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## Models of Time Perception

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### ABSTRACT

The article examines the peculiarities of the temporal organisation of Russian writers' stories. The peculiarities of artistic time are considered in the context of the concept of the work.

**KEYWORDS:** period, perception, the past and the future, unchangeable phenomena, history, significant events, existence, present.

The category of time is closely related to the oppositions "life – death", "beginning – end". Earthly time – life – has a beginning and an end, extraterrestrial time does not. Death is an eternity. Through death, consciousness absorbs the concept of eternity as a future that does not fit into the boundaries of the physical time of life (V.Nabokov: "Death will rattle with a tight bolt and eternity will let you out." I. Brodsky: "Time is created by death"). [4, c. 13].

There are different models of time perception. Empirical time, the one that we feel, has a linear character, which is reflected in language (time goes, runs, flies, stretches). However, if events repeat themselves, acquire regularity, time grows into a cyclical one. This perception of time is facilitated by the eternal renewal of nature, dying and resurrecting gods (winter dies on Shrovetide, Yarila dies on Peter's Day).

Russian time in the ancient period had a cyclical character, time was a "spinner", as V.V.Kolesov wrote ("to rotate – gate – gate – lie – spindle"). This word is associated with the Sanskrit VARTMAN – path, track, track track ("wheel of history", "time, forward"). This perception was associated with calendar holidays, when human life, inseparable from the life of nature, was also considered a cycle, a circle. But the circle, the cycle has no beginning and no end, it is eternal, hence a person's life is a point on the eternal circle (\*nakenlo – \*ken/con = border, the day before). Therefore, human life is eternal, since death is the completion of one cycle and the transition to another life (eternity – century = human life). Time in Russian fairy tales always moves consistently and never returns, it did not depend on the consciousness of a person, on the narrator, obeyed the plot. D.S.Likhachev wrote: "Where there are no events, there is no time ...". [2, c. 9].

In Russian fairy tales, time is transmitted in the beginning through space (in some kingdom, some state ...), unfolds through action (three pairs of boots trampled). Time through space was depicted on icons – in the foreground – ancient events, in the background – subsequent ones (in the chronicles they wrote: front and rear

princes). Events, as noted by D.S.Likhachev, were divided by significance. The unchangeable phenomena were transmitted through the verbs of NSV (Alyosha goes into the yard, washes himself, wipes himself with a handkerchief). And significant events, reflecting a sharp change in the situation, were transmitted through the verbs of SV, time seemed to "jump", "fly" suddenly through the events.

Christianity, which came to Russia in the tenth century, brought with it a different model of the world and a linear model of time: from the creation of the world to the end of the world, the Last Judgment. The history of mankind has become significant. This model was adopted by Christian countries, especially those professing Protestantism. Every moment of the present has become important for them ("Time is money"), they do not seek the distant future, which does not look attractive, judging by American films (the fight against Martians or other aliens, the cyborg uprising, etc.), therefore, the Russian slogan fixed in the title of the novel V. Kataeva's "Time, forward!" looks intimidating to them. [1, c. 8].

However, this Christian model of time in Russia only broke the cyclical circle, forming the concepts of the beginning and the end of life, but did not straighten its line. The gap fell at the point of existence (\*nakenlo from \* kon-border, hence: beginning, end), and the Russian man found himself without the present (the present is only "a moment, an abyss"). In the system of Russian verbs, the most defective is the present tense (only imperfect verbs), and the most complete is the past (one form for perfect and imperfect verbs), while different-time verbs can replace each other in communication. (For example, Today we will go to the theater/ go to the theater. Let's go to the dining room / let's go to the dining room). D.S.Likhachev wrote with reference to A.P.Chekhov: "A Russian person likes to remember, but does not like to live, that is, he does not live in the present, but only in the past and future. I think this is the most important Russian national trait, far beyond the limits of literature alone...". The present has always been perceived in Russia as being in a state of crisis. Let us recall whether there were epochs in Russia that would be perceived by their contemporaries as stable and prosperous?... The whole of Russian history has passed under the sign of anxieties caused by dissatisfaction with the present, under the sign of princely feuds, riots, uprisings...". [1, c. 4].

Life between the past and the future is life in eternity. Russians' disdain for any form of social organization of life, for the state, for the law, which is a bright feature of the Russian mentality.

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