

История в романе М. Павича «Внутренняя сторона ветра»

Ключевые слова: сербская литература, сербский постмодернизм, исторический дискурс, Милорад Павич.

Роман «Внутренняя сторона ветра. Роман о Геро и Леандре» был издан в 1991 г. В его основу лег древнегреческий миф: юноша из Абидоса Леандр встретил жрицу Афродиты Геро и затем, несмотря на запреты ее родителей, каждую ночь ради встречи с возлюбленной переплывал разделявший их пролив Геллеспонт, вверая свою судьбу своеобразному маяку – факелу в руке Геро. Однажды огонь погас и Леандр не смог доплыть. Увидев бездыханное тело любимого, девушка бросилась в море со скалы. Павич обозначил жанр произведения как роман-клепсидру (по аналогии с водяными часами, измеряющими время по количеству вытекшей из резервуара воды). Принцип сообщающихся сосудов лежит в основе структуры произведения: оно состоит из двух на первый взгляд отдельных повестей, каждая из которых напечатана с одной из сторон книги. У бумажной версии две обложки, перевернутые друг относительно друга так, что повести соединяются только в середине книги, как сообщающиеся сосуды древних часов, и читатель может самостоятельно решить, с какой стороны начать чтение. Онлайн версия романа также существует в двух вариантах: начинающегося с повести «Геро» и начинающегося с повести «Леандр». Такой авторский прием обуславливает их относительную самостоятельность и одновременно взаимосвязанность. Клепсидра – символ времени – соединяет мифологическое толкование прошлого с событиями, происходящими в настоящем. Повести, сравнительно небольшие по объему, существенно различаются по структуре, характеру повествования и времени действия.

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History as a Science: The Philosophy of R.G. Collingwood Jan van der Dussen, 1981-10-31

1 1 COLLINGWOOD S RECEPTION Collingwood s scholarly reputation is a complicated and variegated affair For one has not only to make a distinction between his reputation during his life and after his premature death in 1943 but also between his reputation as a philosopher and as an archaeologist and historian Collingwood himself considered philosophy as his primary occupation and his work in archaeology and history as that of an amateur This work however reached the highest standards and his contributions to archaeology and history have always been appreciated accordingly Though Collingwood s reputation as the main expert on Roman Britain in the period between the two wars remains unchallenged modern developments in this field have inevitably superseded his contributions and made them primarily voices from a past period Philosophy was the other half of Collingwood s scholarly life In his own thinking there was always a close relationship between philosophy and archaeological and historical practice His interpreters have not always recognized this connection I have met archaeologists who were surprised to hear that Collingwood was a philosopher as well who either did not know that he had been a practising and philosophers archaeologist and historian or thought it no more than a private hobby Collingwood s reputation as a philosopher was very different from the one he gained in archaeology and history For in the philosophical climate at Oxford between the wars he was always an isolated figure

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