

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.

The Inner Side Of History

Jan van der Dussen



The Inner Side Of History:

The Inside History of the Carnegie Steel Company James Howard Bridge, 2010-01-09 For years I have been convinced that there is not an honest bone in your body Now I know that you are a god damned thief Henry Clay Frick reportedly told Andrew Carnegie at their last meeting in 1900 just before J P Morgan bought the Carnegie Steel Company and founded United States Steel Three years later James Bridge who had served as Carnegie s personal secretary published this book In it he recounted the events that led up to the final confrontation between two of America s most powerful capitalists The book created a sensation when it appeared in 1903 Not only did it describe the raw emotions of Carnegie and Frick those most brilliant and uneasy of business partners it also told of the history and inner workings of the industrial giant Carnegie Steel Bridge was an open partisan of Frick and the portrait of Carnegie that emerges from this book is not flattering But he was an experienced journalist and he uses sources carefully His book remains a striking insider s narrative of the American steel industry in the last decades of the nineteenth century as well as the most revealing account of the emotions of some of its major owners The introduction by John Ingram places the book in perspective for both the historian and general reader close

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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