

## Эскадронная дама, возведенная в мадонну

Амбивалентность в «Конармии» Исаака Бабеля

ЖУЖА ХЕТЕНИ

(Hetiényi Zs., ELTE Országos Tanulmányi Központ, P. 107, H-1364)

Целостное единство рассказов «Конармия» Исаака Бабеля, внушающее грандиозность, большого эпического жанра, достигается благодаря присутствию осязательной мысли на всех художественных уровнях, скрепляющей их в строгую систему. Сильнейшим из связующих факторов является единый взгляд автора на жизнь, тот угол зрения, под которым изображены и герои, и пейзажи, и события. Бабелевский метод изображения был аналитически рассмотрен и охарактеризован мною как создание нового мифа.<sup>1</sup> В качестве главного элемента этого метода я выделила постоянные параллели с христианским мифом, которые обнаруживаются на разных уровнях произведения. В отношении героев нужно отметить тот едва заметный, но обладающий большим значением факт, что именно двенадцать из них создано — косвенно или прямо — на основе библейского параллелизма, поэтому я 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 аллюзиями, а нижний полюс создают земные, порочные черты и поступки. Полюс библейских параллелей 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 волчьим законам и личным интересам казаков-солдат. Таким образом, амбивалентность, наличие на композиционно-эстетическом уровне, на котором она является организующей силой системы основных действующих лиц цикла.

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

Сцена, помещенная в начале рассказа «Начальник конвоя», в которой лошадь встает на ноги, с одной стороны, строится на мотиве и элементах чудотворства «встать и ходить»,<sup>2</sup> с другой стороны, в ней изображается, как Дьяков хитро-ловко обманывает крестьян — правда, в интересах Козьмой армии.

Павличенко, Матвей Родноныч просто-напросто врёт, придумывая письмо, в котором поручается ему казнить людей по своему усмотрению. «Бог от

<sup>1</sup> Жужа Хетени, Библейские мотивы в «Конармии» Бабеля: *Studia Slavica Hung.* 37 (1981): 229 — 240.

<sup>2</sup> О параллельных местах в библейском (Деян. 3:4 — 10) и бабелевском описаниях см. Ж. Хетени, указ. соч.

# Konarmia Isaak Babel

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