Эскадронная дама, возведенная в мадонну

Амбивалентность в «Конармии» Исаака Бабеля

MOVIKA NETEHM

(Hurriswi Ze., ELTE Orosu Tanszek, Budapest, Pf. 107, H-1364)

Целостное единство рассказов «Конармии» Исаака Бабеля, внушающее грандиозность большого эпического жанра, достигается благодаря присутствию осевой мысля на всех художественных уровнях, скрепляющей их в строгую систему. Сильнейшим из связующих факторов налиется единый кагляд автора на жизнь, тот утол зрения, под которым изображены и герои, и пейзажи, и события. Бабелевский метод изображения был аналитически рассмотрен и охарактеризован много как создание нового мифа. В качестве главнейшего элемента этого метода и выделила постоянные параллели с христивнским мифом, которые обнаруженнаются на разных уровнях произведения. В отношении героев нужно отметить тот една заметный, но обладающий большим значением факт, что именно двенадцать из них создано — косвенно или прямо — на основе библейского параллелияма, поотому и их условно назвала «новыми апостолами».

Все эти герои амбивалентны, схема их образов имеет верхний и нижний полюс. Верхний или высокий полюс создается ссылками на христианскую культуру, библейскими аллюзинми, а низкий полюс создают земные, порочные черты и поступки. Полюс библейскох параляелей в двойственных фигурах новых апостолов представляет собой систему мифотворчества. Еще раз нужно подчеркнуть, что неотъемлемой частью этой системы надо считать повседневность, представленную в ее подчинении волчым законам и личным интересам казаков-солдат. Таким образом а м б и в а л е и т и о с т ь налицо на композиционно-поэтическом уровне, на котором она является организующей силой системы основных действующих лиц цикла.

Часто встречаются в «Конаражи» моменты, которые несут нагрузку двойственного значения и в основной своей схеме напоминают вышемаложенное единство противоположных полюсов.

Сцена, помещенияя в начале рассказа «Начальник конявласа», в которой лошадь встает на ноги, с одной стороны, строится на мотиве и элементах чудовторства «встань и ходи», с другой стороны, в ней изображается, как Дьяков хитро-ловко обманывает крестьян— правда, в интересах Конной армии.

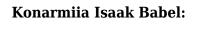
Павличенко, Матрей Родионыч просто-напросто врет, придумывая письмо, в котором поручается ему казнить людей по своему усмотрению. «Бог от

¹ Жуже Хетенг, Беблейские мотивы в «Конармин Бабеля: Studia Slavica Hung. 27 (1981) 229—240.

³ О парадлельных местах в библейском (Деям. 3:4 – 10) и бибелевском описаниях см. Ж. Хетени, унав. соч.

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