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*Address:*

Department of Philosophy,  
Russian Scientific and Educational Center of V. S. Solov'ev Studies,  
Ivanovo State Power Engineering University  
34, Rabfakovskaya st., Ivanovo, Russian Federation, 153003  
Tel. (4932) 26-97-70, 26 97-75; Fax (4932) 26-97-96  
E-mail: maximov@philosophy.ispu.ru  
<http://www.solovyov-seminar.ispu.ru>

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## CONTENT

### V.S. SOLOVYOV'S HERITAGE

<b>A. Buller.</b> V.S. Solovyov and problems in the theory of history.....	6
<b>A.M. Khamidulin.</b> Ideological sources of sophiology V.I.S. Soloviev.....	21

### PLATO'S DIALOGUE «PHAEDRUS»: OLD MYSTERIES AND NEW INTERPRETATIONS

<b>I.A. Protopopova, A.V. Garadja.</b> Hubris in Phaedrus: a metrical mistake or a «hidden» name?.....	39
<b>D.S. Kurdybaylo, I.P. Kurdybaylo.</b> Plato's myth of chariot of soul in Phaedrus rethought by Eusebius of Caesarea in De laudibus Constantini.....	49
<b>M.Z. Musin.</b> Frantic at the gates of poetry.....	67

### UTOPIA, ANTI-UTOPIA AND IDEAL CREATION IN RUSSIAN THOUGHT OF XX-XXI

<b>A.G. Gacheva.</b> The ideal of «The god kingdom on earth» in the Russian religious philosophy from the Silver age to the novogradstvo of 1930-s'.....	80
<b>M.A. Vasilieva.</b> Gayto Gazdanov's utopian novel «Awakening» and its literary and philosophical context.....	99
<b>S.A. Seregina.</b> The images of a poetical utopia in the Andrey Bely's and Sergey Ysenin's art.....	115
<b>E.Y. Knorre.</b> The ideal of a new «we» in the diaries and fiction by M.M. Prishvin in 1914–1923s.....	130
<b>E.A. Papkova.</b> Folk utopian ideal in the works of Vsevolod Ivanov, «a fellow-traveller of the revolution».....	143
<b>O.A. Kaznina.</b> Yevgenii Zamiatin and metaphysical dystopia (criticism of utopian thinking by Zamiatin and Berdiaev).....	157
<b>M.R. Nenarokova.</b> The medieval way to a perfect society (the carolingian writers on state and government).....	170
<b>M.F. Nadyarnykh.</b> From the history of one «perfect capital»: Brasília and ars inveniendi in the New World.....	186

### CRITICS AND BIBLIOGRAPHY

<b>M. Bakhtin.</b> On the publication of the encyclopedia «The philosophy of modern Russia».....	206
OUR AUTHORS.....	209
ON «SOLOVYOV STUDIES» JOURNAL.....	211
ON SUBSCRIPTION TO «SOLOVYOV STUDIES» JOURNAL.....	213
INFORMATION FOR AUTHORS.....	213

## V.S. SOLOVYOV'S HERITAGE

### V.S. SOLOVYOV AND PROBLEMS IN THE THEORY OF HISTORY

A. BULLER

Ministry of Integration Baden-Württemberg  
2, Thouretstraße, Stuttgart, 70173, Germany  
E-mail: andreas.buller@gmail.com

*This Article describes the discussion about theoretical issues of the historical science which had developed between the philosopher V.I. Solovyov and the historian N.I. Kareev in 1890 and 1891. The special thing about this discussion is that it turned to a young discipline of theory of history and which had analysed their problems from a philosophical and historical point of view. In fact this discussion was about historical cognitive process as well as the problem of the relationship between philosophical and historical knowledge area – a topic which has lost none of its topicality. The author first describes the situation in the Russian and in the European historical science in the late 19<sup>th</sup> century. In context of this situation he presents the history theoretical concept of N.I. Kareev; in which there is a fundamental distinction between «precise» and «less precise» sciences. N.I. Kareev utilize his concept of «separation of sciences» immediately in the historical and philosophical science. In his article «The guiding principles, the historical review» V.I. Solov'ev thoroughly analyses the above-named sciences' separation principle of N.I. Kareev. He also addressed Kareev's concept of the research object. In his conceptual analysis, V.I. Solov'ev points out that each research subject is constituted by his recognized «subject». On one point, however, both thinkers are unanimous. This point relates to the question of the purpose of historical research. The historian had to go to the «Truth subjective» in the history of striving, V.I. Solov'ev says. History is the «witness of the truth» says N.I. Kareev. Recognizing the purpose of history is both for V.I. Solov'ev and for N.I. Kareev in recognizing the historical truth.*

*Key words: theory of history and philosophy of history, object and subject of historical knowledge, historical theorizing, the concept of «Truth subjektive» in history.*

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## IDEOLOGICAL SOURCES OF SOPHIOLOGY VL.S. SOLOVIEV

A.M. KHAMIDULIN

Nizhny Novgorod Theological Seminary

5, st. Pohvalinsky ramp, Nizhny Novgorod, 603001, Russian Federation

E-mail: captain.nemo.2012@yandex.ru

*The impact of previous systems of thought on the sophiological concept of Vladimir Sergeyevich Solovyov is considered. The definition of the concept «wisdom», «hokmah», «σοφία», «Sofia» in the context of the presented tradition. The significance of the fact of personal intellectual and mystical experience of Vl. Solovyov (triple vision Sofia) as the primary source of his Sophiological research is noted. The sources that influenced the formation of the idea of Sofia-based Biblical tradition (Old Testament and Christianity) are investigated, the possible path of transformation is demonstrated. In general idealistic orientation of Vl. Soloviev's philosophizing in the tradition of the philosophy of Platonism and Neo-Platonism is noted. The influence of Western mystical and philosophical traditions (represented by Meister Eckhart I., G. Suso, I. Gihelya, G. Arnold, J. Boehme, John. Pordedzh, E. Swedenborg, Schelling) on Sophiological doctrine of Vl. Soloviev is pointed. Sophianic intuition of the national culture (G.S. Skovoroda, F.A. Golubinsky), anticipating Sophiological étude Vl. Solovyov are stated. Particular attention is paid to the pagan parallels in the mystical experience of Vl. Soloviev; there is similarity between Sofia of Vl. Solovyov and Theophany of pagan goddesses (Isis, Aphrodite). The analysis of such ancient intellectual and mystical systems of thought as Gnosticism and the Kabbalah as an important source sophiology Vl. Solovyov is given. It is concluded that Vl. Soloviev, being the largest representative of Russian sofilogicheskoy tradition, perceived and understood sophianic intuition based on personal experience available to him that found their harmonious expression in one of the most important directions of Russian philosophical thought called sophiology.*

Key words: *philosophy Vl.S. Solovyov sophiology, ideological sources, Chokmah, Sofia, Divinity, the Eternal Feminine, Christianity, Platonism, Western European mystical tradition, mystical experience, Gnosticism, Kabbalah.*

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## PLATO'S DIALOGUE «PHAEDRUS»: OLD MYSTERIES AND NEW INTERPRETATIONS

### HUBRIS IN PHAEDRUS: A METRICAL MISTAKE OR A «HIDDEN» NAME?

I.A. PROTOPOPOVA, A.V. GARADJA  
Russian State University for the Humanities  
6, Miusskaya sq., Moscow, GSP-3, 125993, Russian Federation  
E-mail: plotinus70@gmail.com, agaradja@yandex.ru

*The analysis of the two poetical lines from Plato's dialogue «Phaedrus» is suggested (252b). It presents an attempt to his apprehension of «apocryphalness», «hubris» and «disparity» in the context of Plato's dialogue. Beginning with ancient times the article considers different, sometimes opposite, interpretations of Plato's attitude to the «cryptic literature» (ἀπόκρυφος). A detailed analysis of the sense of «hubris» and «disparity» as characteristics of the distich is given: its metrics and semantics are considered, also contexts of Plato's dialogues in which corresponding lexics (first of all, «Feast» and «Philebus») is used. The conclusion is given about sexual implication of the analysed distich, and also of the passages describing growth of «soul's wings» which is connected with Plato's ambiguous interpretation of Eros which implies original «visualization» of, at first sight, the opposite spheres of matter through each other, and also about the fact that in the context of the topic «sacred mania» being the keynote of the dialogue, «hubris» and «disparity» stated in the text connect erotic and poetic implication and in paradoxically point to «divine» sphere, in which deviation from any rules of «sensuous» world is allowed.*

Key words: Plato's dialogues, dialogue «Phaedrus», Eros, hubris, disparity, poetry, metrics, Apocrypha, divine mania.

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## **PLATO'S MYTH OF CHARIOT OF SOUL IN PHAEDRUS RETHOUGHT BY EUSEBIUS OF CAESAREA IN DE LAUDIBUS CONSTANTINI**

D.S.KURDYBAYLO, I.P.KURDYBAYLO

Saint-Petersburg State University, Institute of Philosophy  
5, Mendeleevskaya liniya, St.-Petersburg, 199034, Russian Federation  
E-mail: theoreo@yandex.ru

*The paper analyses De laudibus Constantini and its second part De sepulchro Christi by Eusebius of Caesarea to restore his conception of ideas (in Platonic sense), their relation to the Christian God and the universe, along with the problem of human contemplation of the intelligible realm. Logos is shown to be comprehended as the Mediator between the inconceivable Father and the created world delivering the ideas, hidden in the Father's «apophatic abyss», to created intellects and giving these intellects the ability of contemplation. The generalized model of Eusebian ontology and intellectual contemplation is built to compare it with the similar model of Plato's philosophical myth of the soul's chariot in «Phaedrus». The analysis reveals that Eusebian text contains not scattered and spontaneous citations from «Phaedrus», as a famous locus classicus, but a whole metaphysical and anthropological model is accepted from Plato and then rethought in context of the 4<sup>th</sup> century Christian theology.*

*Key words: Eusebius of Caesarea, Constantine the Great, Plato, panegyric, metaphysics, anthropology, ancient psychology, philosophical myth, chariot of the soul.*



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## FRANTIC AT THE GATES OF POETRY

M.Z. MUSIN

P. G. Demidov Yaroslavl State University  
10, Sovetskaya st., Yaroslavl, 150000, Russian Federation  
E-mail: mu\_sin@mail.ru

*We consider the Platonic concept of μανία (frenzy, obsession or ecstasy) as the divine inspiration and condition for the possibility of philosophical meditation. The article gives analysis of four kinds of divine ecstasy highlighted by Plato in the dialogue «Phaedrus»: the prophetic instilled by Apollo; the mysteriological produced by Dionysus; the poetic derived from the Muses; and the erotic sent by Aphrodite and Eros. It is shown that μανία is particularly intensive mental state, its output beyond common sense and human appropriation of the theoretical setting detached from matter. It is noted that the ancient Greek τὸ δαμόνιον (divine) – is not some kind of transcendent things, but special metaphysical dimension of empirical reality, the unusual view at ordinary, gives it meaning and generates metaphysical imagination as the basis of myth and thinking; so the purpose of philosophy is its understanding by Plato, is to reveal the divine in the form of a unique, having the ability only here and now thinking. It is proposed to interpret the Apollonian μανία as a cathartic (purifying) thinking, the Dionysian – as open (allowing or permitting) thinking, the musicheskuyu (is derived from the Muses) – as poetic (indirect, illogical) way of thinking, and the erotic – as a direct living the beginning of philosophical thought. The conclusion is that the philosophy, in the understanding of Plato, arises as the acquisition of holistic experience of the unity of the four divine manias.*

*Key words: myth, death, madness, μανία, divine, metaphysical imagination, thinking, apollonism, dionysism, poetry, erotism.*

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## **UTOPIA, ANTI-UTOPIA AND IDEAL CREATION IN RUSSIAN THOUGHT OF XX-XXI**

### **THE IDEAL OF «THE GOD KINGDOM ON EARTH» IN THE RUSSIAN RELIGIOUS PHILOSOPHY FROM THE SILVER AGE TO THE NOVOGRADSTVO OF 1930-s'**

A.G. GACHEVA

Gorsky institute of World Literature of the Russian Academy of Science  
25a, Povarskaya street, Moscow, 121069, Russian Federation  
E-mail: a-gacheva@yandex.ru

*The article is devoted to the transformation of the image of the «thousand years old Christ kingdom» in the philosophy of the Silver Age. It proves that Russian Christian philosophers inherited the interpretation of the 20<sup>th</sup> chapter of «Apocalypses» which takes its origin from Early-Christian apologist and where millennium has appeared to be a step to the way of transformation the existence into the good existence, the world – into the new sky and new earth. It is emphasized that the theme of «The God Kingdom on Earth» was the main topic of Russian culture. The close connection between istoriosofsky and eschatological questions, the interrelationship between hiliastic problem and the question of human and*

history justification are emphasized. The development of the ideal of millennium from St. Petersburg's religious and philosophic works to the so-called novogradstvo of 1930-s is shown in dynamics. The evolution of perception of hiliasm in Berdyaev's and Bulgakov's works, the analysis of the arguments proposed by Novgorodtsev and Florovsky, the opponents of the Christian hiliasm, – all these points are also covered in present article. Finally, the author of the article have come to the conclusion that Dostoevsky, Setnitsky, Fedorov, Solov'ev, Gorsky, Setnitsky, Muraviev had a special view on the post-millennium epoch. This is by no means the new period of triumph of evil in the history, but the age of actions and transformation when the millennium «God Kingdom on earth» turns into the Heaven Kingdom.

Key words: Russian religious and philosophic questions, the Silver Age, the philosophy of history, eschatology, the millennium kingdom, hiliasm, novogradstvo.

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## GAYTO GAZDANOV'S UTOPIAN NOVEL «AWAKENING» AND ITS LITERARY AND PHILOSOPHICAL CONTEXT

M.A. VASILIEVA

Alexander Solzhenitsyn Center for studies of the Russian emigrees  
2, Nizhnaya Radishchevskaya str., Moscow, 109240, Russian Federation  
E-mail: marijavirus@mail.ru

*The research object in the article is Gayto Gazdanov's novel «Awakening» (1964). The article presents the analysis of this late novel as example of the French discourse in writer's creative work. Its historical and literary context is considered. The question of genre features of the novel (the novel parable or the utopian novel is raised?) is stated. The specifics of concepts «the small person» and «the middle person», declared in the novel, is exposed. The polemic review on «the average person» and a problem of the double in the Russian philosophy and literature is given. The concept of «the middle person» (K.N. Leontyev, L.P. Karsavin, P.M. Bitsill, etc.) is explicated. The analysis of two concepts in literary and philosophical tradition is given and Gazdanov's contribution in updating is revealed. The special place in philosophical tradition of the Russian abroad of D.I. Chizhevsky's research on a problem of the double and crisis of an ethical formalism is noted. The double discourse in the world literature and a special place of Gazdanov's creation in evolution of this discourse is considered. The role of «the lost generation» of the Russian emigration in updating of a problem of the person is shown. In summary the conclusion about cardinal revision of an ethic and anthropological problem of the double and «the middle person» in literature of the Russian abroad on a number of examples of émigré writers creation is drawn.*

*Key words: Russian emigration, Gayto Gazdanov's creation, «middle person», «small person», problem of the double, utopian novel, «lost generation», crisis of the person, ethical rationalism, concept evolution, genre evolution.*

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## THE IMAGES OF A POETICAL UTOPIA IN THE ANDREY BELIY'S AND SERGEY YSENIN'S ART

S.A. SEREGINA

The A.M. Gorky Institute of World literature of the Russian Academy of Sciences  
25a, Povarskaya street, Moscow, 121069, Russian Federation  
E-mail: serjogina@mail.ru

*The literary utopias, created by A. Bely and S. Yesenin are considered in the article. It is proved that the conception of Bely's creative life of 1900-s was formed on the basis of Vl. Soloviov's ideas about art as theurgy, which transfigures reality. It is shown how poet-symbolist transformed complex of Solovyov's ideas in a creative way. It is concluded that theurgy for A. Bely was in a poetical vocabulary transforming the world. It is pointed that theurgical conception by Bely is presented as utopian project. It is proved that Yesenin is a successor of the mladostimvolism conception of life-building. It is stated that Yesenin, among other poets of the 1910-s and the 1920-s, inherits experience of poetical theurgy of*

A. Belyi. It has been affirmed that Yesenin in revolutionary years was creating his poetic utopia (Inoniya), based on the theurgic conception of art as it was performed in Belyi's works. The mythopoetic method and structural approach helped to analyze the two literary utopias and to make a conclusion about the common source of the different poets' utopian ideas.

Key words: Andrey Belyi, Sergey Yesenin, utopia, life-building, Aeriya, Inoniya, revolutionary poems, theurgy, Glossolaliya, lost paradise.

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## **THE IDEAL OF A NEW «WE» IN THE DIARIES AND FICTION BY M.M. PRISHVIN IN 1914–1923s.**

E.Y.KNORRE

A.M. Gorky Institute of World Literature  
25a, Povarskaya St., Moscow, 121069, Russian Federation  
E-mail: Lena12pk@gmail.com

*The article is devoted to the conception of ideal Ecclesia (the new «We») in journals and works of fiction by M. Prishvin written during the WWI and in the years of revolution and post-revolutionary time. (This issue was never analyzed in any special study.) Considering M. Prishvin's journals and fiction written in 1914–1928 we reveal the subject of the way of individual who gets the experience of*

*Being as All-Unity. The conclusion is that Prishvin brings forward the opposition between the rationalistic ideal of community (i.e. the ideology of the new state at WWI period and the conception of perfect collective in perfect state at the Soviet period) and the way of «We»-ideal that lies through inner ascesis of the person. Prishvin teaches about the way from natural self to the person and to the revelation of cordial connection between people and other creatures in the society and nature. The transformation of Me to We is conceptualized as a turn from the rational view of the world to the cordial one. It is embedded in the paradoxical structure of subjects (see the stories in journal written during WWI, the lyrical themes of revolutionary period and subjects of the pieces created in 1920-s). The conception of the way of the hero from self to We is seen against the background of Russian religious philosophy of 1900s–1930s (i.e. A. Meyer, M. Bakhtin and A. Ukhtomsky dialogical philosophy, F. Gorskiy and M. Setnitskiy cosmic philosophy).*

Key words: *diary, community, commune, Ecclesia, the person, the nature, transformation, All-Unity, the Other, Kitezh, ascesis.*

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## **FOLK UTOPIAN IDEAL IN THE WORKS OF VSEVOLOD IVANOV, «A FELLOW-TRAVELLER OF THE REVOLUTION»**

E.A. PAPKOVA

Institute of World Literature named by A.M. Gorky RAS  
25a, Povarskaya str., Moscow, 121069, Russian Federation  
E-mail elena.iv@bk.ru

*In the article for the first time the utopian motives in the works of an outstanding Russian writer of the XX-th century Vs. Ivanov are considered in an integrated way: from the point of view of their folklore sources and on the background of the historical and political situation of the time. It is stated that the utopian legends about far-away lands, included into the works in the 1920-s, were created by Vs. Ivanov on the basis of a broad folklore material of Siberian peoples' culture. The article gives ground for the unity and peculiarities of Russian and oriental sources of the texts of the author, and first of all the Kazakh ones. Speaking of images of blessed, «calm» («spokoinyh») lands and ideal cities, there are some sources of Russian folk utopian traditions in Ivanov's book of short stories «The Seventh shore» («Sed'moy bereg») and his novel «Blue Sands» («Golubye peski»). This stories have their roots in legends of Belovod'ye, of Dariya river and in the kazakh legends of Asan the Mourner and his searching for the peaceful land. At the same time some utopian plots in Ivanov's works are always marked as his current contemporaneity. There are «Bolsheviks», «proletarians», Lenin, Marks and his indicates the political context of his works. In this article we expounded connection between utopian images in author's books and the idea of «World Revolution» which was actively discussed in postrevolutionary years/ And its «asian orientation» in national (mostly peasant) mind in particular. Tragic finals of Ivanov's short stories indicate this inaccessibility of the brand utopian ideal. A conclusion is made that «a fellow-traveller of the revolution» Vs. Ivanov casts doubts on the new ideal of the social structure, which was being established in the country at that time, as well as the consequences of its implementation judging it from the position of social-utopian ideal.*

Key words: works of Vsevolod Ivanov of the 1920-s, utopian motives, folklore sources, political context, world revolution, folk ideal of social structure

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## **YEVGENII ZAMIATIN AND METAPHYSICAL DYSTOPIA (CRITICISM OF UTOPIAN THINKING BY ZAMIATIN AND BERDIAEV)**

OLGA A. KAZNINA

Institute of World Literature (Gorky Institute), Russian Academy of Sciences  
25a, Povarskaya street, Moscow, 121069, Russian Federation  
E-mail: Olga-Kaznina@yandex.ru

*The purpose of the present article is in the analysis of literary and philosophical background of the anti-utopian novel «We» by Yevgenii Zamiatin, and highlighting its connection with the main stream of ideas of the Russian religious personalism. The novel «We» is an important link in the tradition of criticism of utopian ideas and projects of a perfect state. The system of symbols used in the novel is in tune with the critical assessment of social utopias given by Russian writers and thinkers, particularly by N.A. Berdiaev. This connection is explained by the fact that the novel by Zamiatin and the Russian*

*metaphysical dystopia have common sources in the legacy of Vl.Soloviev and F.M.Dostoevsky. Of special importance for the development of literary and philosophical criticism of utopian thinking was «The Legend of the Great Inquisitor», part of the novel «Brothers Karamazov» by Dostoevsky. The analysis and reassessment of this legend gave a strong creative impulse to the development of Russian idealism in the XX century. Both Zamiatin and N.A.Berdiaev dream of an antithesis to the dystopian picture of an inhuman civilization and find it in the traditional Christian values. Comparative analysis allows to draw a conclusion that common ideals reveal spiritual kinship of such contrasting ideologists and creative individuals as Zamiatin and Berdiaev. This point is illustrated by their understanding of the absolute value of human personality, which cannot be treated as an instrument of social progress, but should be recognized as its aim. Notwithstanding his declaration of atheism, Zamiatin's system of values turns out to be akin to the worldview of the Russian religious thinkers.*

Key words: *utopia, dystopia, ideal, Russian religious personalism, creativity, personal freedom, integral socialism, absolute state.*

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## THE MEDIEVAL WAY TO A PERFECT SOCIETY (THE CAROLINGIAN WRITERS ON STATE AND GOVERNMENT)

M.R.NENAROKOVA

The Gorky Institute of World Literature of the Russian Academy of Sciences  
25a, Povarskaya str., Moscow, 121069, Russian Federation  
E-mail: maria311@inbox.ru

*The article focuses on the early medieval tradition of the descriptions of the ideal states. It is noted that the interest in an ideal society was repeatedly discussed in the works of ecclesiastical writers of the Carolingian era (VIII–IX centuries). It is emphasized that the model of an ideal state, which had both Roman and Greek roots, was translated by Charlemagne into the world of German culture, which only shortly before that was converted to Christianity. The research is based on the comparative-historical and synthetic-analytical methods. The formation and development of the ideas on the ideal society is traced in the treatises of the VIII–IX centuries. It is proved that the introduction of elements of foreign culture and religion has influenced the notion of an ideal state: it became a projection of the ruler's personality; the ideal model of society was perceived as a hierarchy with the ideal ruler at the top and with the bishops, controlling him, next to, or even above him. It is concluded that the image of the state as a community of people changes during the Carolingian era: citizens of the state and the ruler as their model; families living according to the same code of behavior; the faceless mass of different tribes and nations, controlled by the ruler; the unity of opposites. All the Carolingian authors agree that the force, leading people to spiritual perfection and integrating them into the state, is Christianity.*

*Key words: utopia, a model for a perfect society, a state, the Carolingian epoch, a genre of mirrors for princes, the personality of a ruler, Christian virtues.*

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## **FROM THE HISTORY OF ONE «PERFECT CAPITAL»: BRASÍLIA AND ARS INVENIENDI IN THE NEW WORLD**

M.F.NADYARNYKH

The Gorky Institute of World Literature of the Russian Academy of Sciences  
25a, Povarskaya str., Moscow, 121069, Russian Federation  
E-mail: nadmasha@mail.ru

*An interdisciplinary account, combining methods of historical poetics and philosophy of culture, including memory studies, the literary and philosophical contexts of the history of creation of the Brasilia city are considered. The research is based on verbal learning of Brazil of 16–17 centuries (A. Arionos, J. de Alenkar, J.b. Andrada de Silva, S. Romero and others), corresponded to different sides of latinamerican understanding of utopian points of civilizational dynamics, which is marked in the concepts of D.F. Sarmiento, F. Ainsa, A. Rayes. The dialectics of universal, regional and national in Brazilian utopianism and Brazilian topics, with special attention to the role of the wood symbolism and its meanings in Brazilian culture and imaginary is analysed. The ways of conceptualizing the idea of the center in Brazilian artistic-philosophical and socio-political consciousness are investigated; the features of Latin American harmonizing understanding of the concepts of «nature» and «civilization», and functional characteristics of the Latin American understanding of the poetics of the name are studied. The axiological orientations of the interaction of literary inventions and real politics in the processes of self-identification are revealed. Artistic, political, practical ways of the city Brasilia creation are correlated between each other as different segments of the united semantics field built in the dialectics of «inventional» cooperation of the «perfect» and «real». In the conclusion the basic role of complementary futurological and retrospective rationalism structuring continuum of cultural-civilizing process in Latin America in the estetical commemorating correlation of newly created cultural values with historical ones.*

*Key words: invention, tradition, Utopia, history, identity, literature, Latin American literature, Brazilian literature, urbanism, symbols, topics, cultural memory.*

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