levan cagareli

**mxatvruli samyaros dekonstruqcia**

**qristof ransmairis romanSi *ukanaskneli samyaro***

Omnia mutantur, nihil interit.

yvelaferi icvleba, magram araferi qreba.

avstrieli postmodernisti mwerlis, qristof ransmairis (dab. 1954 w.) romani *ukanaskneli samyaro. ovidiusiseuli repertuariT* (*Die letzte Welt. Mit einem Ovidischen Repertoire*) gamoica 1988 w. da imTaviTve literaturuli kritikis yuradRebis centrSi moeqca. am yuradRebis mizezi eqsplicitur interteqstobriobasTan erTad iyo romanis mxatvruli samyaros sruliad axali, Taviseburi agebuleba. mxatvrul samyaroSi vgulisxmobT naratiuli teqstis moqmedebis dros, mxatvrul sivrces, motivaciur struqturasa da sinamdvilis sistemas. winamdebare naSromSi swored am elementebis analizis safuZvelze SevecdebiT davamtkicoT, rom aRniSnul romanSi xorcieldeba mxatvruli samyaros dekonstruqcia. (Tavis mxriv, *dekonstruqcias* moviazrebT rogorc mxatvruli xerxebis gaSiSvlebas avtorefleqsiis gziT da misi konstruqciuli xasiaTis, gakeTebulobis eqsplicitur warmoCenas.) Tumca sanam teqstis ganxilvas SevudgebodeT, saWiroa mokled gavacnoT qarTvel mkiTxvels nawarmoebis Sinaarsi:

romaeli, saxelad kota, Cadis Savi zRvis piras mdebare qalaq tomisSi (dRevandeli konstanca), raTa moZebnos Tavisi megobari, nazo, da misi Txzuleba *metamorfozebi*. romidan devnili mwerali ukvalodaa dakarguli, xolo misi Txzuleba, romlis erTaderTi sruli versiac am ukanasknels eqsoriaSi gamgzavrebamde dauwvams, mxolod fragmentebis saxiT moipoveba. romaeli Tavdapirvelad qvis lodebze amotvifrul da naglejebze daweril fragmentebs poulobs, romlebic nazos SeSlil msaxurs, piTagoras Seusrulebia. mogvianebiT kota Seityobs e.w. ‘qvebis wignis’ Sesaxeb, romlis epizodebsac mas soflis meZavi, saxelad eqo, uambobs. bolos ki ixilavs ‘frinvelTa wigns’, romelic Tavis fardagebSi Cauqsovia yru-munj araqnes. *metamorfozebis* danarCeni epizodebi, romlebic nawarmoebSi aseTi zepiri an saxelovnebo gziT araa arqivirebuli, uSualod mxatvrul sinamdvileSi iWreba da soflis macxovreblebs gadaxdeba Tavs, risi TviTmxilvelic Tavad protagonisti xdeba.

teqstis pirvelive gverdebze gvxvdeba araerTi elementi, romlebic SeuZlebels xdian mxatvruli sivrcisa da moqmedebis drois identificirebas. istoriuli diskursidan nasesxebi saxelebiT – publius ovidius nazo, kota, avgustusi, romi, tomisi, *metamorfozebi* – Tavdapirvelad xorcieldeba antikuri epoqis istoriuli sivrcis evocireba, romelic moicavs romsa da Savi zRvis piras mdebare qalaq tomiss. agreTve, SesaZlebelia moqmedebis drois dadgenac: ax. w. 17-18 wlebi (ovidiusis gardacvaleba tomisSi). iqmneba STabeWdileba, rom saqme gvaqvs e.w. realistur istoriul romanTan, romelic ovidiusis romaeli megobris – kota maqsimus mesalinusis mier ovidiusisa da misi dakarguli Txzulebis Ziebis fiqtiur ambavs mogviTxrobs. Tumca teqsti imTaviTve arRvevs molodinis amgvar horizonts, amas Semdegi monacemebi ganapirobebs:

1. nivTebi, adgilebi da dawesebulebebi, romlebic ar moipoveboda antikur epoqaSi: avtobusis gaCereba (ransmairi 2007, 9), samarSruto avtobusi (ransmairi 2007, 100), sapnebi, konservebis piramidebi da mdogvis Wiqebi (ransmairi 2007, 12), celofanis parkebi (ransmairi 2007, 124), plakatebi da proklamaciebi (ransmairi 2007, 127), saxelmwifo biblioTekebi (ransmairi 2007, 19), sagazeTo komentari (ransmairi 2007, 19), milanuri Jurnalebi (ransmairi 2007, 194), salonebi da kafeebi evropul metropolebSi (ransmairi 2007, 11), invalidTa fondi (ransmairi 2007, 33), hospitali (ransmairi 2007, 230), liqiori (ransmairi 2007, 174), wignis maRaziis vitrinebi (ransmairi 2007, 40), feletoni (ransmairi 2007, 40), qvafenili (ransmairi 2007, 80);
2. teqnikuri xelsawyoebi: sasiyvarulo filmebi (ransmairi 2007, 11), rupori (ransmairi 2007, 11), proeqtorebi (ransmairi 2007, 22), satvirTo manqana (ransmairi 2007, 30), binokli (ransmairi 2007, 144), fotosuraTi (ransmairi 2007, 137), mikrofoni (ransmairi 2007, 60), pistoleti (ransmairi 2007, 85), episkopi (ransmairi 2007, 209), generatori (ransmairi 2007, 184), dizelis suni (ransmairi 2007, 185), volframis mavTulebi (ransmairi 2007, 187), Zrava (ransmairi 2007, 202), kabeli (ransmairi 2007, 203), sadestilacio aparati (ransmairi 2007, 228), naTurebi (ransmairi 2007, 81) da sxv.;
3. romis quCebis, moednebis, dawesebulebebisa da sxva adgilebis saxelwodebebis gadmocema italiuri formulirebiT: turini (ransmairi 2007, 127), via anastasio (ransmairi 2007, 11), sapatimro ‘trinita dei monti’ (ransmairi 2007, 64), piaca del moro (ransmairi 2007, 64), ‘akademia dante’ (ransmairi 2007, 128), san lorencos saxelobis internati (ransmairi 2007, 95) da sxv.;
4. romis totalitaruli reJimis aRmasrulebel uwyebaTa gaTanamedrovebuli saxelwodebebi: patruli (ransmairi 2007, 120), samoqalaqo policiuri danayofi (ransmairi 2007, 124), snaiperebi (ransmairi 2007, 124);
5. Tanamedrove socialur-politikuri realiebi: saxelmwifos mier devnili pirebi (ransmairi 2007, 163), pasporti da sabuTebi (ransmairi 2007, 146), anketebi (ransmairi 2007, 223), sasazRvro punqtebi, saporto samsaxurebi da sabaJoebi (ransmairi 2007, 163), saaqto Canawerebi (ransmairi 2007, 67), saxelmwifo aparati (ransmairi 2007, 67), momwamvleli gazi (ransmairi 2007, 231), transparantebi (ransmairi 2007, 163), separatistebi (ransmairi 2007, 124);
6. geografiuli saxelebi, romlebic ar arsebobda antikur samyaroSi: konstanca (ransmairi 2007, 180, 205), sevastopoli (ransmairi 2007, 205), Turquli Tafli (ransmairi 2007, 11), espanuri xomaldi (ransmairi 2007, 31), Sveicaria (ransmairi 2007, 33), konstantinopoli (ransmairi 2007, 94), odesa (ransmairi 2007, 180), bizantia (ransmairi 2007, 228);
7. germaniis uaxlesi istoriis gamoZaxili wignebis dawvisa (ransmairi 2007, 20) da meore msoflio omis saSinelebebis saxiT, romlebic erT-erT personaJs – Tis germanels gadaxda Tavs (ransmairi 2007, 232);
8. qristianuli xanis realiebi: didi marxvis wina Rame (ransmairi 2007, 77), ZvelmorwmuneTa misioneri (ransmairi 2007, 94), episkoposi (ransmairi 2007, 81);
9. profesiebi, romlebic antikur samyaroSi ar arsebobda: meqanikosi (ransmairi 2007, 203), oficeri (ransmairi 2007, 223), kinomsaxiobi (ransmairi 2007, 49), generali (ransmairi 2007, 80);
10. Tanamedrove samecniero diskursis cnebebi: fizikis kanonebi (ransmairi 2007, 231), koma (ransmairi 2007, 234).

amgvari anaqronizmebis simravle gamoricxavs aRniSnuli romanis istoriulobas, miT ufro rom tomisis aRweriloba ar Seesabameba arc geografiul sinamdviles da arc istoriul wyaroebs (ix. eple 2000, 12; Smiceri 2003, 20-21), romSi ki miTologiuri personaJebi gvxvdeba, rac am qalaqsac wyvets mis istoriul konteqsts. erT-erTi mosazrebis Tanaxmad, tomisi, romelic qristof ransmairis romanSi gvxvdeba, ufro metad hgavs im qalaqs, romelic romael mwerals aqvs aRwerili Tavisi eqsoriis dros Seqmnil TxzulebebSi *sevdani* da *werilebi pontodan* (Smiceri 2003, 30). am nawarmoebebSi ovidiusi cdilobs daamZimos Tavisi xvedri da tomisi aqcios ukacriel da saSinel adgilad. esaa erTgvari locus terribilis, romelic ukidures CrdiloeTSi mdebareobs, igi Zalze Sorsaa romidan da gaunaTlebeli barbarosebiTaa dasaxlebuli. amave winare teqstebidan unda hqondes qristof ransmairs nasesxebi ‘orwliani zamTris’, ‘gamgelebuli adamianebis’, ‘Soridan mosuli gemisa’ da ‘qariSxlis’ motivebi. Tumca Tanamedrove mwerali kidev ufro Sors midis masalis poeturi deformaciis mxriv, rasac qvemoT vaCvenebT. rogorc erT-erTi mkvlevari aRniSnavs, “saxelebi tomisi da romi moCvenebiTi SemoTavazebebia, fsevdoidentobebia, romlebic rogorc aRmniSvnelebi ar Seesatyvisebian imas, rasac isini Cveulebriv aRniSnaven.” (vilhelmi 2004, 280) [aq da qvemoT Targmani Cvenia. – l.c.]

mxatvruli droisa da sivrcis destabilizaciisTvis romanSi gamoiyeneba sxvadasxva enobrivi saSualebac. aseTebia iribi metyveleba da kavSirebiTi kilos xSiri gamoyeneba, modalizaciis gamomxatveli sityvebis siuxve (“Cans”, “waagavs”, “guli ugrZnobs”, “TiTqos”, “albaT” da sxv.), upasuxod datovebuli kiTxviTi winadadebebi, irealuri Sedarebis winadadebebi. amgvari stilisturi xerxebiT diskursi orazrovani xdeba (eple 2000, 79) da “matulobs gaurkvevloba, radgan mTxrobeli xSirad varaudis enobriv sivrceSi moZraobs.” (fici 1998, 257). droisa da sivrcis gabundovanebis sailustraciod mogvyavs ramdenime magaliTi:

“qariSxali, es iyo Citebis gundi iq zemoT, Ramis wyvdiadSi; TeTri gundi, SrialiT rom axlovdeboda da Turme veeberTela talRis gvirgvini yofila, romelic gems daatyda Tavs. qariSxali, es iyo Rriali da godeba da amonTxeulis mJave suni gembanis qveS wyvdiadSi. es iyo ZaRli, mRelvare zRvebSi rom gagiJebula da erTi mezRvaurisTvis ZarRvebi dauglejia. [...] qariSxali, es iyo mogzauroba tomisisken.” (ransmairi 2007, 7-8)

am monakveTSi verbaluri masala isea organizebuli, rom mwyobri suraTis Seqmna SeuZlebelia. aSkaraa sruliad gansxvavebuli sityvebis – qariSaxali, Citebis gundi, veeberTela talRa, Rriali da godeba, gagiJebuli ZaRli, mogzauroba tomisisken – semantikuri ekvivalentoba, rac naratiul teqstebSi, lirikulisgan gansxvavebiT, monaTxrobis epistemur statuss auqmebs. analogiurad bundovania romaelis mogzaurobis mizani, qalaqi tomisi, romelic teqstSi Semdegi sityvebiT Semodis: “tomisi, miyruebuli sofeli. tomisi, sadRac iq. tomisi, rkinis qalaqi.” (ransmairi 2007,9) am adgilis droiT-sivrciTi koordinati ufro gaurkveveli xdeba, rodesac teqstSi vkiTxulobT, rom qalaqis mkvidrni aprilis TveSi “orwliani zamTris dasasruls” zeimoben, zafxuli ki imdenad cxeli gamodgeba, rom rkinis qalaqi gacxovelebuli vegetaciis Sedegad simwvaneSi gauCinardeba. amindis esoden radikaluri cvlis gamo SeuZlebelia, tomisi romelime realurad arsebul klimatur zonas mivakuTvnoT. drois fenomenis demontaJi ufro aSkaraa, rodesac aprilis TveSi qalaqs ewveva liliputi kviparosi. igi Cveulebriv agvistoSi Camodis xolme tomisSi da mis mkvidrT filmebs uCvenebs. igi axlac ar Ralatobs tradicias: “ratom unda damorCileboda iseTi vinme, rogorc kviparosi iyo, weliwadis droebis karnaxs da ratom unda dalodeboda zafxulis mosvlas? piriqiT, dae zafxuli dalodeboda mas.” (ransmairi 2007, 21) xolo rodesac misi filmi sasaklaos kedelze akiafdeba, mTxrobeli gvamcnobs: “agvisto *iyo*.” (ransmairi 2007, 24) [kursivi originalSi – l.c.] moyvanili magaliTebis safuZvelze calsaxad SeiZleba iTqvas, rom nawarmoebis droiT-sivrciT kosmoss araferi aqvs saerTo droisa da sivrcis empiriul gagebasTan.

amasTan, mxatvruli sinamdvile romanSi xSirad informaciis an saerTodac ama Tu im moqmedi piris interpretaciis saxiTaa mocemuli. TviT protagonistsac romSi gavrcelebulma Worma ubiZga gadaxvewili mwerlis saZieblad. am Woris Tanaxmad, nazo gardacvliliyo. informaciuli warmonaqmnia, agreTve, nazos pativi: “nazos pativi mxolod iq miiCneoda ramed, sadac naweri fasobda.” (ransmairi 2007, 40-41) romis stadionze Tavisi cnobili sityviT gamosvlisas mayureblebi mxurvaled ukraven taSs nazos, Tumca iqve irkveva, rom “aRtaceba movaleoba iyo da arc mwerals ekuTvnoda da arc mis sityvas.” (ransmairi 2007, 59) sinamdviles sruliad mowyvetilia imperatori. am ukanasknelTan sinamdvilis suraTebi mxolod misi qveSevrdomebis, e.w. ‘aparatis’ ganmartebebis saxiT aRwevs (ransmairi 2007, 60, 62, 64). Tavis mxriv, avgustusis reaqciac am informaciaze sruliad orazrovania: misi miniSnebebi qveSevrdomebisgan fantaziasa da warmosaxvis unars moiTxovs, swored maT interpretaciazea damokidebuli imperatoris nebis aRsruleba. amgvari interpretaciis msxverplad iqca romanSi mwerali nazoc, romelic imperatoris xelis erTi arafris mTqmeli Jestis gamo Soreul tomisSi gadaasaxles. am sadamsjelo RonisZiebis Semdeg nazo sxvadasxva politikurma partiam legendad aqcia da Tavisi politikuri miznebis misaRwevad gamoiyena. savsebiT marTebulad SeniSnavs erT-erTi mkvlevari: “romani umTavresi Temaa niSnebis amao, subieqturi da permanentulad cvalebadi interpretacia.” (anci 1997, 124-125)

mTeli moqmedebis damajereblobas eWvis qveS ayenebs is pasaJebi, romlebic kotas aRqmas asaxavs. miuxedavad imisa, rom teqstSi Txrobis auqtoruli perspeqtiva dominirebs, igi mTlianobaSi multiperspeqtiulia da masSi protagonistis subieqtur xedvas didi mniSvneloba eniWeba. kotas percepciis amsaxveli winadadebebi xasiaTdeba modalizaciis maRali xarisxiTa da klasemebis – ‘sizmari’ da ‘sigiJe’ – izotopiiT. magaliTad, traqilaSi yofnisas kotas daesizmra, rom argusis mier datyvevebuli io iyo. musikis hangebiT gabruebul asTvala urCxuls, romelsac kota mwyemsad miiCnevs, daeZina: “ai ukve mwyemssac mxolod esizmreba Zroxa, romaels ki mwyemsi esizmreboda, mTvare da mTebi aCrdilebiRa iyvnen” (ransmairi 2007, 72). am pasaJSi sizmari reciprokul movlenad iqceva: Tu arguss esizmreba Zroxa, xolo kotas (Zroxis sxeulSi) esizmreba argusi, maSin gaurkvevelia, visi poziciaa sando. gaRviZebuli saswrafod tovebs nazos ukanasknel samyofels: “mTaSi am miyruebuli adgilis miusafrobaSi mas tomisi iseTi Soreuli da sanugeSo eCveneboda, rogorc adamianuri da myudro adgili, rogorc ukanaskneli TavSesafari Zilis, moCvenebebisa da martoobis safrTxis winaSe.“ (ransmairi 2007, 73) Cans, kota Zilsa da sizmarTan aigivebs am adgils, xolo Tu traqila Zilis ekvivalenturi toposia, maSin sizmris logika uSualod iWreba moTxrobil samyaroSi da sinamdvilis erT-erT altenratiul, diegezisis farglebSi Tanaarsebul modelad gvevlineba. mogvianebiT vkiTxulobT, rom kotas Turme tomisSi gamgzavrebamde dauwyia Tavisi fantaziebis dajereba (ransmairi 2007, 131). male romaeli acnobierebs, “rom Sualedur samyaroSi aRmoCnda, sadac logikis kanonebi TiTqos aRar moqmedebdnen, magram arc raime sxva kanoni SeiniSneboda, romelic mas SeaCerebda da gagiJebisgan daicavda.” (ransmairi 2007, 193) SeiZleba iTqvas, rom es erTgvari meta-winadadebaa, romelic metonimiur mimarTebaSia mTel teqstTan da am ukanasknelis sistemur ganurCevlobas asaxavs. traqilaSi ukanaskneli mogzaurobis dros ki protagonists ukve eWvic aRar epareba, rom gagiJda, da swored am dros ubrundebna mas sulieri simSvide: “romis gonierebasa da Savi zRvis Seucnobel movlenebs Soris mtanjveli winaaRmdegoba gaqra. droebma moiSores TavianTi saxelebi, erTmaneTSi gadaixlarTnen da aimRvrnen.” (ransmairi 2007, 212) nawarmoebis dasasrul ki vkiTxulobT winadadebas, romelic gvafiqrebinebs, rom yvelaferi, rac am wignSi iyo moTxrobili, sxva araferia, Tu ara SeSlili kotas zmaneba: “sasaklao xavsmokidebuli kldeRa iyo [...]; quCebi gvirabebi iyo, eklian da yvavilovan jagnarSi gaTxrili, qalaqis macxovreblebi ki frinvelebad, mglebad da gamoZaxilad qceulan.” (ransmairi 2007, 253) amis Sesaxeb wers romanis erT-erTi mkvlevari: “gaurkvevelia, nazos ambebis nawilebi tomisSi marTlac iqceva sinamdviled Tu es yvelaferi mxolod kotas fantaziis nayofia” (fici 1998, 239).

mxatvruli sinamdvilis dekonstruqciis ukiduresi gamovlinebaa romanSi CarTuli moTxrobebis mizanabimuri mimarTebebi eqstradiegetur moqmedebasTan. am mxriv aRsaniSnavia Semdegi CarTuli moTxrobebi: aqteonis sikvdilis ambavi, keiqsisa da alkinoes ambavi, devkalionisa da piras ambavi. aqteonis irmad gadaqcevis ambavi, danarCeni CarTuli moTxrobebis msgavsad, nawarmoebSi medializebuli saxiT Semodis: sabediswero nadirobis scena liliputi kviparosis etlzea gamosaxuli, Tavad etlSi ki iremia Sebmuli. amgvari damTxveva Zalze ucnaur efeqts qmnis. Tu etlze gamosaxuli aqteoni da liliputis iremi erTi-da-igive teqstobrivi elementia, maSin iSleba sazRvari naxatsa da eqstradiegetur sinamdviles Soris, aqteoni ‘marTlac’ irmad gadaqceula da raRac saswauliT gadarCenila. sagulisxmoa, rom teqstSi elifsuradaa gamotovebuli rogorc metamorfozis, ise gadarCenis scenebi. moqmedebis am safexurze teqsti jer kidev malavs Tavis diegetur Taviseburebebs. Tumca irmad qceuli aqteoni, rogorc naratiuli metalefsisi mainc arRvevs realistur konvencias, xolo metamorfozis gamotovebuli scena prolefsisis saxiT ukavSirdeba moqmedebis ganviTarebis momdevno safexurebze mosalodnel yvela eqstradiegetur gadaqcevas. swored am kavSirSia aRniSnuli pasaJis mizanabimuri potenciali: igi elifsurad imeorebs nawarmoebis centralur iteratiul movlenas.

keiqsisa da alkinoes ambavi teqstSi filmis saxiTaa gadmocemuli. films liliputi kviparosi uCvenebs tomisis macxovreblebs. es CarTuli ambavi traqielTa mefisa da dedoflis tragikuli siyvarulisa Zalze avtorefleqsiuria, radgan masSi moipoveba mesame donis, metadiegeturi ambavi. esaa sizmari, romelsac alkinoe ixilavs im Rames, rodesac keiqsi gaemgzavra sabediswero mogzaurobaSi. sizmarSi naCvenebia keiqsis daRupva zRvis talRebSi, rac male zustad gameordeba filmis intradiegetur sinamdvileSi. bolos ki orive maTgani frinvelebad gadaiqcevian. Tumca amiT ar amoiwureba am CarTuli moTxrobis mizanabimuri daniSnuleba, igi ex negativo mianiSnebs tomisSi mcxovrebi erT-erTi wyvilis – terevsisa da proknes sado-mazoxistur urTierTobaze. terevsi Zalmomre da uxeSi yasabia, misi meuRle, prokne ki ususuri da susti arseba, romelic qmris Zaladobisgan mxolod sakuTari simsuqniT axerxebs Tavdacvas. nawarmoebis dasasrul prokne saSinlad iZiebs qmarze Surs Tavisi dis, filomelas, dasaxiCrebisTvis: debi terevsis erTaderT sayvarel vaJs, itiss, moklaven. terevsis SiSiT oriveni Citebad gadaiqcevian, mrisxane terevsi ki – ofofad. amrigad, terevsisa da proknes ambavi erTgvari parodiaa keiqsisa da alkiones ambisa. am or ambavs aerTianebT rogorc col-qmrobis, ise frinvelebad gadaqcevis motivi, magram Tu pirvel maTganSi gadaqceva siyvaruliTaa gamowveuli, ukanasknelSi amis mizezi SiSi da mrisxanebaa. samive naratiul doneze SenarCunebulia ojaxuri katastrofis motivi, rac am ukanasknelis gansakuTrebul semantikur mniSvnelobaze mianiSnebs.

devkalionisa da piras ambavic medializebuli saxiT gvxvdeba romanSi. mas soflis meZavi, eqo, uambobs kotas. es ambavi mas Tavad nazosgan mousmenia. nawarmoebSi gatarebuli parodirebis saerTo tendencia am miTologiur winare teqstsac Seexo. warRvnis Semdeg gadarCenili devkalioni da pira mowyenilobisgan iwyeben kenWebis srolas, romlebic adamianebad iqcevian. kacobriobis Seqmna aq SemTxveviT qmedebadaa dakninebuli, axal adamianebs ki qvis guli da sxeuli aqvT. Tumca Cveni ganxilvis konteqstSi ufro sagulisxmoa is ‘Sedegi’, romelic qveynierebis aRsasrulis am ambavs moyveba romanis eqstradiegetur sinamdvileSi. eqosgan monaTxrobis Casawerad saxlSi misul kotas xeli moecareba, radgan qalaqs saSineli avdari daatydeba, “ise rom kotas Tavi eqos mier moTxrobil ambavSi egona.” (ransmairi 2007, 152) am “katastrofam” qalaqs didi ngreva moutana, Tumca iseve uecrad Cacxra, rogorc atyda. metalefsuri paralelizmi aqac aSkaraa: tomisSi momxdari avdari warRvnis fermkrTali imitaciaa, devkalionisa da piras gaqvavebul naSierTa warmoqmna ki – erT-erTi eqstradiegeturi moqmedi piris, batusis qvad gadaqcevis ekvivalenturi.

mizanabimebis safuZvelze nawarmoebis bolos, erTi SexedviT, saerTod iSleba zRvari sinamdvilesa da warmosaxvas, istoriasa da miToss, zmanebasa da sifxizles Soris (eple 2000, 97, anci 1997, 125, harceri 2000, 198, vilhelmi 2004, 313, Smic-emansi 2004, 125, CeSlaki 2007, 103). aseTi varaudis safuZvels Semdegi sityvebi iZleva: “rkinis qalaqis mkvidrTa ara mxolod warsuli, aramed momavali xvedric traqilas lodebze iyo amotvifruli” (ransmairi 2007, 252), “sinamdvilis Seqmnas Cawera aRar sWirdeboda.” (ransmairi 2007, 254) mkvlevrebi miiCneven, rom nawarmoebSi safexurebrivad xorcieldeba “gadasavla ovidiusis (saxecvlili) “matamorfozebis” warmosaxviT sivrceSi” (eple 2000, 17) “samyaros teqstad gardaqmna” (harceri 2000,196), “gadasvla literaturaSi” (vilhelmi 2004, 313), “istoriis remiTizacia” (CeSlaki 2007) da a.S. isini garkveul semantikur opozicias amCneven teqstSi, romelic sivrcobriv doneze vlindeba. magaliTad, Tomas eple roms gonebasTan aigivebs da diqotomiurad upirispirebs mas tomissa da iq xorcSesxmul miToss (eple 2000, 47-48), romlis gamarjvebac nawarmoebis bolos olimpos mTis aRmocenebiTaa gamoxatuli. ganmanaTleblobasa da miToss Soris dialeqtikur mimarTebas ikvlevs romanSi sabine vilkec, romelsac aRniSnuli mimarTeba modernis epoqis tipur poetur struqturad miaCnia (vilke 1992, 223-261). SedarebiT axal gamokvlevebSi ki aRniSnaven, rom “es *ukanaskneli samyaro* erTdroulad miTosuricaa da amiTosuric” (vilhelmi 2004, 295), xolo “tomisi ar ukavSirdeba arc raime gansazRvrul adgils da arc garkveul dros, zustad ise, rogorc romi” (Smic-emansi 2004, 122), radgan ““romi” sxva araferia, Tu ara mowesrigebuli, organizebuli tomisi: mTeli misi mtruli ganwyobiTa da ZaladobiT.” (cima 2008, 420). romanis diegeturi maxasiaTeblebic swored amgvar homogenurobaze mianiSnebs da ar gvaZlevs safuZvels, masSi raime sivrcobrivi diqotomiisa da sazRvris arseboba vivaraudoT. teqstis pirvelive gverdebze “drois sxvadasxva donis SemotaniT uqmdeba istoriuli foni da moqmedeba wydeba mis istoriul konteqsts” (vilhelmi 2004, 279) romic, romelic ZiriTadad protagonistis analefsurad CarTul mogonebebSi gvxvdeba, “xom miTosuradaa ‘kontaminirebuli’: nazos mebaRe da meuRle agreTve *metamorfozebidan* gamoqceuli moqmedi pirebi arian. kota Tavidanve miTosur samyaroSi, moTxrobil kosmosSi imyofeba.” (vilhelmi 2004, 310) romsa da tomiss Soris msgavsebas isic cxadyofs, rom “mgluri buneba orive sistemaSi iCens Tavs” (fici 1998, 303) da gacxovelebuli vegetaciis Sedegad erTnairad ingreva rogorc tomisi, ise nazos saxli romSi (ransmairi 2007, 113-115), imperatoris sayvareli martorqa Sedarebulia qvasTan (ransmairi 2007, 115), gaqvaveba ki tomisSi momxdari pirveli metamorfozaa. amrigad, nawarmoebis pirvel TavebSi mxolod dafarulia is diegeturi kanonzomierebebi, romlebic mogvianebiT SiSvldeba, Tumca es ar gulisxmobs, rom mxatvruli samyaros maxasiaTeblebi icvleba moqmedebis ganviTarebasTan erTad. Cveni azriT, nawarmoebis diegezisi imTaviTve homogenuria, magram malavs Tavis sistemur arastabilurobas.

amasTan, miTosisa da racionalizmis dapirispireba a priori moklebulia logikur safuZvels, radgan miTosi sxva arferia Tu ara samyaros axsnisa da aRweris cda (simonisi 2004, 190). moTosuri azrovneba Tavisi arsiT kosmogoniuria, movlenebis Sesamecneblad miToss isini warsulSi gadaaqvs. ganxiluli nawarmoebi ki esqatologiuria, igi gajerebulia sagnobrivi samyaros gardauvali aRsasrulis ganwyobiT. qristof ranmsairis romans miTosur modelTan akavSirebs mxolod erTi ram – finaluri motivacia. Tumca aqac sacnaurdeba gansxvavebebi, romlebic Zireulad cvlian miTosur struqturas. Tu miTosSi moqmedebas warmarTavs idumali Zala, RmerTebi, bediswera, *ukanasknel samyaroSi* aseTi instanciis funqcias winare teqsti – ovidiusis metamorfozebi asrulebs. marTalia ransmairis romanSi am pirvelwyaros moqmedebis parodiuli inversia xorcieldeba, magram calkeuli epizodebis gamaerTianebeli kompoziciuri principi swored ovidiusis Txzulebaa. yvelaferi, rac nawarmoebSi xdeba, *metamorfozebis* siuJetiTaa ganpirobebuli. aRweril movlenebs ar gaaCniaT sxva mizani garda imisa, rom ganaxorcielon antikuri teqstis ‘programa’. es ucnauri teleologia romanis bolos eqsplicituradaa Tematizebuli: “rac axla xdeboda, iyo aRsruleba imisa, rac traqilas naglejebsa da almebze ewera.” (ransmairi 2007, 251) zemoTqmulis safuZvelze SeiZleba iTqvas, rom nawarmoebis motivaciuri struqtura esTetikur-kompoziciuria: movlenebs erTmaneTTan ara empiriul-logikuri principebi, aramed kompoziciuri mTlianoba akavSirebs (martinesi/Sefeli 2000, 114).

ismis kiTxva: tipologiuri TvalsazrisiT fiqtiuri samyaroebis romel models mivakuTvnoT aRniSnuli romanis mxatvruli sinamdvile? igi erTdroulad homogenuri (masSi moqmedebs SesaZleblobaTa erTiani sistema) da arastabiluria (mxatvrul samyaroSi urTierTgamomricxavi literaturuli konvenciebi Tanaarsebobs). Tumca amiT ar amoiwureba am diegezisis Taviseburebebi. esaa sruliad axali tipis realobis sistema, romelic interteqstobrivi elementebis safuZvelzea Seqmnili. ufro zustad ki, esaa erTgvari ara-sistema, romelic zogad literaturul kanonzomierebebs aSiSvlebs. anaqronizmebis, mTxroblis destabilizaciis, mizanabimebisa da kompoziciuri motivaciis Tematizebis safuZvelze romanSi xorcieldeba mxatvruli sinamdvilis dekonstruqcia, ris Sedegadac aSkaraa, rom literaturul nawarmoebSi e.w. realuri referentebi (rogoricaa istoriuli pirebis saxelebi, geografiul adgilTa dasaxelebani da sxv.) (serli 1996) iseTive xelovnuri konstruqciebia, rogorc moqmedebis ganviTarebis nebismieri modeli.

amrigad, qristof ransmairis romani *ukanaskneli samyaro* erTgvari metateqstia, romelic naratiuli fiqciuri teqstis imanentur kanonzomierebebs gvaCvenebs, da romlis Temac, Sesabamisad, Tavad literaturaa.

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**The Deconstruction of the fictive world**

**in Christoph Ransmayr’s novel *Die letzte Welt***

(Summary)

The article analyses the diegetic features of the famous novel of the austrian postmodern writer Christoph Ransmayr.

The fictive world of the novel is unique: although the action is situated in the historic time and space, those still lose their realistic statuse. Instead of conventional fictive world we meet the ambiguous system of reality, which mainly consists of intertextual and intermedial elements and combines several literary conventions. The presence of anachronisms and the unclear epistemic statuse of discource result in the deconstruction of the diegetic elements and the fictive world. Thus the novel of Ransmayr appears to be a kind of metatext, that points to the specific immanent features of a narrative text and whose main subject is literature itself.