levan cagareli

**arno Smitis *aTeistebis skola* – tiposkriptuli romani**

**fiqciasa da simulacias Soris**

**zogadi cnobebi romanis Sesaxeb**

germanuli gviandeli modernizmis TvalsaCino warmomadgenlis, arno Smitis pirveli tiposkriptuli romanis – *aTeistebis skolis* (*Die Schule der Atheisten*, 1972 w.) moqmedeba viTardeba 2014 w. telingStetSi, diTmarSenis patara qalaqSi. atomuri omis Semdeg dedamiwaze mxolod ori imperiuli saxelmwifo darCenila: a.S.S. da CineTi. mdinare aideris piras SemorCenilia germanuli nakrZali, romelic amerikelebis mfarvelobis qveSaa da turistuli daniSnulebiT gamoiyeneba. telingStets marTavs 75 wlis, daqvrivebuli senatori da mosamarTle – uiliam kolderupi. igi Tavis 17 wlis SviliSvilTan suzesTan erTad cxovrobs saxlSi, romelic wignebiTa da sxva kulturuli Rirebulebis mqone nivTebiTaa savse. nakrZalSi SenarCunebuli XVIII-XIX saukuneebis socio-ekonomikuri wyoba (agraruli mcire warmoeba, fulis erTeuli – taleri da a.S.), rac kolderupis damsaxureba unda iyos. brZeni senatori (romanSi gamoiyeneba sityva ‘Sinnator’, romelic sityvaTa TamaSs emyareba da moicavs cnebebs – ‘fiqri, azrovneba’ (germ. sinnen) da ‘senatori’) erTaderTi personaJia, romelic xelmZRvanelobs ara piradi interesebiT, aramed ganmanaTlebluri idealebiT da sayovelTao keTildReobisTvis iRvwis.

2014 wlis utopiur samyaroSi bevri iseTi ram aris ganxorcielebuli, razec TviT avtori ocnebobda. magaliTad, aRar arsebobs eklesiebi, arCevnebSi monawileobis misaRebad ki moqalaqes garkveuli inteleqtualuri monacemebi moeTxoveba. samagierod, a.S.S.-Si matriarqaluri sazogadoeba Camoyalibebula (romlis saTaveSic prezidenti qali – joan kanidi dgas), Tumca amis Sedegad arc adamianebs Soris urTierToba gaumjobesebula da arc zogadadamianuri qcevis normebi. Seicvala mxolod qalisa da mamakacis sazogadoebrivi roli, tradiciuli genderuli problemebi ki ar gadaWrila.

moulodnelad telingStetSi Camodis cnoba, rom amerikis sagareo ministri izida apirebs ewvios nakrZals, raTa am neitralur teritoriaze dados xelSekruleba CineTis sagareo saqmeTa ministrTan – iuan Si kaisTan. CineTTan, rogorc patriarqalur saxelmwifosTan, dapirispirebis miuxedavad a.S.S. iZulebulia daTmobaze wavides, radgan dedamiwas kosmosidan ucxoplaneturi safrTxe elis. imisTvis, raTa mfarveli qveyana nakrZalis SenarCunebis aucileblobaSi daarwmunos, kolderupi telingStetis mowesrigebas cdilobs. usiamovno sanaxaobis SesaniRbad igi xSirad simulacias mimarTavs.

stumrebis gasarTobad senatori maT dasxivebul kunZul fanioze dapatiJebs, sadac warsulidan SemorCenili ganZi inaxeba. gemiT mgzavrobisas kolderupi sargeblobs SemTxveviT da iq myofT mouTxrobs Tavgadasavals, romelic mas 1969 w. gadaxda. maSin jer kidev axalgazrda kolderupi or TanamgzavrTan – ddr-el filosofiis profesor butsa da goTfed SvaighoizerTan erTad gemiT miemgzavreboda wynar okeaneSi aTeizmis saqadageblad. (gems “dedofali kandasi” erqva.) maT axldaT misioneri qali merjori qenani da ‘dakunTuli qristiani’ – Cedbendi. mas Semdeg, rac gemi idumal viTarebaSi CaiZira, dapirispirebuli jgufebi mitovebul kunZulze aRmoCndebian. am robinzonul yofaSi aTeistebis sulieri simtkice unda Semowmdes; maT unda gauZlon daRlilobas, SiSs, imedgacruebas, moCvenebebsa da xafangebs. kolderupis monaTxrobSi erTmaneTTanaa dapirispirebuli aTeizmi, rogorc azrovnebis, mecnierebis, ganmanaTleblobis Sesabamisi msoflmxedveloba da qristianoba (religiuroba), rogorc umecrebisa da gonebaSezRudulobis sinonimi. gansacdelis miuxedavad kolderupi simtkices SeinarCunebs, profesori buti ki poziciebs daTmobs. erTi sadilisTvis igi mzadaa qristiani gaxdes. mesame aTeisti, Svaighoizeri, sazRvao katastrofis Semdeg uCinardeba da mxolod maSin gamoCndeba, rodesac yvelaferi dasrulebulia. bolos, ubeduri sazRvao SemTxvevis msxvreplT saswaulebrivad gadaarCenen.

bednierad Tavdeba eqstradiegeturi moqmedebac: nakrZalo gadarCeba, suze sayvarel fricTan iqorwinebs, oboli niperheni ki – izidas karis poet kosmo SvaighoizerTan, romelsac guSagad daniSnaven da telingStetSi datoveben; izidas gadaRlili Tanamecxedre tim hakenzaki saZulvel samuSaos Tavs daaRwevs (mas telingSteteli ymawvili Caenacvleba); gemis kapitnis – adam eden tukerisa da roskipi maria butis burleskuli sasamarTlo procesi ki tukerisa da debi butebis poligamiuri qorwinebiT sruldeba.

am qvemogermanuli bukolikis miRma romans laitmotivad gasdevs kulturuli tradiciis SenarCunebis problema. kulturas mwerali upirispirebs rogorc amerikul pragmatulobas, ise winaparTa kults CineTSi. kulturuli memkvidreobis SenarCunebis problemas nawarmoebSi laitmotivurad ukavSirdeba sxva Temebic: warsuli da awmyo, adamianuri urTierTobebis rRveva, religia da aTeizmi, sikvdili da sicocxle, gadarCena (lorenci 1986:148-150).

***aTeistebis skolis* postapokalifsuri samyaro**

*aTeistebis skolaSi* daxatuli fiqtiuri samyaro Zalze Taviseburia. masSi Tavs iCens tendenciebi, romlebic srulyofili saxiT gamovlinda arno Smitis momdevno romanSi – *saRamo oqros SaravandediT*. esaa diegezisis erTdrouli heterogenulobisa da stabilurobis fenomeni. am tipis mxatvrul samyaroSi mravali personaJi, adgili da xdomileba Taviseburi orazrovani enobrivi gaformebis Sedegad kargavs realistur elfers da miTosuri Sinaarsis matareblad iqceva. momdevno tiposkriptuli romanisgan gansxvavebiT *aTeistebis skolaSi* aRniSnuli orazrovani, heterogenuli elementebi utopiur konteqstSia moqceuli, rac Sesabamis cvlilebebs iwvevs romanis diegetur struqturaSi. sanam am ukanasknels ganvixilavT, saWiroa oriode sityviT SevexoT sakiTxs, aris Tu ara *aTeistebis skola* utopiuri romani.

utopiuri romani ganirCeva or radikalurad gansxvavebul samyaros Soris eqsplicituri dapirispirebiT. amgvari dapirispireba aSkaravdeba, rodesac “normaluri” samyaros mkvidri subieqti TavisTvis uCveulo garemoSi aRmoCndeba, sadac sruliad gansxvavebuli, subieqtisTvis ucxo normebi moqmedebs. samyaroTa Soris sazRvris gadakveTas axlavs gakvirvebis, aRfrTovanebis efeqti an (distopiis SemTxvevaSi) kritikuli distanciis warmoqmna. literaturuli fantastikisgan gansxvavebiT utopiuri samyaroebi koherentuli, homogenuri da stabiluria, xolo maTi prezentacia realisturi mwerlobis konvenciebs eqvemdebareba. amrigad, utopiuri fiqtiuri samyaroebis umTavresi maxasiaTebeli niSania siucxove. Tumca ucxo samyaro, romelmac siucxovis efeqti unda warmoqmnas, moqceulia Cveuli, normaluri samyaros farglebSi, ris gamoc mxatvruli samyaros realobis sistema mwyobri, konsistenturi rCeba (pfisteri 1982).

*aTeistebis skolaSi* ar iCens Tavs arc siucxovis efeqti da arc ori samyaros dapirispireba. is, rom 70-ian wlebSi dawerili romanis moqmedeba 2014 w. viTardeba, ar aris sakmarisi imisTvis, rom is utopiur nawarmoebad miviCnioT. *aTeistebis skolis* mxatvruli samyaro ufro metad samecniero fantastikis JanrisTvis damaxasiaTebel Tvisebebs amJRavnebs. aRniSnuli Janris nawarmoebebis msgavsad arno Smitis mocemul romanSic daxatulia momavlis samyaro, sadac kaci “mzad unda iyos imisTvis, rom oqtombris erT mSvenier dilas Soreuli sistemebidan Camofrenili kosmosuri xomaldi daxvdeba baRSi”[[1]](#footnote-1) (Smiti 1994:11), am samyaroSi qalebs “SiSi sruliad gauqraT; Tundac iupiteridan marsidan saturnidan Camosul urCxulebTan urTierTobis Sedegad” (Smiti 1994:162), xolo “marsidan CamoTreul gragrasTan SedarebiT Cveni kiboebi & sifilisebi, sisxlis mimoqcevis darRvevebi da wylulebi – bavSvuri TamaSebia!”[[2]](#footnote-2) (Smiti 1994:296). es samyaro, sadac ucxoplanetelebTan urTierToba Cveulebriv movlenad qceula, qmnis diegetur fons nawarmoebis moqmedebis ganviTarebisTvis, Tumca amgvari mxatvrul samyaros daniSnuleba erTgvari araTematuri fonis SeqmniT Semoifargleba, rasac Sesabamisi mimeturi winadadebebis iSviaToba adasturebs. mecnieruli fantastikis Janris nawaramoebebisgan gansxvavevbiT *aTeistebis skolaSi* mxatvruli samyaros aRweras ar eTmoba gansakuTrebuli yuradReba. aq sruliad gamotovebulia teqnikuri detalebi, TiTqos isini sayovelTaodaa cnobili. amrigad, mocemuli romanis mxatvrul samyaros, marTalia, tipologiurad mecnieruli fantastikis Janris diegeturi maxasiaTeblebi moepoveba, magram nawarmoebis Tema ukavSirdeba ara momavlis civilizaciis teqnikuri miRwevebis Cveneba-gandidebas, aramed Suasaukuneobrivi cxovrebis wesis mqone patara qalaq telingStetSi momxdar ambavs. am Tematuri sxvaobis garda romanis mxatvruli samyaro mecnieruli fantastikis tipiuri samyarosgan gansxvavdeba Tavisi heterogenulobiTac. swored am ukanaskneli Tvisebis gamo ver Tavsdeba mocemuli nawarmoebi verc utopiis da verc mecnieruli fantastikis konvenciur farglebSi.

heterogenulobas gansakuTrebuli mniSvneloba eniWeba *aTeistebis skolis* mxatvruli samyaros CamoyalibebaSi. heterogenuloba Tavs iCens moqmedi pirebisa da moqmedebis adgilis aRweraSi. personaJTa heterogenulobis SesamCnevad sakmarisia maTi saxelebis simbolikas davukvirdeT. am mxriv, Zalze sainteresoa sagareo saqmeTa ministri, nikol qenani, metsaxelad izida da misi dacvis erT-erTi wevri – prozerpina karmiqaeli. erTi SexedviT, msuqan ministrs Zalauflebis garda araferi akavSirebs Zvelegviptur qalRmerTTan. Tumca misi aRwera-daxasiaTebisas teqstSi gamoiyeneba metaforebi da Sedarebebi, romlebic am kavSirs aaSkaraveben. Zlevamosili qalbatoni Turme yovelTvis saburvel-Camofarebuli dadioda. igi zogjer moixsenieba rogorc “naxevrad lomi da naxevrad sfinqsi” (Smiti 1994:72,146). im SemTxvevaSic, roca sityva ISIS sxva mniSvnelobiT gamoiyeneba (“es aris?”, vulg. germ. ‘is’ es’), konteqsti ‘taZris wminda qalwuls’ ukavSirdeba (Smiti 1994:167). zogjer saxeli izida asociaciurad gaigivebulia berZnul filosofiasa da Zvel sibrZnesTan. amis Sesaxeb ambobs profesori buti: “merwmuneT: izidas saburvelis axda ise xSirad miwevda – [...] rom male xelebi gamiSeSda!” (Smiti 1994:173) izidas mxatvruli saxe nawarmoebSi dakonkretebulia winareteqstis – novalisis *sumbuli da vardkokoras* – meSveobiT. interteqstobrivi mniSvneloba aqtualurdeba profesor butis pirveli erotikuli Tavgadasavlis aRsaniSnavad; amjerad saxeli ‘izida’ qalur sawyiss ganasaxierebs: “izidas pirvelad Sevxede saburvelis qveS! [...] aq araferia samarcxvino; im saisel ymawvilsac guli wauvida, rodesac aRniSnuli saburvelis qveS SeiWvrita” (Smiti 1994:264). amrigad, izida CarTul moTxrobaSi gvevlineba polivalentur simbolod, xolo moTxroba-CarCoSi – heterogenul, naxevrad miTosur personaJad.

misi dacvis wevris saxeli – prozerpina karmiqaeli imTaviTve miwisqveSeTis miTologiur qalRmerTTan dakavSirebul asociaciebs aRZravs, Tumca amiT ar amoiwureba am personaJis asociaciuri Rirebuleba. teqstSi qali asea aRwerili: “prozerpina karmiqaeli, xmeli, magram Zvalmsxvili, mamida sikvdils hgavs; misi saxe, veeberTela TvalebiTa & piriT da maRali yvrimalebiT, Zalze ucnauria, (masTan kacs maSinve sikvdili moundeba!)” (Smiti 1994:72). amasTan, igi Tavisi kolegis – vlasta vredenburgis msgavsad, “7 futis simaRlisaa” da “Savi uniforma acvia” (Smiti 1994:72). roca prozerpina rames yveba, xma “pirquSi” uxdeba, saxe ki “mkacri=hadesebri”, “misi didi Tvalebi cecxls isvris” da saerTod, is aris “sikvdilis dedofali, romelic kacs (sasikvdilod) Segiyvardeba” (Smiti 1994:204). ganxiluli maxasiaTeblebis erToblioba prozerpina karmiqaels misi qalbatonis msgavsad miTosur saxed aqcevs.

miTosuri maxasiaTeblebi moepoveba kosmo Svaighoizersac. am personaJis sistemuri statusi gaurkvevelia: mas – “mowodebiT poets” “mogrZo fermkrTali saxe” aqvs (Smiti 1994:72), igi “Wams & svams marcxena xeliT, rogorc eSmaki” (Smiti 1994:91) da teqstSi igi eqsplicituradaa Sedarebuli qaronTan. yovelive es am moqmed pirs miwisqveSeTTan da orfevsTan akavSirebs, Tumca misi Zlieri xma da uCveulo simaRle, agreTve misi saxelis ucnauri forma naTesaobiT brunvaSi (Cosmo - Cosmi) kosmosTan dakavSirebul asociaciebsac aRZravs (Sdr. Smiti 1994:209).

amdenad, ministris mTeli amala miTosuri personaJebisgan Sedgeba. amas damatebiT aZlierebs kolderupis sityvebi, romlebiTac igi SviliSvils afrTxilebs: ”maT SeiZleba Seni azrebis wakiTxvac ZaluZT” (Smiti 1994:124).

uCveulo personaJi gvxvdeba Cinuri delegaciis warmomadgenelTa Sorisac. esaa Tarjimani seng vu. misi saxeli niSnavs “is, vinc ar cxovrobs” (ingl. “(s)he, who lives not”). am moqmedi piris gansakuTrebuloba isaa, rom is erTdroulad mamrobiTi da mdedrobiTi sqesis niSan-Tvisebebs amJRavnebs, sinamdvileSi ki usqesoa.

amrigad, zemoxsenebuli personaJebis daxasiaTebisas sacnaurdeba konotaciebi, romlebic moqmed pirebs ormag kodirebas aniWebs da TiToeul maTgans miakuTvnebs erTdroulad rogorc konvenciur realistur sistemas, ise interteqstobriv miTosur sinamdviles.

orazrovania ara mxolod romanis personaJebis semantika, aramed moqmedebis adgilic. ormagi kodirebis Sedegad nawarmoebis moqmedebis adgili mistikur datvirTvas iZens. esaa “saocrebaTa regioni” (Smiti 1994:111), romelic “hadesis uferul sauflos” (Smiti 1994:107) mogvagonebs. am samyaroSi daZrwis kata saxelad – bafometi da yvelam icis, rom apokalifsisi ukve moxda (Smiti 1994:90,93). moqmedebis centria qalaqi sruliad araSemTxveviTi saxeliT – telingSteti. es saxeli sityvaTa TamaSis Sedegia: ‘telingSteti’ (Tellingstedt) esaa adgili (germ. Stätte), sadac raRacas yvebian (ingl. tell – moyola). amrigad, mxatvruli samyaros centrSi mdgari es qalaqi sxva araferia, Tu ara sivrce, romelSic naratiuli fiqcia unda Seiqmnas.

eqstradiegezisis orazrovan sistemur statuss Seesabameba fantastikuri elementebiT kidev ufro mdidari intradiegeturi samyaro. intradiegezisi xasiaTdeba moTxroba-CarCos fiqtiuri samyaros msgavsi semantikuri niSan-TvisebebiT. spenseris kunZuli aq naxsenebia rogorc “jojoxeTi” (Smiti 1994:170) da “patara hadesi” (Smiti 1994:220). *gamocxadeba ioane RvTismetyvelisa* mxatvruli sinamdvilis interteqstobriv safuZvels qmnis. aq xdeba saocrebebi: zRvaSi jvrebi dacuravs (Smiti 1994:221), buti gaorebas ganicdis, adamianebs cecxlovani arsebebi ecxadebian, uxilavma xelma SeiZleba wyalSi gadagagdos, ubralo xe ki gagesaubros da a.S. (Sdr. VI moqmedebis IV, V da IX scenebi). magram CarTuli moTxrobis bolos yvela aRniSnuli fantastikuri elementi uqmdeba rogorc dadgmuli speqtaklis Semadgeneli nawilebi. yvelaferi, rac spenseris kunZulze moxda, simulacia aRmoCndeba. Turme “Cedbendi Cedbendis rols TamaSobda” (Smiti 1994:299), mocurave jvrebi ki “TiTqos daZaxebaze” gamoCnda. aRsaniSnavia, rom avtori CarTuli moTxrobis simulirebul xasiaTs imiTac usvams xazs, rom kunZulis saxels ucvlis: Jiul verniseuli Spencer Island-is nacvlad, igi Tavis kunZuls Spenser Island-s arqmevs, riTac mas inglisel poets – edmund spensersa (1552-1599 ww.) da mis *zRaprul dedofals* ukavSirebs.

simulaciis SemTxvevebi gvxvdeba moTxroba-CarCoSic, Tumca aq simulaciis Sedegi mxolod nakrZalis kulturuli cxovrebaa. yvela sxva elementi inarCunebs Tavis sistemur arakonsistenturobas. eqstradiegezisSi daxatulia postapokalifsuri samyaro. teqstSi CarTuli satelevizio cnobebi (Smiti 1994:194-198) da gamanadgurebeli Sedegebis mqone atomuri omi cxadyofs, rom am samyaroSi ukve moxda apokalifsisi. moTxroba-CarCoSi Cven vxedavT kulturisgan daclil gadmonaSTebs “momakvdavi qveynierebisa” (Smiti 1994:71). am samyaros ugulo da pirquSi “qalRmerTebi” ganageben, romelTaTvis siyvaruli fiqciaa (germ. sityvaTa skabrezuli TamaSi: ‘Ficktion’. Smiti 1994:210). am samyaroSi kultura aRsasrulis pirasaa da iZulebulia, “nakrZalebs Seafaros Tavi” (Smiti 1994:150), kulturuli Rirebulebebis matarebeli protagonisti ki Tavisi biografiisTvis ver poulobs ufro Sesafer saTaurs, vidre “wyeuli droeba!” (Smiti 1994:141).

moTxroba-CarCos realobis sistemis arakonsistenturoba metwilad ganpirobebulia interteqstobrivi miniSnebebiT. nawarmoebSi gvxvdeba ara mxolod calkeuli elementebi, aramed mTeli mimarTebebi mraval winareteqstTan. mimarTebiTi (struqturuli) interteqstualobis mxriv, aSkaraa kavSiri Jiul vernis *robinzonebis skolasa* da ludvig tikis *safrTxobelasTan*.

analefsisebis safuZvelze agebuli CarTuli moTxroba sxva araferia, Tu ara variacia robinzonadis Temaze. Jiul vernis Canafiqris mixedviT, sazRvao mogzaurobis dros erTi milioneri xelovnurad CaZiravs gems, gadarCenilebs ki, romlebic gemis CaZirvis Semdeg kunZulze aRmoCndebian, (xelovnur) mxecebsa da kanibalebTan mouwevT gamklaveba. milioneris mizania, robinzonuli miswrafebebisgan gaaTavisuflos Tavisi momavali siZe. arno Smitma isesxa gemis simulirebuli CaZirvis motivi da kunZuli misi inventariTurT (ix. quni 1974), magram robinzonadis klasikur struqturaSi sagrZnobi cvlilebebi Seitana: keTilganwyobili naTesavis mier mowyobili gamocdebi, romlebic pirovnebis ganmtkicebas isaxavs miznad, *aTeistebis skolaSi* Canacvlebulia Zalauflebas mowyurebuli saidumlo religiuri organizaciis mier aTeistebis – butisa da kolderupis gamocdis mizniT dadgmuli farsiT. aq mowmdeba ara rwmenis, aramed aTeisturi Sexedulebebis simtkice.

*safrTxobelasTan* dakavSirebulia Semdegi motivebi: patara qalaqi, romelsac senatori marTavs; sapatio stumrebis moulodneli Camosvla. am stumarze bevri ram aris damokidebuli. senators ludvig tikis nawarmoebSi hqvia diumpfeloi, igi afTiaqaria. arno Smitma igi Jiul vernisgan aRebuli saxeliT – ‘kolderupi’ Caanacvla; diumpfeloi ki saxelad suzes Seyvarebul afTiaqars daarqva. orive nawarmoebSi moewyoba gamofena da nadiroba (romlis drosac frinvels ise moamzadeben, rom stumrebma maTi daWera SeZlon), Sedgeba sasamarTlo sxdoma sapatio stumris TandaswrebiT. aRniSnuli Sinaarsobrivi paralelebis garda SesamCnevia am or nawarmoebs Soris formaluri msgavsebac: l.tikma Tavis nawarmoebs daurTo Semdegi qvesaTauri: “zRapruli novela xuT moqmedebad”. moqmedebebad da scenebad dayofis miuxedavad es iyo ara dramatuli teqsti, aramed novela. arno Smitma ki Tavis “eqvsmoqmedebian komedias novelebad” dramis forma mianiWa, magram Zalze vreceli sasceno miTiTebebi daurTo. orive SemTxvevaSi aSkaraa parateqstisa da Janrobrivi konvenciebis Seusabamoba, rac am ukanasknelTa rRveviTaa ganpirobebuli.

*aTeistebis skolis* ganxilvisas gasaTvaliswinebelia ori damatebiTi winareteqsti, saxeldobr molieris komediebi *qalebis skola* da *tartiufi*. swored am komediebma moaxdina gavlena mocemuli romanis moqmed pirTa konstelaciaze (ix. lovski 1988): ucnauri moxucisa da Tavneba axalgazrda Taobis molieriseul dapirispirebas romanSi Seesabameba kolderupisa da suzes (misi Seyvarebuli afTiaqariTurT) urTieTmimarTeba. mosazreba, rom arno Smitic “axalgazrdebis gamarjvebis” Cvenebas isaxavs miznad (lovski 1988:44), umarTebulo Cans. marTalia, suze da misi meuRle kolderupsa da misi saxiT kulturuli tradiciis SenarCunebas ewinaaRmdegebian, magram es ar iwvevs moxucis marcxs: mis saxlSi sxva wyvili (kosmo da niperheni) daidebs binas, romelic savarudod moxucis tradiciebs gaagrZelebs.

nawarmoebSi moipoveba mravali reminiscencia da citati. xSirad gvxvdeba citatebi Teodor doibleris *CrdiloeTis naTebidan*, reminiscenciebi, romlebic Seqspiris *qariSxalze* mianiSneben; kolderupis (da zogjer sxva personaJebis) metyvelebaSi xSiria eqsplicituri citatebi Jan polis, herderis, vilandis, guckos, Tekereis, Sous, fukes, raabes, pencoltis, brehtis, haklenderis, hofmansvaldaus teqstebidan, bibliidan da a.S. mravali citati CarTulia ZiriTadi teqstis gverdiT da avtorefleqsiis xerxad iqceva (maT momdevno qveTavSi ganvixilavT avtorefleqsiis sxva formebTan erTad). aRniSnuli interteqstobrivi elementebi ar emsaxureba mxatvruli sinamdvilis Camoyalibebas, rogorc es arno Smitis momdevno romanSia. mimetur potencials isini mxolod CarTul moTxrobaSi iZenen (ix. qvemoT). *aTeistebis skolaSi*, agreTve, gvxvdeba intermedialuri (musikaluri) miniSnebebi (bize; gavrcelebuli germanuli simRerebi, rogoricaa “Wann wird man je verstehn?”; saeklesio simRera “Alles schläft...”), maTi meSveobiT gadmoicema garkveuli ganwyoba, situacia, an istoriul-kulturuli konteqsti.

calkeuli elementisa Tu mimarTebis interteqstobrivi warmomavloba teqstSi imdenad mkafioa, rom romani sxvadasxva literaturuli nawarmoebis kombinaciis Sedegad SeiZleba miviCnioT, xolo masSi naCvenebi mxatvruli samyaro imTaviTve moklebuli Cans ontologiur statuss da fiqtiur samyarod aRiqmeba. esaa samyaro, romlis realobis sistemac heterogenulia. marTalia, is distopiuri sinamdvilis models efuZneba, magram moicavs iseT elementebsac, romlebic aRniSnul models damatebiT, miTosur datvirTvas aniWebs. am or gansxvavebul sistemas Soris ar warmoiqmneba ontologiuri dapirispireba (rogorc amas fantastikis Janrobrivi konvenciebi moiTxovs). orive maTgani xarisxobrivad axali saxis sinamdvilis modelSi erTiandeba, romelSic yvelaferi dasaSvebia da araferia gamoricxuli. am models ZaluZs SesaZleblobaTa nebismieri sxva sistemis integrireba, ise, rom TviT sistema stabiluri darCes. swored amgvari yovlismomcveli integraciis unari aqcevs *aTeistebis skolis* postapokalifsuri samyaros simulaciad, radgan aq araferia marTali da yalbi (Sdr. bodriari 1978:10), yvelaferi literaturuli konvenciebis, Janrebis, teqstebis kombinirebis Sedegadaa Seqmnili imisTvis, raTa gamoikveTos nawarmoebis mTavari semantikuri opozicia – dapirispireba fiqciasa da simulacias Soris.

**fiqcia da simulacia rogorc romanis mTavari antinomia**

Jan bodriaris naSromebis gamocemis Semdeg simulacia poststruqturalisturi filosofiis erT-erT ZiriTad cnebad iqca. J.bodriaris SexedulebebisTvis amosavalia debuleba, rom aRar arsebobs niSnis garda sxva ram, razec SeiZleba niSani miuTiTebdes (miunkeri 2000:104). J.bodriaris azriT, “simulacia kiTxvis niSnis qveS ayenebs “WeSmaritsa” da “yalbs”, “realursa” da “warmosaxviTs” Soris gansxvavebas” (bodriari 1978:10). amis Sedegad SeuZlebelia erTmaneTisgan ganvasxvavoT realoba da simulacia. aRar arsebobs “simarTle, referenci da obieqturi mizezi” (bodriari 1978:11). darCa mxolod faqtebisgan daclili modelebi da maTi wrebrunva. Sesabamisad, “yvela interpretacia marTebulia” (bodriari 1978:31). realobis dakargvis Semdeg daiwyo simulaciis epoqa. simulacia esaa “sinamdvilis Canacvleba misive niSniT” (bodriari 1978:9), an sxvagvarad rom vTqvaT: “simulireba niSnavs moiqce ise, TiTqos gaqvs raRac, rac sinamdvileSi ar gagaCnia” (bodriari 1978:10).

sityva ‘simulireba’ (aq vTargmneT rogorc ‘gaTamaSeba’) gvxvdeba romanis pirvelive gverdebze, sadac stumrebis pativsacemad senatori kolderupi Semdeg RonisZiebebs gegmavs: “ar SeiZleba saxalxo=sazeimo nadiroba gaviTamaSoT?; sadac izida mefurad gaisvris?... (?): kargi erTi: frinveli ise unda gavafrinoT, rom mxolod mis gasrolaze Camovardes ” mere ’TuS!!!’. qalbatons vTxovoT xeli moaweros qalaqis Libro d’oro-Si... (?): netavi Sen; sul axali unda gavakeToT. is iqneba pirveli, vinc iq Tavis saxels ukvdavyofs” (Smiti 1994:13).

am da sxva simulaciebis daxmarebiT kolderupi cdilobs nakrZali stumrebs kulturis ukanasknel navsayudelad warudginos, radgan am ukanasknelis SenarCuneba swored stumrebis gadawyvetilebazea damokidebuli. telingStetSi unda gaiTamaSon iseTi kulturuli cxovreba, romelic am qalaqSi ar arsebobs. Tumca simulirebisken swrafva mxolod moxuc senators ar axasiaTebs, es Tviseba sxva personaJebsa da movlenebTanac gvxvdeba. magaliTad, izidas cud gamosaxulebas skolis direqtori saburveliT daafarinebs, radgan aseT SemTxvevaSi “sruli portretuli msgavseba ar aris saWiro” (Smiti 1994:246). personaJebi gulgrilni arian imis mimarT, esa Tu is nivTi namdvilad aris Tu ara kargi, gamosadegi, lamazi, maTTvis mTavaria nivTebi aseTebad gamoiyurebodes. simulaciisken swrafva scdeba patara qalaq telingStetis sazRvars, man mTeli civilizacia moicva. Turme iseTi ramis simulirebac SeiZleba, rogoricaa silamaze. amis Sesaxeb ambobs tim hakenzaki – izidas Tanamecxedre: “(ra aris ‘sxeulis silamaze’? daujere imas, vinc es gamoscada): “qalebi? kidurebs iwebeben da iZroben, rogorc moesurvebaT: maT qaTqaTa mkerdSi rom ukbino, piri rezinis qafiT gagevseba; kbilebi teqsasidan aqvT, cxviri erTi fexgafSekili meqsikeli qalisgan; Tmebi, sul erTia sxeulis romel nawilSi, angoraze nazardi muSaqalebisganaa – zustad aseve SegiZlia ifiqro, rom yvelaferi, rac gazeTebSi weria, simarTlea. – “ (Smiti 1994:241).

simulacias emsxverpla ara mxolod silamaze da xelovneba, aramed zogjer mTeli samyaro simulaciad gvevlineba. magaliTad, 83-e gverdze vkiTxulobT: “torfis mompovebelTa jgufi, ganawesisamebr, sicocxles hmatebs suraTs”. am aRweraSi uCveuloa sityva “ganawesisamebr”. igi gveubneba, rom mTeli scena winaswar iyo dagegmili da dadgmuli. es ki niSnavs, rom mTeli landSafti simulirebuli yofila.

nawarmoebSi yvelaze msxvili simulirebuli monakveTia ambavi spenseris kunZulis Sesaxeb. CarTuli moTxrobis moqmedebis simulirebuloba intradiegetur donezea xazgasmuli. CarTul moTxrobaSi mravali gamonaTqvami gvxvdeba, romlebic mTeli intradiegeturi moqmedebis inscenirebul, dadgmul xasiaTze mianiSnebs. magaliTad, dakunTuli qristiani Cedbendi aRniSnavs: “Cven mzad varT; \_ am yofierebis ‘misteriaSi’ nebismieri gamosvlisTvis.” bolos ki gemis CaZirvisa da mgzavrebis gadarCenis ambavi marTlac dadgma aRmoCndeba, romlis mizanic profesori butis gaqristianeba yofila: “erTi saaTis Semdeg: maRali xis garsSemo didi kamerebia dayenebuli – (? es kinofilmia? es televiziaa?) – studiis proJeqtorebis Suqi yvelaze Soreul kuTxeebs swvdeba: ‘zzzzzzzz’; (Stekerebi lianebis kvirtebSi SearWves & maSinve yvelaferi azuzunda) reJisorTa uCveulod mokle brZanebebi; Jurnalistebis swrafi da usafuZvlo layboba. / merjoris kvlav da kvlav uwevs xeebze cxovrebis amsaxveli scenebis ganmeorebiT gaTamaSeba: dilis locvisas (SiSvlad) ... ((?): ‘Tavi cota ufro cisken... ai ase, gaCerdi!’) – an moridebulad (marjvena xeli rogorc winsafari; marcxena ki ZuZuebs Soris) unda gamoiaros xeebs Soris (‘.....!’: malobaaa.) – daaseSemdeg. / (kolderupi arsad Cans.) / mTavari moqmedi piri ki, ra Tqma unda,

buti[a...]” (Smiti 1994:298).

moTxroba-CarCoSic moipoveba ara erTi miniSneba moqmedebis simulirebulobaze. personaJebs Zalze skeptikuri damokidebuleba aqvT TavianTi sinamdvilis mimarT. maT eWvi SeaqvT sinamdvileSi an meoradi moxmarebis warmonaqmnad aRiqvamen mas: “’namdvili samyaro’?: sinamdvileSi mxolod Cveni didi romanebis karikaturaa!” (Smiti 1994:181) personaJebi samyarosTan kavSirs mediebis meSveobiT amyareben: “adamiani samyaros metwilad gamosaxulebebidan (da romanebidan) icnobs” (Smiti 1994:30). zogjer ki fiqroben, rom Tavadac erT-erT aseT romanSi cxovroben: “Cven yvelani TiTqos erT uzarmazar romanSi vcxovrobT” (Smiti 1994:161). Sidateqstobrivi samyaros amgvari aRqma efuZneba interteqstobrivi da avtorefleqsiuli elementebis mTel qsels.

moqmedi pirebi acnobiereben maTi sinamdvilis msgavsebas winareteqstebSi aRweril viTarebasTan. magaliTad, gemis CaZirvis Semdeg kunZulze myofi profesori buti wamoiZaxebs: “o, axla zustad iseve iqneba yvelaferi, rogorc Jiul vernTan iyo!” (Smiti 1994:219) mogvianebiTac gvatyobinebs mTxrobeli: “es xom isevea, rogorc ‘kunZul fenzenburgze’; sadac gadarCenilebi TavianTi cxovrebis Sesaxeb mouTxroben erTmaneTs.” (Smiti 1994:255)

moTxroba-CarCoSi agreTve xSiria interteqstobrivi elementebi. mTavari winareteqstis – ludvig tikis *safrTxobelis* garda nawarmoebSi moipoveba mravali mcire inteqsti, romelic – eqsplicituri citatis saxiT ZiriTadi teqstis farglebSi an mis gverdiT, specialur CarCoSia Casmuli. am xerxiT darTuli citatebi ilustraciul funqcias asrulebs: isini adasturebs an abaTilebs ZiriTad teqstSi moyvanil cnobas. imave mizans emsaxureba suraTebi da mcire grafikuli gamosaxulebebi. vizualuri mediebidan gamoyenebulia fotosuraTebi, xeliT Sesrulebuli naxazebi, etiketebi, naxatebis reproduqcibi, gazeTebidan, wignebidan da bukletebidan amoWrili suraTebi, grafikebi da Taviseburi niSnebi, romlebic vizualurad warmoaCens Jestebs, mimikas, nivTebsa da moZraobebs. magaliTad, gamosaxuleba  aRniSnavs xelSi daWeril vercxlis firfitas, es  ki – aweul warbebs gamoxatavs, kibeebze Camosvla asea naCvenebi:  . teqstSi gvxvdeba akustikuri da onomatopoeturi CanarTebic. isini gadmoscems xmebs, romlebic mxatvrul samyaroSi moismis. magaliTad, ‘Bim==Bam==Bom’ kakuns gamoxatavs, xolo ‘a’-asosgan Sedgari, diagonalurad ganlagebuli mwkrivis danaxvisas unda warmovidginoT, rom viRaca amTqnarebs.

interteqstualobisa da intermedialobis yvela aRniSnuli saxesxvaoba avtorefleqsiis saSualebaa. amgvari danarTi da ZiriTadi teqsti erTmaneTs asaxavs. urTierTasaxvis araCveulebrivi nimuSia teqstis is monakveTi (gv. 104-108), sadac suze farulad kiTxulobs kosmos dRiurs da amave dros, mas komentars ukeTebs da ganixilavs kolderupsa da niperhenTan erTad. ori moqmedebis erTdrouloba vizualurad gverdis or svetad dayofiT gamoixateba: marcxena svetSi vkiTxulobT personaJebis komentarebs, marjvenaSi ki – kosmos Canawerebs. am da sxva tipografiuli xerxebis meSveobiT nawarmoebis moqmedeba vizualurad aisaxeba TviT teqstis farglebSi, esaa erTgvari intermedialuri avtorefleqsia.

*aTeistebis skolaSi* gamoiyofa avtorefleqsiis Semdegi formebi: 1. verbaluri avtorefleqsia Txrobis doneze; 2. avtorefleqsia monaTxrobis doneze; 3. msjeloba poetologiuri principis Sesaxeb; 4. avto-interteqstobrivi avtorefleqsia; 5. msjeloba avtoris Sesaxeb, periqorezisi; 6. intra- da eqstradiegezisis urTierTarekvla.

verbalur avtorefleqsiaSi igulisxmeba uSualo refleqsia, msjeloba TviT Txrobis procesis Sesaxeb, romlis drosac teqsti xSirad pirdapir mimarTavs mkiTxvels. magaliTad: “qonaTi (=qoTani; ratomac ara?)” (Smiti 1994:48); “‘wignis amwyobi’ – (aq ‘...’ namdvilad zedmeti iyo)” (Smiti 1994:48); “sasadilo = (mTlad ‘darbazs’ amas ver vuwodebT) – e = oTaxSi” (Smiti 1994:189); “ramdenime nabiji CrdiloeTisken: / landSafti mxolod odnav Seicvala – (ar Rirs amaze saubari)” (Smiti 1994:260); “wamodgnen... / ara, SeCerdi: darCenilebi ufro cotani arian” (Smiti 1994:156). moyvanil citatebSi mTxrobeli daufaravad ereva Txrobis procesSi: igi wyvets Txrobas da rTavs Tavis komentarsa Tu SeniSvnas.

teqstSi moipoveba, agreTve, dausrulebeli gamonaTqvamebi eqsplicituri miniSnebiT, rom saWiroa maTi dasruleba. magaliTad, sityva “daamate” (gv. 53, 57, 166), an “Seavse” (gv. 69). am SemTxvevaSi eqsplicirebulia ara mxolod mTxrobeli, aramed mkiTxvelic, rac literaturuli fiqciis rRvevas iwvevs.

avtorefleqsia monaTxrobis doneze xorcieldeba pasaJebSi, sadac romelime personaJi an mTxrobeli msjelobs momxdaris Sesaxeb. amgvar pasaJebSi mTxrobeli aSkarad acnobierebs, rom igi wignSi imyofeba. magaliTad, xmlis Sesaxeb, romelic kolderupma prozerpinas aCuqa, naTqvamia: xmali, “romelic swored am wignSi Segvxvda” (Smiti 1994:243). amgvari winadadebiT mTxrobeli uSualod mkiTxvels mimarTavs da mis yuradRebas teqstobriv gameorebebze amaxvilebs. sayuradReboa erTi pasaJi, sadac kolderupi Tavs yovlisSemZle mTxroblad acxadebs: “me xom ar SemiZlia, gamovtovo ‘Toliebi & talRebi’, rodesac Cemi personaJebi gemze amyavs, mxolod imis gamo, rom amgvari ram ‘kuperTanac’ gvxvdeba \_ : Cveni marad Tanmdevi adamianuri gamocdileba moiTxovs amas!” (Smiti 1994:245). moyvanili citati mravalmxriv sainteresoa. erTi mxriv, masSi kolderupi yovlisSemZle mTxroblad gvevlineba. sityvebi ‘Cemi personaJebi’ da ‘amyavs’ damatebiT aaSkaraveben CarTuli moTxrobis gamogonil xasiaTs. meore mxriv ki, masSi gadmocemulia poetologiuri principi, romelic mTel romans udevs safuZvlad. *aTeistebis skolas* safuZvlad udevs poetologia, romelic arno Smitma *fskeras sizmarSi* SeimuSava, kerZod – etimTa Teoria. personaJebi (gansakuTrebiT – kolderupi) mocemul nawarmoebSi eqspliciturad moixsenieben da iyeneben etimebs. ufro metic: teqstSi gvxvdeba iseTi specifikuri terminic, rogoricaa LG (azrTa xangrZlivi TamaSi). moqmedi pirebi arc fsiqikur instanciebze saubars eridebian (Smiti 1994:169). amrigad, personaJebs gaaCniaT poetologiuri codna, romelic Sida teqstobriv doneze ar yofila gamokveTili (rogorc es *fskeras sizmarSi* moxda), riTac irRveva mxatvruli fiqciis konvenciuri sazRvrebi.

amgvari darRveva ufro sagrZnobi xdeba, Tu avto-interteqstobrivi miniSnebebis raodenobas gaviTvaliswinebT. *aTeistebis skolaSi* eqsplicituradaa naxsenebi da ganxiluli avtoris sxva nawarmoebebi – *qvis guli*, *dia-na-zore* da *fskeras sizmari*. es ukanaskneli sxvadasxva epiTetiT gvxvdeba – “giganturi wigni”, “didi wigni”, “ze-wigni”, “sqeli wigni”, “dasavluri samyaros irealenciklopuri wigni”, “mZime libro maestro“, ”Zveli wigni”. agreTve, naxsenebia giganturi Sxamiani obobebi – Never-Never *swavlulTa respublikidan*. yovelive es aqcevs *aTeistebis skolas* avtoris mTeli Semoqmedebis erTgvar komentarad, anu metafiqciad.

romanSi gvxvdeba TviT avtoric – rogorc kolderupis Zveli nacnobis da giganturi wignis avtori, agreTve, anagramuli fsevdonimiT – timon d’arSi. amrigad, avtori arRvevs literaturuli fiqciis sazRvrebs: igi erTdroulad misi Semoqmedicaa da Sida teqstobriv doneze arsebuli personaJic. am fenomens erT-erTi mkvlevari – betina klauzeni (J.Jenetis terminologiaze dayrdnobiT) periqoreziss uwodebs da ganmartavs rogorc “RvTaebrivi Semoqmedis, SeTxzuli pirisa da mTxroblis xmis urTierTdamokidebulebas” (klauzeni 2001:49). ver gaviziarebT mkvlevris mosazrebas, rom periqorezisi arno Smitis nawarmoebebSi “gare- da Sidateqstobrivi samyaroebis damTxveva-SeerTebas” (klauzeni 2001:50) iwvevs. Cveni azriT, aRniSnuli fenomeni upiratesad avtorefleqsias emsaxureba da nawarmoebis erT-erTi mniSvnelovani metafiqcionaluri elementia.

arno Smitis Semoqmedebis mkvlevarTa Soris gavrcelebulia kidev erTi mosazreba, romelsac Cven ver gaviziarebT. saxeldobr, miiCneva, rom periqorezisisa da konstruqtivizmis rogorc filosofiuri safuZvelis gamoyenebis Sedegad mwerlis gviandel SemoqmedebaSi waiSala sazRvari sinamdvilesa da fiqcias Soris (klauzeni 2001:50; foigti 1999:263). am mosazrebis sawinaaRmdegod, vfiqrobT, tiposkriptul romanebSi realobasa da fiqcias Soris opoziciuri semantikuri mimarTeba warmoiqmneba. am nawarmoebebis diegeturi Tavisebureba, romelmac mkvlevrebi SecdomaSi Seiyvana, gaxlavT simulacia. rogorc zemoT iTqva, romanSi simulirebulia yvelaferi – silamaze, kultura, warsuli, TviTSegneba. mxolod erTi ram upirispirdeba simulaciis princips, esaa xelovneba, anu fiqcia. aRniSnuli semantikuri opozicia aSkaravdeba avtorefleqsiis erTi damatebiTi formis – intra- da eqstradiegezisis urTierTarekvlis analizis Sedegad. CarTuli moTxroba, rogorc zemoT aRvniSneT, metaforulad imeorebs moTxroba-CarCos: gemis CaZirvas Seesabameba kosmosuri safrTxe da a.S. eqstra- da intradiegezisi aSkarad asaxavs erTmaneTs, es ki sxva arferia Tu ara mizanabimi.

orive naratiuli donis urTierTSefardebis Sedegad irkveva xelovnebis (fiqciis) mxatvruli daniSnuleba. moTxroba-CarCoSi ikveTeba semantikuri opozicia kolderupis saxlsa (rogorc kulturis ukanasknel navsayudels) da mTel postapokalifsur samyaros (rogorc simulaciis sauflos) Soris. am opoziciis ekvivalenturia CarTul moTxrobaSi dapirispireba gemis (simulirebul!) CaZirvasa da xelovnebas (rogorc xsnis saSualebas) Soris. simulirebuli sinamdvilisa da fiqciis (kulturis, xelovnebis, literaturis) semantikuri dapirispireba nawarmoebSi eqsplicituradaa Tematizebuli: “xelovneba ufro metia, vidre samyaros (ara)organuli klounada” (Smiti 1994:287); “is, rac sinamdvileSi rCeba, \_ xelovneba!” (Smiti 1994:165); “samyaros arsebobis xangrZlivoba damokidebulia mwerlis sibejiTeze” (Smiti 1994:230); “arc erTi mwerali ar daikargeba ise, rom amiT samyaros ziani ar miayenos!” (Smiti 1994:299). simulirebuli sinamdvilisgan gansxvavebiT xelovneba sacnaurdeba raRac iseTad, rac stabiluri da mdgradia. amitomac, swored xelovnebas ZaluZs SeinarCunos da gadaarCinos msoflio civilizacia. mwerals ki mesianisturi misia ekisreba: man kvlav da kvlav unda Seqmnas fiqciebi, romlebiTac win aRudgeba simulirebul sinamdviles, radgan simulaciad qceul sinamdvileSi mxolod fiqcia SeiZleba iyos namdvili.

xelovnebis simboloa nawarmoebSi kolderupebis saxli. amitomac, eubneba suze sapatio stumars: “NO FAKE I’TH’HOUSE OF KOLDERUP!” (ingl. “araviTari gayalbeba kolderupebis saxlSi!”) marTlac, senatoris saxlSi araferia gayalbebuli, simulirebuli, iq yvelaferi namdvili, gauyalbebeli xelovnebis nimuSia. swored am saxlSi iwyebs moxuci kolderupi Tavisi warsulis SeTxzvas. imas, rom kolderupma metwilad Tavad SeTxza es ambavi, amtkicebs Semdegi auqtoruli pasaJi: “kolderupi, xeljoxiani, zis da farTod gaxelili TvalebiT win iyureba – (droTa dineba isev uCveulod exeTqeba napirebs Soris) – diax; aseTebs Soris saukeTesoa CrdilTa TamaSi; (da yvelaze cudic ar aris urigo, Tu warmosaxva dagexmareba)” (Smiti 1994:162).

CarTuli moTxrobis gamogonil, SeTxzul xasiaTze sxva miniSnebebic moipoveba. magaliTad, “Cems ambavs veraferi daudgeba mowmed, Tu ara misi ararealuroba” (Smiti 1994:290) an kidev – “es mTeli erTi mokle romania.” (Smiti 1994:148)

Tavisi fiqciis daxmarebiT igi cdilobs stumrebs kulturuli Rirebulebebi Seaxsenos. misi didaqtikuri Txzuleba alegoriulad asaxavs postapokalifsur sinamdviles. telingSteti iseTive kunZulia simulaciis okeaneSi, rogorc namdvili zRviT garemoculi spenseris kunZuli. iq gemis simulirebuli CaZirvis Semdeg Sekrebili adamianebi umniSvnelovanes sakiTxebze saubroben, raTa bolos daaskvnan: “religia araferia: dekoracia da TvalTmaqcoba. - : mecnierebi? araferia: isini uxasiaToni arian, advilia maTi motyueba da fanatikosebad qceva. – namdvili ram, rasac ZaluZs=unda moicvas mTeli samyaro? : esaa xelovneba! – Tumca

1. musika? : lamazia, magram bundovani.
2. mxatvroba? : - : mas yvelaze metad umarTlebs! iseTi mkafio SeiZleba iyos, rom hitlerma jorj grosi akrZalos; (& amasTan, arc Targmani sWirdeba!) –
3. literatura yvelaze maRla iqneboda! – rom ar yofiliyo enobriv sazRvrebze mijaWvuli)...” (Smiti 1994:300)

es sxva araferia, Tu ara xelovnebis dResaswauli, xelovneba ki iseTi ramaa, raSic mTeli kultura, mTeli warsuli da RirebulebaTa sistema inaxeba. asea romanSic: xelovneba amyarebs mSvidobas da inarCunebs kulturul nakrZals.

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Levan Tsagareli

**Arno Schmidt’s *The School of the Atheists* – as a typoscript novel**

**between Fiction and Simulation**

Summary

The article analyses the unique diegetical features of the first typoscript novel by Arno Schmidt, which allows to identify it as a result of the combination of different literary sources. The fictive world we see in *The School of the Atheists* lacks explicitely the ontological status and is perceived as a fictive one. The diegesis consists of a heterogenic system of reality that is based on the dystopical model, however it involves the elements which attache an additional, mythic semantics to this model. Still there occurs no ontological conflict between these two incompatible systems, as it conventionally has to be expected in case of the fantastic fiction. Both systems of reality are unified in the qualitative new model of the reality, in which everything is possible and nothing – excluded. The model is able to integrate any other kind of systems, so that the actual system itself remains stable. The ability of systemic integration make the postapocalyptic world of the text appear as the simulation for there is nothing true or false in it, everything is the result of combination of different literary conventions, genres and texts instead. Such combination points to the main semantic opposition of the text – the opposition between the fiction and the simulation.

The mentioned semantic opposition is exemplified in the extradiegetic story by the obvious difference between the Kolderup House (the last refuge of culture) and the whole postapocalyptical world (the world of simulation). In the intradiegetic story the same opposition is represented by the conflict between the simulated ship-wrack and the art as the means of salvation. In difference to the simulated reality the art appears as the phenomenon that is stable and able to preserve the culture, the past and the human values. Hence the art can make the world civilisation survive. Similarly the message of the novel: The fiction makes peace and preserves the cultural reservation for only fiction can be true in the reality turned to simulation.

1. aq da Semdgom Targmani Cvenia – l.c. [↑](#footnote-ref-1)
2. arno Smiti Tavis gviandel prozaSi iyenebs gansakuTrebul tiposkriptul niSnebs da Segnebulad arRvevs marTlweris wesebs, risi gadmotanac mxolod nawilobriv, magram zogjer mainc xerxdeba qarTul enaze. [↑](#footnote-ref-2)