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Oppositions in the conceptual and linguistic category of time

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Abstract

The article analyzes the representation of oppositions in conceptual and linguistic category of time. The field approach to the analysis of semantic and metaphorical oppositions has been applied here in order to research the category of tense. The nuclear conceptual and semantic oppositions, their national linguistic peculiarities connected with polychronism and monochronism of the examined cultures are defined. In lexical and phraseological "representation of time" the metaphorical component is allocated with such models as "time – eternity"; "time – river/water"; "time – space"; "time – man"; "time – female"; "time – animal" where the binary nature of human perception of surrounding reality is also exhibited.

Keywords: opposition, binarity, fundamental concept, grammatical category, language units.

Oposiciones en la categoría conceptual y lingüística del tiempo

Resumen

El artículo analiza la representación de oposiciones en categorías de tiempo conceptuales y lingüísticas. Para ello se aplicó el enfoque de campo para el análisis de oposiciones semánticas y metafóricas. Se definen las oposiciones nucleares conceptuales y semánticas, sus peculiaridades lingüísticas nacionales conectadas con el polincronismo y el monocronismo de las culturas examinadas. En la "representación del tiempo" léxica y fraseológica, el componente metafórico se asigna con modelos tales como "tiempo-eternidad"; "tiempo-río/agua"; "espacio de tiempo"; "tiempo-hombre"; "tiempo-mujer"; "tiempo-animal" donde también se exhibe la naturaleza binaria de la percepción humana de la realidad circundante.

Palabras clave: oposición, binarismo, concepto fundamental, categoría gramatical, unidades de lenguaje.

1. INTRODUCTION

The binarity – is the fundamental concept, which is a cornerstone of all things, it is the universal law of life. Its dialectics of duality – is a basis of both conceptual and linguistic categories.

The binary opposition is exhibited at all linguistic levels. For example, on phonetic and phonological level - there are oppositions of voiceless and voiced sounds, hardness – softness of consonants; on lexical level - there is an opposition of antonym; on morphemic and

word-formation level - there is an opposition of root and affix morphemes; on grammatical level - there is an opposition of grammatical meanings and forms within the frame of grammatical category.

According to linguists, the conceptual and linguistic (semantic) categories are identical. It does not make sense to oppose semantic categories to conceptual ones out-of-terminological alternativeness in terms of different names of the same phenomenon. It is an opposition of linguistic categories dealing with language units to logical ones, which do not focus on linguistic units (on content of language units or representation of a reality categorization by means of language), but reflect the general norms of world perception without reference to a possibility of their expression (Litvin, 1985). Bondarko does not oppose these categories, noting that linguistic (semantic) categories represent such complex of conceptual categories, which "are in the relation of regular compliance with those language semantic functions in which these categories find their embodiment and specific-language and specific-speech realization" (Bondarko, 2001).

Vasilyev thinks that conceptual and semantic categories are not identical as "semantic categories, unlike conceptual ones, have language realization, they are embodied in specific linguistic means (lexical and grammatical), unique to each language. They are closely connected with the sphere of connotations, with additional semantic content correlated to figurative thinking, the sphere of structural

meanings and functions, i.e. to various types of purely language knowledge" (Vasilyev, 1990).

The grammar of grammatical categories, word-formation and lexical subclasses of significant words, functional words, syntactic constructions and super segment means act as an expression of semantic categories (Ibid).

We insist on the differences between conceptual and linguistic categories because conceptual categories are considered to be unconditional to this or that specific way of expression (language features). Language, as we know, acts as the source of conceptualization, categorization and linguistic units, in fact. It is a peculiar way of formatting of the gained knowledge. Verbalization has national and cultural distinctions.

In other words, in language, its central, communicative, epistemic and informative functions are naturally intertwined. Consequently, the research of linguistic categories cannot be conducted in a separation from the cognitive processes generating them. It cannot be conducted without categorization process, which is one of the leading functions of human consciousness (Boldyrev, 2006).

Linguistic category in "a broad sense – is a group of language elements having common features. Linguistic category in the narrow sense – is a sign (parameter), which is splitting the extensive set of homogeneous linguistic units into a limited number of non-crossing classes, the members of which are characterized by the same value of

this sign (for example, "category of case", "category of animate /inanimate", "category of aspect", "category of voiceless and voiced sounds") (Linguistic encyclopedic dictionary, 1990). Alternatively, in other words, it is the integration of words into these or those groups based on commonality of their lexical and grammatical characteristics.

The term "category" is also used in the narrow sense as one of the manifestations of the mentioned signs, for example "category of accusative case", "category of inanimate", "category of perfective aspect", "category of voiceless sounds", "category of mode" (Rosenthal & Telenkova, 1976).

In order to research the manifestation of binarity in conceptual and linguistic categories the conceptual and universal concept and a super concept "time" have been chosen.

Contemporary linguists in the light of anthropocentrism and expansionism analyze the correlation of ontological (real) time, conceptual (notional) and language time (temporality) (Agrova, Arutyunova, Belyakova, Dudareva). With the help of field approach, the linguistic means of time category representation are described (Bondarko, Kozintseva, and Smirnov). The features of the cognitive model and linguistic category are defined (Kravchenko, Nikitin). The specificity of art time verbalization is analyzed (Nikolina, Cherneyko). The functional and semantic category of aspectuality in gesture language (Filimonova) and other notions of difficult universal concept and categories are investigated.

The binarity is revealed at the conceptual as well as linguistic levels of time category. Time is traditionally perceived as an objective and subjective conceptual category. This opposition reflects human, subjective perception of reality.

What is meant by time?

There is following definition in Philosophical encyclopedia: "the fundamental concept of human thinking displaying the variability of the world, the procedural nature of its existence, the occurrence in the world not only "things" (objects, subjects), but also events" (Encyclopedic Dictionary of Philosophy, 2004: 439).

According to Efremova's Dictionary, time - is "one of the main - along with space – form of matter existence, denoting the duration of life and the sequence of changing conditions of all material systems and processes in the world" (Efremova, n.d.: 279).

Time, since ancient period, was an object of investigation. Plato analyzing a concept of time divides all things into existence and formation. The first item - is eternal, the second item exists in time; it appears and disappears in time (Dashkin, 2017).

Absolute time, as well as existence is eternal, time "itself without any relation to something external, moves evenly, and can be called as duration" (Newton, 1969). Time cannot be measured. Relative time has a certain duration, it is measured, and it is defined as

a psychological one, as the man and his ideas about the world create its structure. What does it mean?

It is believed that time - is a way to limit the consciousness. The man uses this concept for the timing of the physical processes of the world surrounding us. According to philosophical view, when the person abstracts from his ideas about himself and the surrounding world, he finds himself out of the time, he destroys this non existent, according to physicists, concept and comprehends what is eternal.

According to Arutyunova:

Time is separable from the man, but the man is inseparable from time. If the sense of the time is based on the perception of natural cycles, then mental structures have connected themselves with the linear time dismembered by "a presence point" in the past, future and present, which united it into a single flow. The man adopted the model of the time and inserted into it two difficult and contradictory components: point and movement, the direction of movement. The point moves and the time moves together with the point and the eventful world moves by the line of the time (1997: 31).

2. HYPOTHESIS

According to the universal law of perception of the surrounding reality and features of categorization, the time is a binary process. It is a measurable category, according to human ordinary understanding. The commonality of conceptual time with language one is revealed in its measurability, but the nature of this measurability is different. It is

defined by polychronism or monochronism of culture, by national peculiarities of time perception and traditional economic lifestyle.

The time is a multidimensional category that is why different oppositions are found here.

3. MATERIALS AND METHODS

The analysis of scientific literature according to the theme of investigation has shown that the allocation of oppositions has a significant value for the description and identification of the nature of linguistic categories.

The grammatical category is based on the relation of opposition; it is the system of the grammatical forms opposed each other with homogenous meanings. The concept of the grammatical category and a concept of grammatical opposition are inseparable from each other: these are two sides of the same phenomenon.

Akhmanova considers opposition as:

- 1) The distinction of two (or more) homogenous units of language, capable to perform semiological function, i.e. to be semiologically relevant;
- 2) The division of difficult system of linguistically relevant distinctions into a number of the minimal pairs (Akhmanova, 1966). The transfer of grammatical oppositions, i.e. categorical grammatical oppositions reveal the correlation of these or those grammatical forms in the language.

The opposition in linguistics assumes the decomposability of linguistic units of one level (phonemes, morphemes, word meanings); the division of the opposed units in general ("the bases for comparison") and various elements, so-called differential factors (Encyclopedic Dictionary of Philosophy, 2004).

Therefore, in order to analyze the oppositions in the category of time we applied scientific method of comparison, the component and contextual analysis, descriptive, linguocultural and comparative methods.

Scientists use traditional models of time to investigate the language tense: cyclic and linear, modelled by Guyau (1989). Cyclic time corresponds with cosmological consciousness, but linear time corresponds with historical one: "Cosmological consciousness assumes that in the course of time the same ontologically specified text is constantly circulated... Meanwhile, historical consciousness, in principle, assumes linear and irreversible... time" (Uspensky, 1996: 12).

These models of time define two types of linguistic tense. At the same time, Arutyunova believes that time in the abstract model is formal, separated from the world and the man: the straight line sets only the sequence of points, but not the sequence of casually connected events (Arutyunova, 1999).

American scientist E. Hall allocates two types of cultures depending on orientation in time: "monochronic" and "polychronous". Monochronic cultures are focused on the linear time (the European nations), that is why the punctuality and accurate observance of terms are important for them. Representatives of polychronous cultures (East nations) soften their requirements to fixed periods and punctuality (Hall, 1992).

So, applying the methods of the linguacultural, semantic and comparative analysis and taking into consideration the data in the field of culture research (Abdigaliyeva, 2011; Value parameters of the nomadic ethnos, n.d.; Orynbekov, 1994), we have concluded that for Kazakh nomads the concept of "*time*" is defined and was defined (in a certain degree) cyclically. Such phenomena of national culture as *mushel* (a 12-year cycle) and *mushelau* are connected with it (the calendar of 12 years chronology).

Kazakhs still register the "mushelzhas" age. It is not all 12-year cycle, but only a year, which follows the last 12th year of each next cycle, that is 13, 25, 37, 49 years, etc. This year is considered to be dangerous for the person, therefore it is so important to perform good deeds as much as possible, share a crust of bread with people and to make pious acts.

Our ancestors noticed that each 12 years our human body experienced the period of a biological activity. Number 12 for the Kazakh culture is significant. There are 12 months in a year and 12-

year turn around the sun is typical for the Jupiter planet. As the largest planet of the solar system with hard rays, Jupiter significantly influences annual climate changes of Earth. These changes with modifications are repeated each 12 years. Such phenomenon is revealed in Kazakh calendar «with» 12 animals.

It was considered that there were 12 significant components in the bodies of the men and animals. Therefore, when Kazakhs wish somebody well, say: "mushetugelbolsyn" ("Let all your 12 organs be safe") (Kazakh jubilee traditions - mishel jas, n.d.).

A peculiar way of time measurement has been connected with the nomadic style of life and economic activity. The following definitions of time were rather typical: *Biyasauym*, *bas sauym* (first milking), *koi koralganmezzgil* (time to pen cattle), *Biyabailaganuakyat* (time to tether a horse), *Shaikainatym* (time to boil a water for tea), *sutpisirim* (time to make a milk), *etasym* (time to cook a meat).

The linear perception of time is reflected in the combinations of *yesterday - today - tomorrow* (in Kazakh language: *keshe – bugyn – erten*). These are conceptual and grammatical oppositions of "past, present and future". The linear division of time is transferred to the sphere of grammatical categories. Moreover, the grammatical category of tense is becoming the center of conceptual category of a temporality (Farkhoutdinov, and Isavnin, 2017).

The linguistic category of time is expressed by the tense of the verb, by aspects and lexical units of temporal semantics. The comparative analysis of tense and aspect categories has allowed us to present the following theoretical statements: the oppositions connected with a concept of time are firstly revealed at the level of categories. Therefore, tense and aspect represent a peculiar grammatical opposition. Time is focused on the moment of speech, on speaker, particularly, but the aspect is focused on - observer. The observer's figure with a certain temporal position arises from the semantics of aspect as opposed to speaker, who arises from a context of the speech act (Paducheva, 1992). The observer defines the situation from the position of its flowing (duration, repeatability and existence of result) (Sokolova&Gridina, 2008).

In particular, ternary equipollent opposition presents the category of tense in Russian language. We will specify: it is known that in Russian language three forms and aspectual oppositions in the verb present the linguistic tense at the grammatical level. Verbs of imperfective aspect have the forms of all three tenses (present, past, future), and verbs of perfective aspect have the forms only of the two tenses (past and simple future). There is no present tense.

The opposition of imperfective and perfective aspect is presented in Russian verbs of past tense. Past tense of imperfective aspect identifies the fact of the past event, without reference to its end or result. Verbs of the past tense of perfective aspect designate the action, which has reached the end. Two forms of past tense create the

opposition on the basis of completeness / incompleteness of action or culmination of the action, for example: *I read the book. I have read the book.*

Private oppositions of aspectual classes of verbs specify the main aspectual opposition.

The ways of verbal action viewed as lexical and grammatical categories of the verbs designating various temporal, quantitative-temporal and productive modifications of the action expressed by means of word-formation formants (Russian Encyclopedia, 1997) are the important components of the Russian aspectual verb.

Based on comparative analysis of the aspectual specificity of Russian verbs, and ways of verbal action designated in modern linguistics, we have allocated the following binary oppositions in a category of tense:

- 1) Telic/atelic verbs (*to build, to paint - to walk, to talk*);
- 2) Verbs with phase semantics: the inchoative verb is opposed to definitive one (*to start talking, to fly up – to be over, to fade*);
- 3) The verbs, different in the intensity of action: predicates with the meaning of "continuously, slowly and repeated actions" make opposition to verbs with the meaning of "intensity, sharpness and momentariness of action" (*to deliberate, to walk up and down, to drive about - to push, to blow, to whistle*);

- 4) Static/dynamic verbs (*to lie, to sit - to build, to walk*);
- 5) Verbs of specific/abstract action (*to look for a dog - to look for a meaning of life*);
- 6) Productive/procedural verbs (*to learn, to read, to awake - to be engaged, to dream, to talk*);
- 7) Unilateral/nondirective verbs (*I was running, I was bearing – I ran, I bore*).

In a group of dynamic durational verbs, the additional internal opposition *short procedural dynamic meaning / long procedural dynamic meaning* (Mustayoki, n.d.) is identified (*to throw a stone, to show the road / to throw stones, to show photos*).

The relevant present, designates the real action coinciding with the speech moment. The following concepts of the relevant present are distinguished:

- a) The meaning of the specific action coinciding with the speech moment: *Children **play** in the yard*;
- b) *The expanded present: I **study** in the third year of university* – the verbs denote the actions, which are coinciding with the speech moment, but beyond their end;
- c) *The constant present* (action constantly coincides with the speech moment): *The earth **rotates** around the Sun* - action constantly coincides with the speech moment (Russian grammar of Academy of Sciences of the USSR, n.d.; Bondarko, 1971; Bondarko, 1990; Myrkin, 1989).

The constant present is opposed to concrete present, for example: *He is listening to classical music ("now"). He listens to classical music ("preference").*

The irrelevant present identifies the non-localized in time activity, which is indifferent to the moment of speech. It can express:

- a) *The abstract present* – the action, which is not attached to any point or certain period of the present. It is usually revealed in popular expressions: *We never know what we've got until it's gone;*
- b) *The potential present* – forms identify the ability of the person to perform an action, usually it is the qualitative characteristic of the person: *Petya plays the violin well;*
- c) *"The scenic present"* - is used in scenic notes;
- d) *The figurative present or descriptive present: Just a white forest **blackens**. And the fir turns **green** through hoarfrost, and the small river shines under the ice* (A. Pushkin) (Russian grammar of Academy of Sciences of the USSR, n.d.; Bondarko, 1971; Bondarko, 1990; Myrkin, 1989).

Consequently, it is possible to speak about the opposition of the relevant present to irrelevant one, reflecting the temporal distinctions. According to linguists, the present tense is the widest temporal plan, as there are present forms in the meaning of the present and the relevant present coinciding with the speech moment (Bondarko, 1971; Petrukhina, 2009). Jacobson, thought that "the present itself was not defined within the frame of time" (Jacobson, 1985: 11)– the verbal

forms of present tense could be correlated with indicators of past and future tense, showing thereby the connection of the present with the corresponding temporal plans, for example: *I have been waiting for you - since five o'clock. We are working today until seven o'clock of the evening.*

Past, present and future tenses are also functioning in Kazakh language. The comparison of their forms demonstrated the existence of the internal oppositions connected with grammatical features of verbal act expression. Therefore, present tense (*osyshak*) in the form of *nakosyshak* (proper present tense) by means of auxiliary verbs *tur/zhatyr* represents the duration of action, for example: *Sauleshashyntaraptyr. "Saule combs her hair (the action is undurable)". Sauleshashyntarapzhatyr. "Saule is combing her hair (the action is durable)".*

The application of the distributive analysis, along with semantic and comparative ones, has allowed to define that auxiliary verbs in Kazakh language of the present tense also express the phase opposition. Therefore, if the action is in the starting point of development, the verb *kelezhatyris* is used, but if the action is in the process of development, the verb - *barazhatyris* is used. *Otzhanypkelezhatyr. "The fire begins to burn".*

Otzhanypbarazhatyr. "The fire is burning intensively".

Basymaurypkelezhatyr. "The beginning of headache".

Basymaurypbarazhatyr. "The headache is in the process".

Besides, the present tense allocates the semantic opposition connected with four auxiliary verbs *otyr*, *zhatyr*, *tur*, *zhur*. Depending on the type of auxiliary verb, the form of complicated present tense expresses various semantic nuances.

- **Otyr** points that action happens at the moment of speech (sitting position): *Karim shaiiuiopotyr*. "*Karim is having tea*".
- **Zhatyr** shows the permanent and durable character of the action: *Diana institutaokypzhatyr*. "*Diana studies at the institute*". *Men kelezhatyrmyn*. "*I go (I keep going)*".
- **Tur** shows therepeatability of action, the action happens now (standing position): *Ekiadamsoilesiptyr*. "*Two persons are talking*". *Sen magankeliptur*. "*Come to visit me (regularly)*".
- **Zhur**, it is the same as *zhatyr*. It shows the permanent and repeatable character of the action: *Diana institutaokypzhur*. "*Diana studies at the institute*". *Samatmagankelipzhur*. "*Samat visits me*" (Kazhbulatova, 2009).

All these verbs have a general meaning of the durable action. In the past tense, in the form of obvious past tense (*zhedelotkenschak*) the category of aspect is realized, for example: *men zhazdym*– "*I wrote/have written*".

Long ago past tense (*buryngyotkenschak*) demonstrates the opposition of two forms: certain and uncertain long ago past tense: *men zhazyppyn* ("*I wrote/have written*") / *men zhazganmyn* ("*I wrote/have written*"). The aspectual distinctions are also revealed.

Future time in Kazakh language is defined by grammatical criteria and modal criteria (Ibid). Respectively the opposition of forms is based on the assumption, aim and intention, for example: *Men zhazarmyn.* – "I, perhaps, will write" (assumption); *Men zhazbakpyn.* – "I am going to write" (intention).

In English language, the system of aspectual-temporal forms includes three tenses - present, past and future of three types – simple (Indefinite), representing the action generally; lasting – prolonged (Continuous), representing the action in its development at the specified moment; completed (Perfect), representing the action in the completed form at the specified moment.

Traditionally, grammarians allocate 16 temporary forms in the English language, which are divided into 4 classes: Indefinite, Continuous, Perfect Continuous and Future perfect. Each of these classes includes three forms of time.

We suppose, that in a category of tense of the English verb there are two main binary oppositions: 1) the opposition of aspectual forms (the lasting / completed action: Continuous, Perfect); 2) the correlation of actions and events with the speech moment (absolute (Indefinite)/relative tense (Perfect)).

Perfect forms have two oppositions, as it is a transitional category. Its function – is the establishment of a close connection

between past and present, the denoting of past facts correlating with present tense (Vorontsova, 1953).

Views of scientist according to perfect forms can be arranged into 3 groups:

- 1) Perfect is a special temporal category;
- 2) Perfect is a special aspectual category;
- 3) Perfect is neither temporal nor aspectual category (Smirnitsky, 1959).

The field approach in the investigation of the oppositions in conceptual and linguistic category of tense helps to observe other internal oppositions where the binarity, the universal mechanism of reality perception is revealed. According to Bondarko, we may have an idea about conceptual fields (i.e. about universal conceptual zones) on the basement of comparison of functional and semantic fields of different languages, as a result of the generalization of the invariant basic signs in the functional and semantic fields of content (Bondarko, 1984).

Field approach allows to observe the representation of the conceptual category of tense not only at the level of grammar (level of grammatical categories), but also at the lexical-phraseological level. Levitansky's poem «The time was stopped. The clock was striking» demonstrates that the feeling and perception of time can be defined by not only our consciousness, by the emotional state as well:

Time was stopped. The clock was striking,
but time was stopped meanwhile,
*and it was strange to hear at **this time**,*
*that somewhere else the **clock was ticking**. (Yu. Levitansky)*

The time is represented here as objective and subjective category: the objectivity is expressed by his measurement in the clock(*the clock was striking, the clock was ticking*), and subjectivity was in a phrase, "*time was stopped*".

Linguistic units of time identification are endowed with figurative opposed characteristics: *dark days, years of deprivations and adversities, happy day*.

Lexical equipollent oppositions are presented by adjectives *long/short (day, term);ancient, immemorial times/modern times* and by verbs (*the day) has come (has begun)/has ended*.

Differences in representation of time are visually revealed through lexical identification of concrete temporal periods. It is possible to observe it with the help of concept verbalization "days".

Year and days – the natural phenomena, "consciousness and language fix and identify them, but further fractional partitioning of days, as well as years, depends on human consciousness and language, which reflects it" (Tolstoy, 1997: 7).

According to ethnographic data, Slavs in the ancient time divided the year not into four, but into two periods – summer and winter. There are also boundary days-holidays identifying the middle of the summer and winter – Midsummer Day during summer time and Christmas (Christmastide, Epiphany) during the winter (Mineralov, n.d.).

The world-view of Russian culture representatives identifies winter and summer as an equipollent opposition that it is reflected in the Russian proverbs: *"The summer lays up, the winter eats"*, *"There is no harmony between winter and summer"*, *"There is frost in winter, there is a thunderstorm in summer"*, *"The summer could be longer if winter let it be"*, *"Lay up in summer, save up in winter"*, *"Winter is not summer, it wears a fur coat"*, *"There will be a winter, there will be also a summer"*, *"There are no alternatives for winter and summer"*.

The idea to perceive a day or a year circle as a cycle is the most archaic and was typical for many world languages as it had, according to Tolstoy, the extra-linguistic platform (Tolstoy, 1995). A division of 24 hours into day and night can also be explained by extra-linguistic factors. However, the "division of day and year cycles into intervals of time and periods – is typical for human's mind perception and experience..." (Logical analysis of language: language and time, 1997: 11).

The division into days is presented by the following lexemes in the Russian language: *after dark, dawn (daybreak), sunrise, morning, day, midday, before dark, sunset, twilight, evening, night*.

After dark is a period when it is still or already dark. It happens before the dawn and after the sunset.

The next is a dawn (daybreak). It is dawning, but the sun is still hidden behind the horizon. Sunrise is connected with the emergence of a sun in the sky.

Morning designates the part of a day replacing night and turning into a day, the beginning of a day (Ojegov, n.d.).

In the linguistic consciousness of Russian-speaking man, the time of a day depends on what the person is doing at the moment. Therefore, for Russians, the morning - is a time when the person has woken up (it can be a midday by the way), washed himself, dressed himself, had breakfast and did not start his daily activities. Respectively in Russian culture, morning does not have distinct borders and can last until 10-11. The main parameter of identification of the morning – is the beginning of the activity.

Therefore, in the Russian linguistic picture of the world, the designation of a daytime depends on the content of the activity. In the "Western European model, the nature of the activity is determined by the daytime" (Zaliznyak et al., 2005: 2).

The culmination of the sun's movement – is midday. In the late afternoon, there is another time, which is called "before dark", by analogy with the term "after dark" when it is still light. Sunset is a time when the sun is behind the horizon. After a sunset a semidarkness comes, which is called a twilight.

The night in Russian culture is longer in a comparison with the English one. The English word *night* corresponds to the evening in the Russian picture of the world since *night* lasts approximately from 8 o'clock of the evening until midnight, and then English morning comes (Volova, 2016). For Russian-speaking people - one o'clock in the night – it is one o'clock in the morning for English-speaking people.

Thus, the division of part of the day in different language pictures of the world is distinguished by duration and identification of borders between them. In Kazakh language, the system of segmenting of a day is more complicated and it indicates that in Kazakh culture time was conceptualized in required correlation with economic activity.

Therefore, for the identification of time intervals, there are the following segments:

- **Tanerten– morning:** *elen-alan*– daybreak twilight, before dawn; *kulaniek, kulansari* – when it is dawning and you can distinguish the objects; *tansari* – it is time when light falls to the ground, but the sun hasn't risen yet; *tan* – it is time when the sun appears;

- **Saske - it is time for a sun to emerge over the horizon:** *saske* - it is time for a sun to be risen by lasso length; *sasketus*– about 12 o'clock in the afternoon; *ulysaske* – it is a midday, before a lunch;

- **Myc –it is alunch time:** *taltus*, *talmatus*, *tapa-taltus* – it is about one o'clock in the afternoon, a top of a day, a peak of a day; *shankaitus* – it is about 2 o'clock in the afternoon;

- **Besin– in the afternoon, the sun has passed a zenith:** *ulybesin* – at sunset; *kishibesin* – it is almost a sunset; *kulamaḃecin*– the sun tend to disappear; *ekindi*– evening comes, the sun is low; *the namazdyger* – the sun disappears, it is over the nest.

- **Aksham, ymyrt– evening, twilight:** *alageuim*– the sun is about to disappear, early twilight; *keugimymyrt* – the sun has set, gathering dusk; *kesh*– evening;

- **Tun – night:** *inir* – it is time before nightfall, the nature is ready to sleep; *kyzylinir* – the beginning of night; *zharymtun*– midnight; *tan karangasy*– it is time before dawn, dawn is approaching.

The metaphorical analysis of a *day* lexeme has allowed to reveal its synonymy with the concept of "human life". The day is associated with life cycle with rising, zenith and dawn. The word *day* designates the beginning and the end of human life: *the birthday and the day of death*. The day is lexically opposed to *night* and *day/night* is opposed to *life/death* by association.

Time "generates" the conceptual and lexical opposition "memory/oblivion". The current of time generates person's reminiscence, memory, and the oblivion at the same time.

- *From the deep of memories or maybe from the deep of oblivion different pictures appear. (E. Dolmatovsky. Green Brahma)*

- *The crippled, plastered pillar with an inscription about the victims of invaders has settled. The cracks of the pillar say about oblivion, rather than about memory. (A. Voznesensky)*

The metaphorical model "time- female" can be identified as a gender one because the comparative analysis shows the absence of the "time- male" model. It is possible to note that the female is "opposed to time".

Time for the female is aging; it is a short period for obtaining "the family happiness", to get married, to deliver children. Female time is limited in comparison with male one. Besides, there are social prejudices. For example, the second, third and fourth marriages are criticized.

Gender and physiological "framework" have generated behavioral and speech stereotypes: females hide their age; it is not accepted to find out the age of the females.

*The quiet time is crawling,
but it can't hide the traces:
gray hair will break through,
new wrinkles have appeared.
But we are not talking about time here,
it is about woman in a space of the time*

*who is trying to save herself
 due to its inconstancy.
 She can't agree
 she never trusts,
 that the fall knocks at her door,
 that her spring has faded.*

In the metaphorical model, "time-female" several semantic oppositions are allocated. The first opposition is a metaphorical one: the spring and fall form the binary opposition symbolizing youth and the woman's old age.

The lexicological and phraseological opposition is observed according to:

- To the method of the nomination: as a rule, it is the designation of youth (*girl, lass, young, juvenile*) allegoric name of mature, experienced female (*middle-aged woman (30-40 years), Indian summer (40-45 years)*);
- Expressive-stylistic and emotional coloring: positive connotation is typical for young age (*charming age, tender age*) and negative connotation for mature females (*beldam, old hag, old witch, baba-yaga – "about old, angry woman"*).

In the "time-animal" model, the binary semantic opposition "flies/creeps" is expressed: *Time flies as a bird. Time creeps as slow as a tortoise.*

The analysis of paremiology confirms a difference in perception of time in the various linguistic representation of this concept.

Therefore, for English-speaking people "Time – money" ("Time is money"), and it assumes the rational attitude to it, accurate distribution of time, punctuality and calculation.

In Russian paremiology the value of time is also noted:

- *Time - as a sparrow: if you miss - you will not catch.*
- *If coins disappear - you will acquire them, if time disappears - you will not return it.*
- *The fool does not know the concept of time.*

However, the distinctions are taking place. For Russians "Time is more expensive than gold".

For Kazakhs the traditional perception of time as a cyclic phenomenon is partially preserved, therefore there are many proverbs not about the value of time, but every period – era, age (uakyt, zaman, zhas) – has distinguishing features:

- *Arnarseozuakytymenkyzykty. Everything is interesting in due time.*
- *Zamanynakarai zany, togaiynakarai any. There are specific animals for peculiar forest; there are peculiar laws for specific time.*
- *Adamdyzamanbyleidy. Time regulates the activity of a man.*
- *Zhasybirkurdasemes, zamanbyrkurdas. Not the age unites people, but time.*
- *Ara dam ozzamanynynbalasy. All people are children of their time.*

The analysis of these proverbs shows, that Kazakhs considers time as a philosophical category, This is something, which cannot controlled by the man, that is why people are interested in a concept of *zaman, era, epoch*. In this regard, the lack of punctuality is not criticized in Kazakh culture, as well as in many East countries.

4. DISCUSSION

We believe that the oppositions considered by us in conceptual and linguistic category of tense and revealed national and cultural differences in its verbalization will promote further development of this difficult and poly-aspectual category on the basement of other languages.

Time is closely connected with traditional, archaic ideas of the people about surrounding world; in this connection, this category reflects a deep worldview layer of national culture and features of its verbalization at the level of grammar, lexicology and phraseology. The analysis of this problem is also important from the point of anthropocentric tendencies in modern linguistics.

5. RESULTS

Having studied the conceptual and linguistic categories of tense on the material of Russian language relying on separate fragments of Kazakh and English languages, we have come to the following conclusion:

- First, human perception of the world is binary;
- Second, the binarity is revealed at the level of various linguistic oppositions: lexical and grammatical;
- Time is a multidimensional concept, the complexity of its understanding finds various reflections in a peculiar interrelation of two grammatical categories of tense and aspect in Russian, Kazakh and English languages. It demonstrates that linguistic category of tense represents the features of national worldview;
- Temporal lexical and metaphorical oppositions demonstrate the preservation the traditional ideas of cyclic time in Russian and Kazakh cultures;
- The binarity at the level of lexical oppositions is shown in the contrast of the beginning/end, movement/statics and also in the speed of the movement;
- The metaphorical perception of time generates opposition "eternal/terrestrial" or "eternity/time", based on the idea of absolute and relative time;
- The philosophical nature of time category is reflected at the linguistic level in the form of various metaphorical models. Time - is the person, animal, natural phenomenon, and space and material value.

Thus, the oppositions revealed by us in conceptual and linguistic categories of time show the broad and various understanding and perception and the binary character, which is shown on grammatical, lexical and phraseological levels.

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