periods especially it may be noted December 16-17, 1986. Sad December events when the Kazakh youth in fight for democracy fell a victim of totalitarian regime (8500 people are detained, some

students are sentenced to death, owing to tortures many of them became disabled people, there are missing persons, etc.). After those events on December 16-17 that period is called in the history as “cold December, December wind”. Demonstrators are called zheltoksanshylyar presently Decembrists. As Russian Decembrists.

The given examples specify that the time concept reflects not all events but only socially significant eras. Any changes and events have the beginning and the end. Some changes happen with us and right there come to an end; the others pass slowly and the third aren't shown at once. Comparing various changes, we formulate opinions about time. Concerning time there appeared such concepts as was and will be, real and future, old and recent, etc. The main lines of time is a reality, a continuity, independence, an invariance, an unilaterality.

Studying the natural phenomena, people learned time: In a nomadic way of life development of the person's outlook of is influenced especially by environment. Kazakhs divide the day into five parts: tang (early morning), saskе (latemorning), tus (day), ekindy (midday), aksham (evening). Even every season the Kazakh people internally divide into three periods: konyr kuz (Indian Summer, late Autumn), sary ala kuz (yellow Autumn), kara kuz (late Autumn) or the beginning of Winter. It follows from this that division of 1 year for 12 months originates from such idea of time. The nomads' culture in comparison with the countries of the Mediterranean Sea and the Far East endured creative evolution for three thousand years of the history.

Difference of time in its irrevocability and it is passing. If time stops and human life endures stagnation. The Kazakh people especially appreciate time and experience of ancestors for them is defining their future. Nomads, in comparison with other people, perceive time only peculiar to them. Long nomads' journeys, problems of Summer habitats, changes of weather on a season compelled to study approach of a certain time especially attentively. The spring equinox, hot Summer, severe Winter all these phenomena were an indicator of change of time. Such changes as hot Summer from which Summer pastures were burned, torrential danger, spring fresh meadows, snowfall, removal to sunny sides of mountains, that is to the South, depended on time. The movement of the sun under a yurt's dome and wooden curved sticks (uyk) of which the round framework consisted, reminded and carried out function of the clock.

There were determined time of action and movement by various ways in the Kazakh language. Each of these definitions is closely connected with traditional life of the people and ways of existence.

Language picture of time in national outlook of the Kazakh people are collocations, metaphors, names of subjects which were based and became reflection of a traditional way of life of the people, trade of ancestors, lives, education. In the Kazakh language a set of the settled examples designating time. They can be divided into the following groups:

The collocations meaning the natural phenomena, weather: Kar kete (as soon as snow descends), sen zhure (as soon as ice goes), karashanyн suygynda (in November cold weather) (in 1986 after December events of the Kazakh youth in Almaty there appeared collocations like 86-nyn yzgarynda (in severe of the 86th), zheltoksan zheli (a wind of December), zheltoksan yzgarynda appeared (in severe December), zher karada (so far the earth is black), kara suyкта (in severe cold), sen sogile (as soon as ice goes or as soon as the ice drift begins), muz kata (as soon as ice freezes) etc. All these phrases show time movement and action of the phenomena which annually repeat during a certain season.

The collocations which became current as a result of the types of economy and trade repeating at the same time: koi kozdaganda, mal toldegende (during an okot of sheep), egin naukanynda (during a crop), saban toyda (during sabatuy), a makta terimde (during a cotton crop), zhiyn-terim kezinde (during harvesting) etc. The collocations connected with daily housekeeping specify concrete time too: mal orgende (cattle pasture time), kozy agytarda (time of lambs feeding), mal oristen kaitkanda (time when the cattle came back from pastures), bie baylarda (before milking of mares), mal koralana (time of the cattle shelter) etc. Kazakhs have a national proverb-“koyshynyn kyzykoy kelgende is tigedy”, the daughter of the shepherd starts sewing in an sheep arrival time from pastures is means that at midpoint of work it is necessary to do the basic, and another, not demanding haste, minor affairs-to postpone for the following time. Also there is the second value of this saying (time of return of sheep is an evening) that is everything is good in its season. There are many examples connected with natural phenomena and housekeeping. Many ethnoses defined time taking into account the main trade which was the main source of existence.

Our ancestors also precisely predicted measurements of day time, week, month and year as a result of attentive supervision over globe motion: Especially, it is seen in the phrases which developed in connection with morning approach and they precisely transfer time in hours: tanatpai (since early morning), el turmai (before people rise), tan karangysynda (morning twilight), tan

biliner-bilinbeste (as soon as there comes dawn), tan syz bergende (when the morning dawn slightly comes), boztorgai shyryldaganda (to rise with the lark), tangy namazda (during a morning prayer), tan kulan iektengende (when morning as the pendent comes nearer), tan bozyndan (since morning dawn), elen-alanda (in early morning) etc. If some of these phrases mean time connected by specific actions, the following expressions have figurative character: kalan iektenip atkanda (dawns as approach of a pendent), arailap atkanda (when there was brightening of dawn), asykpai atkanda (when without hurrying dawned), tangy tatti uikyda (during a morning sweet dream) etc.

There are collocations which transmit concept of time through the movement and in the sentence carry out function of an adverbial modifier of time: Kozdi ashyp-zhungansha (in a twinkling of an eye), kas pen kozdin arasynda (very quickly), kas kakkansha (instantly), kalt etkende (in a leisure-time), et pisirim (time, sufficient to cook meat), shai kainatym (time, sufficient to boil tea), bir Bie sauym (time, sufficient to milk a mare) etc. Many of these examples need to be perceived as the time meaning structure and precise word meanings in the transition process from a reality to abstraction lost the meaning. The phrases which were initially meaning the movement, natural phenomena peculiar to the description period, the volume and objects in the process of application lost their acceptancy and passed into abstract value. All these phrases in use of the Kazakh language developed for a long time as the forms signifying time.

Considering collocations with value of time and period in the Kazakh language, we pay attention to very interesting materials. Earlier our ancestors, without having opportunity to observe hours, nevertheless found ways of exact definition of various periods, seconds, minutes, hours. For example, seconds are transferred by the following traditional expressions created by means of a metaphor, a metonymy-demnin arasynda (literally: only have breathed), kas kakkansha (lit.: I didn't manage to blink, instantly), auyz zhiyp algansha (lit.: I didn't manage to tell yet), kas pen kozdin arasynda (lit.: between an eye and eyebrows that it is very quickly), bie sau (time, sufficient to milk a mare)-1,5 h, sut pisirim uakyt (time, sufficient to boil milk) about 15 min, et pisirim uakyt (time, sufficient to cook meat) 2-2, 5 h, audem zher-distance 0 from which it is possible to call, i.e., very close, bir kosh zher (distance of one movement of nomads) about 10-15 km, at shaptyrym zher (distance in one run of a horse)-about 10-15 km, kun arkan boiy koterildi (the sun rose of a lasso length, about 4-5 m) -8-9 o'clock in the morning, shankai tal tus (exactly at noon) around

12.00-13.00 o'clock, besin (time in the afternoon) the period between 15.00-16.00, namazdyger-time before sunset, namazsham-evening twilight, time when light lamps, inir the same as twilight, an evening, about 21.00-22.00, tun ortasy-midnight, about 24.00 O'clock, tan sarisi or elen-alan-time before dawn. All these examples of measurement of time existing among people once again show wealth and boundless flexibility of the Kazakh language in its art manifestation. And also it is a striking example of reflection in language of national outlook, knowledge of the nature, ability of achievement of truth and understanding of deep meanings.

The outstanding Kazakh linguist Abduali Kaydar in the work about phraseological units gives the substantial description to collocations and more fully develops their value and the use in language community. For example, "Kozdi ashyp-zhungansha" (literally until you open and close your eyes) here transience of events is associated with the fast movement of eyes their instant opening and closing that is equated to fractions of a second. Naturally, this allegorical representation inherent in receptions of a national metonymy of time, however it, having abstracted from the primary value (the movement of eyes) it is used generally and expresses concepts "quickly", "soon", "imperceptibly", "instantly", "in a flash", etc.

The phraseological unit has quite broad use in language and as the figurative characteristic of time and process of its glide, appears in the nominative (main) form more often. For example: kozdi ashyp-zhungansha, zhyldam khabar algyzdy" (in a eyewink delivered a message) (Kaydar, 2003).

"El ayagy basylganda" the phraseological unit relating to the category household was formed on the basis of national measurement of time. This period of days, depending on a season, corresponded to 7-8 O'clock in the evening, twilight. After that period, there comes time-el orynga otyrganda-corresponding to 8-9 O'clock in the evening. So Kazakhs defined the time and temporary intervals within a day when they didn't use a clock or watch (Kaydar, 2003).

Figurative and expressive applications of time: It is very important to note a language role in strengthening of the nation integrity in folklore in poetry of zhyrau in proverbs and sayings, in oratorical skill in phraseological system, in terminology and in art texts, example texts as means of spiritual activity of language in traditional culture and as main source of cultural wealth. The content of these sources which basis is historical development of the people, the spiritual and cultural wealth, life and outlook, customs, traditions which for centuries were formed in a

certain national collective and remained in language. But, the word is not a sign of a subject and not a literal picture of the world but the image which arose in archetype language consciousness of a certain national community or the person as a result of environment knowledge, acquisition of social and labor experience and lingual creative process.

Seasons, also as well as time of the day, were divided into some periods. For example, Spring when it was thawing, when there was an ice drift as soon as the Spring came, *uzyn saryda* (lit.: the long pale. It's value time when Winter provision is declined, the end of March), *zhuannyn zhinishkerip, zhinishkenin uziler kezinde* (lit.: when thick becomes thin, thin is going to be torn) time when Winter provision is declined, *kuralaydyn zhelinde* (the cold snap coming at the right time when a sayga start running in April); Summer *el zhailauga koshkende* (time when the cattle is driven to meadow pastures), *zhaz ortasynda* (in the middle of Summer), *kyryk kun shildede* (40 days of a July heat), *zhazdyn aptap ystygynda* (the scorching heat of Summer); Autumn-*orak kezinde* (harvest-time), *at sabantoy* (harvesting celebration, *sabantui*), *kuzek alyp zhatkanda* (an Autumn season of sheep shearing), *kuzdin kara suygynda* (the coldest time of Autumn); Winter-*sogym soiyp zhatkanda* (cattle slaughtering for Winter, December), *ak kar* (white snow, January), *kok muzda* (on blue ice), *el kystauga konganda* (time when the people move to Wintering) etc. All these collocations up today are applied as definition of a season and the seasonal phenomena and also they are perceived as an exact equivalent of months, time and cycles. They often appear in works of art where such figurative, metafor-metonymic expressions give to work special esthetic color. For example the fragment from the work "Blood and Sweat" of Abdizhamil Nurpeisov contains many phrases with definition of time of metaphorical character:

"The general Chernov arrived to Omsk at the beginning of early spring; for all winter the freezed Siberian abandoned snow gradually started coming off at this time" (Nurpeisov, 1981). Next day as soon as there came twilight, they came nearer in Shalkar" (Nurpeisov, 1981), "In twilight only reached to the hill with a camphor wormwood which is for Belar" (Nurpeisov, 1981). "In twilight we reached the mourning aul in the peninsula" (Nurpeisov, 1981) in the evening. "Having remembered the past, he thought as far he can remember, he bears humiliations. Parents died earlier. Until I started feeding myself, how many offenses he suffered from the brother and his wife" (Nurpeisov, 1981).

Collocations are also widely applied in texts of mass media and as a language element they will always be used

in everyday life. It is also possible to consider collocations about the phenomena of seasons which developed in the Kazakh language for a long time. Kazakh people say "koktem tudy" (lit.: the spring was born that is the Spring came), "zhaz shyga" (lit.: the Summer is coming), "kuz tusti" (there came the Autumn), "kys keldi" (the Winter came). But all these verbs are combined only with a certain season, that is the Spring was born, the Autumn came, the Summer ascended but not in a different way and native speakers will never tell "the Winter was born" or "the Autumn ascended". Because in a semantic basis of all collocations about seasons the informative connotation is put.

"The Spring was born"-means at this time the world revives and awakens. "The Summer ascended" from under the earth all roots ascended, the earth is filled with life. The Autumn comes, that is "kuz tusti" literally means falls down-the nature which revived in the Spring and overflowed in the Summer starts to be filled by fruits, leaves in the Autumn. "The Winter came" it really comes with a snow-storm, a blizzard" (Seydimbek, 1997). All these examples once again confirm that in names and collocations about time and space, about environment is not only a word meaning, also they contain the data showing descriptions peculiar to a certain phenomenon.

One more variety of such phrases are poetic expressions that is bright metaphors about the person's age: *balalyk shagynda* (in the childhood), *es zhiyp* (having grown wise), *etek zhapkanda* (having become the girl), *bir mushelgetolganda* (to be 12-13 years old (12 years cycle), *mektep kabyrgasynda zhurgende* (when study at school), *kameletke tolganda* (to be of full age), *on men solyn tanyganda* (age when already distinguish good from bad), *at zhalyntartyp mingen shakta* (age when a child is ready to saddle up the horse), *orda buzazhasynda* (age to serve in the army), *kyryktyk kyrkasynda* (when 40 years old), *erdin zhasynda* (age of the man), *samain ak shalganda* (age when a person's hair is touched with grey), *alpystyn askarynda* (over 60), *seksennin sengirinde* (turn 80). In these examples various steps of human age are based on signs of the parallel phenomena and thus got figurative sense.

As we already mentioned, expressing human age by metonymy is often used in fiction. There are great variety of such periphrase examples: *sary auyz shagynda* (age still a child; years of babyhood like chickens), *zher ortasynda kelgende* (lit.: a person reached the middle of the earth, that is a middle aged person, 50-55 years old), *bazary tarkaganda* (lit.: fair of life came to the end, that is time of eldership) etc.

One of the examples of expressing the person's old age "zaual shak" the phraseological unit goes back to the

expression included into national metonymy group which defines a period of time-twilight, the period when the sun sets beyond the horizon and gradually there comes darkness. The phraseological unit is constructed on the basis of comparison the declining day with the human life period, his old age" (Kaydar, 2003). The academician A. Kaydar develops here a periphrase basis of phraseological units which appeared as a result of making comparison of the parallel phenomena. Especially the periods connected with human life, approach of a maturity and when he makes certain acts-in language reflection received more figurative descriptions.

The following group of examples is made by the collocations with value of time created in connection with the arisen sociohistorical situation of a certain era. For example, *naubet zhyldary* (years of disaster), *aktaban shubyryndy* (lit.: flight of aktaban, according to history: the period of escaping of Kazakh people from attacks of Kalmyks), *asharshylyk zhyldary* (in the years of hunger), *zobalan tusta* (time of oppressiveness), *kugyn-surgin zhyldary* (time of persecution, prosecution), *alash kozgalysy kezinde* (during the Alash movement), *uly tonkeriste* (during the Great Revolution), *stalindik kyrgynda* (during Stalin depopulation), *tokyrau zhyldarynda* (years of stagnation), *kaita kuru tusynda* (during Perestroika), *"kurgak zan" tusynda* (at the time of "Prohibition"), *tyn igeru zhyldary* (in days of a virgin soil), *tauelsizdik alganda* (years of becoming independent), *Astana auyskanda* (when the capital moved to Astana) etc.

Time is defined in the process of interchangeable transition and alternation of phenomena with changes, change of movements with actions etc. Time is expressed in various ways. Collocations and phrases meaning time are also reflection of these objective phenomena. Collocations with value of time have boundless opportunities of thoughts to transfer their meanings directly, figuratively, colourfully and also impressively and artly.

There are the examples of phraseological units connected with traditional education of Kazakh children. Kazakh people especially cared of the daughter's education and educated in sensitivity and politeness. According to custom the unmarried daughter was put near parents on the right and the son at the left. On the basis of this national tradition such phraseological units were created as "*on zhakta otyrganda*" (the girl on the right side) which meant "when she wasn't married yet" and these collocations describe concept of time and are paraphrased. But if to describe this custom in more detail, all family members sit down on a certain hierarchy in the Kazakh yurt and there always was a traditional place of honor "*tor*" where the host, that is the father sat.

On the right side from the father the daughter or daughters sit down and sons are at the left. A family consisted of 10-12 people sit down around the low table and eat from one flat wooden ware and from the big wooden 'Saba' bowl drink koumiss (mare's milk) in turn. And the owner's wife sits down at the table edge that is farther from a place of honor, closing a circle. Daughters-in-law of this house sit down almost at a door. Because such arrangement gave them the chance to carry out the household duties imperceptibly. When men are at home, daughters-in-law as a politeness manifestation sign, try not to attract men's attention. Kazakhs usually marry their daughters till they are 25 but if she doesn't manage to get a family to this age, people say "*on zhakta otyryp kalgan kyz*" (the girl stayed on the right side). It means that she remained "old maid".

There is a lot of examples of collocations about maiden life before a marriage in the Kazakh language: "when went coddled on the right side (unmarried)", "when she is on the right side". And now, when girls marry at full age in modern Kazakh language almost nobody uses the phrase "when she was on the right side". In rare instances, if the girl gave birth to the child out of marriage, people can say "she, sitting on the right side, was dishonored".

The collocations meaning concepts of time can express action performance deadline precisely, approximately, at a certain interval, in different moments. "Some collocations don't mean exact time and deadline but only conditionally give semantic accuracy to the sentence's main content".

CONCLUSION

Everybody have time but nevertheless it isn't enough for all. Time for the person-the most valuable concept. Because the person is born in certain time and lives temporarily. Not time depends on us and we depend on time. For the people loving each other and expecting a long-awaited meeting, time seems that lasts eternally. Also and for the convicted person in prison who counts up days to the release, time moves painfully slowly.

Time for everyone runs on differently. One complains that time isn't enough, it is rapidly slipping away and some while away time. Those people for whom time is more expensive than gold are workers, inventors and businessmen. In the Kazakh language there are a lot of sayings, comparisons and conclusions about transience of time: time-is deceptive, time-hope, time-the doctor, time gold, cruel time, time as the falling stars, time-waster.

The shortest time is the present. For the person the present is not an hour, not a minute, even not seconds,

and it is an instant, a moment. Actually even the moment isn't the present. For example, if to compare a lightning's sparkling to a moment, this action has time of the beginning, an event and the end. But the person is powerless to measure last, present and future time of this moment. Therefore so far the person thinks of the present, this moment passes into a past. Thus for the person the shortest instant is considered the present. Value of time for the person is defined by his life. The past turns into a regret for him, real into a consolation and the future in uncertainty. The more the present rushes forward, past time moves away more and the future becomes shorter. However the person never loses hope for the best. Time becomes hope for the person and acts as belief and the direction in the future. Time-hope, so many people from time of life wait for hope. It means to lay hope that some events or affairs will come to the end very well and the

person continues to live. Time is especially shown in connection with human life, development and performance of certain actions.

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