



МИНИСТЕРСТВО НАУКИ И ВЫСШЕГО ОБРАЗОВАНИЯ РОССИЙСКОЙ
ФЕДЕРАЦИИ

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ВЫПУСКНАЯ КВАЛИФИКАЦИОННАЯ РАБОТА

На тему Вечные образы в английском романтизме: особенности интерпретации

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2. . . « » («Prometheus», 1816) [33];

3. . . « » («PrometheusUnbound», 1819) [39];

4. . . « » («Cain», 1821) [33];

5. . . « » («DonJuan», 1823) [33].

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«Titan! to whose immortal eyes
The sufferings of mortality,
Seen in their sad reality,
Were not as things that gods despise;
What was thy pity's recompense?»¹[33, . 445].

[12].

«A silent suffering, and intense;
The rock, the vulture, and the chain,
All that the proud can feel of pain,
The agony they do not show,
The suffocating sense of woe,
Which speaks but in its loneliness,
And then is jealous lest the sky
Should have a listener, nor will sigh
Until its voice is echoless»² [33, . 445].

[5].

«Titan! to thee the strife was given
Between the suffering and the will,
Which torture where they cannot kill...
...Refused thee even the boon to die:
The wretched gift eternity
Was thine—and thou hast borne it well»³ [33, . 445].

«And in thy Silence was his Sentence,
And in his Soul a vain repentance,
And evil dread so ill dissembled,
That in his hand the lightnings trembled»⁴ [33, . 446].

« - ».

«But baffled as thou wert from high,
Still in thy patient energy,
In the endurance, and repulse
Of thine impenetrable Spirit,
Which Earth and Heaven could not convulse»⁵ [33, . 446].

[12].

«A mighty lesson we inherit:
Thou art a symbol and a sign
To Mortals of their fate and force;
Like thee, Man is in part divine,
A troubled stream from a pure source;
And Man in portions can foresee
His own funereal destiny»⁶ [33, . 446].

«His (Man's – . .)wretchedness, andhisresistance,
And his sad unallied existence:
To which his Spirit may oppose
Itself–and equal to all woes,
And a firm will, and a deep sense,
Which even in torture can descry
Its own concentered recompense,
Triumphant where it dares defy,
And making Death a Victory»⁷ [33, . 446].

»⁸ [31, .191].

«...regard this Earth
Made multitudinous with thy slaves, whom thou
Requitest for knee-worship, prayer, and praise,
And toil, and hecatombs of broken hearts,
With fear and self-contempt and barren hope.
Whilst me, who am thy foe, eyeless in hate,
Hast thou made reign and triumph, to thy scorn,
O'er mine own misery and thy vain revenge»⁹ [39, . 293].

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»¹⁰ [1, . 265].

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»¹¹ [1, . 266].

»¹² [1, . 268].

Cain. 'Tis better I should be so.

Adam. Wherefore so?

Cain. I have nought to ask.

Adam. Nor aught to thank for?

Cain. No.

Adam. Dost thou not live?

Cain. Must I not die?»¹³[33, . 256].

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«...They have but

One answer to all questions, «'T was his will,

And he is good.» How know I that? Because

He is all-powerful, must all-good, too, follow?»¹⁴[33, . 256].

[36].

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«I never

As yet have bow'd unto my father's God...

...Why should I bow to thee?»¹⁵[33, . 258]

[8].

«Alas! the hopeless wretches!
They too must share my sire's fate, like his sons;
Like them, too, without having shared the apple;
Like them, too, without the so dear-bought knowledge!
It was a lying tree – for we know nothing.
At least it promised knowledge at the price
Of death but knowledge still: but what knows man?»¹⁶[33, . 264].

«Why do I exist?
Why art thou wretched? why are all things so?
Ev'n he who made us must be, as the maker
Of things unhappy! To produce destruction
Can surely never be the task of joy,
And yet my sire says he's omnipotent:
Then why is Evil he being Good?»¹⁷[33, . 295].

«Alas! I seem
Nothing»¹⁸ [33, . 296].

«Let them share it
With me, their sire and brother! What else is
Bequeath'd to me? I leave them my inheritance.
Oh, ye interminable gloomy realms
Of swimming shadows and enormous shapes,
Some fully shown, some indistinct, and all
Mighty and melancholy – what are ye?
Live ye, or have ye lived?»¹⁹ [33, . 293].

«And how knew he, that I would be so ready
With the burnt offerings, which he daily brings
With a meek brow, whose base humility
Shows more of fear than worship, as a bribe
To the Creator?»²⁰ [33, . 297].

:
«Spirit! whate'er or whosoe'er thou art,
Omnipotent, it may be – and, if good,
Shown in the exemption of thy deeds from evil;
Jehovah upon earth! and God in heaven!..
...if he's evil,
Strike him! thou art omnipotent, and mayst –
For what can he oppose? If he be good,
Strike him, or spare him, as thou wilt! since all
Rests upon thee; and good and evil seem
To have no power themselves, save in thy will;
And whether that be good or ill I know not,
Not being omnipotent, nor fit to judge
Omnipotence, but merely to endure
Its mandate; which thus far I have endured»²¹ [33, . 299].

. [41].

«Adah. Peace be with him!

Cain. Butwithme!»²² [33, . 271].

« » («WanderingsofCain») [34].

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» [19, . 141].

«They are wrong—that 's not the way to set about it;
 As, if they told the truth, could well be shown.
 But, right or wrong, Don Juan was without it;
 In fact, his manner was his own alone;
 Sincere he was—at least you could not doubt it,
 In listening merely to his voice's tone.
 The devil hath not in all his quiver's choi ce
 An arrow for the heart like a sweet voice»²³ [33, . 586].

«Perhapse more mischief had beendone , butfor
 Our Juan, who, with sense beyond his years,
 Got to the spirit-room, and stood before
 It with a pair of pistols; and their fears
 As if Death were more dreadful by his door
 Of fire than water, spite of oaths and tears,
 Kept still aloof the crew, who, ere they sunk,
 Thought it would be becoming to die drunk»²⁴ [33, . 476].

«Though 't was Don Juan's first of fields, and though
The nightly muster and the silent march
In the chill dark, when courage does not glow
So much as under a triumphal arch,
Perhaps might make him shiver, yawn, or throw
A glance on the dull clouds (as thick as starch,
Which stiffen'd heaven) as if he wish'd for day;—
Yet for all this he did not run away»²⁵ [33, . 535].

[15].

«For his own share—he saw but small objection
To so respectable an ancient rite;
And, after swallowing down a slight refection,
For which he own'd a present appetite,
He doubted not a few hours of reflection
Would reconcile him to the business quite.'
'Will it?' said Juan, sharply: 'Strike me dead,
But they as soon shall circumcise my head!»²⁶[33, . 511].

«This was an awkward test, as Juan found,
But he was steel'd by sorrow, wrath, and pride;
With gentle force her white arms he unbound,
And seated her all drooping by his side,
Then rising haughtily he glanced around,
And looking coldly in her face, he cried,
'The prison'd eagle will not pair, nor I
Serve a Sultana's sensual fantasy»²⁷ [33, . 515].

«Said Juan—'Whatsoever is to be
Done, I'll not quit her till she seems secure
Of present life a good deal more than we.' —
Quoth Johnson—'Neither will I quite insure;
But at the least you may die gloriously.' —
Juan replied—'At least I will endure
Whate'er is to be borne—but not resign
This child, who is parentless, and therefore mine»²⁸ [33, . 540].

[20].

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«And thus Death laughs,—it is sad merriment,
But still it is so; and with such ex ample
Why should not Life be equally content
With his superior, in a smile to trample
Upon the nothings which are daily spent
Like bubbles on an ocean much less ample
Than the eternal deluge, which devours
Suns as rays—worlds like atoms—years like hours?»²⁹[33, . 545]

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«Deathlaughs—Gopondero'erteskeleton
With which men image out the unknown thing
That hides the past world, like to a set sun
Which still elsewhere may rouse a brighter spring —
Death laughs at all you weep for:—look upon
This hourly dread of all! whosethreaten'd sting
Turns life to terror, even though in its sheath:
Mark how its lipless mouth grins without breath»³⁰ [33, . 544].

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«Where our first parents never learn'd to kiss
Till they were exiled from their earlier bowers,
Where all was peace, and innocence, and bliss
(I wonder how they got through the twelve hours),
Don Jose, like a lineal son of Eve,
Went plucking various fruit without her leave»³¹ [33, . 460].

[19].

«But sweeter still than this, than these, than all,
Is first and passionate love—it stands alone,
Like Adam's recollection of his fall;
The tree of knowledge has been pluck'd—all known—

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hope, and endure, reasoned principles of moral conduct are seeds cast upon the highway of life which the unconscious passenger tramples into dust, although they would bear the harvest of his happiness» [39, . 293].

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¹⁰ «The author has endeavoured to preserve the language adapted to his characters; and where it is (and this is but rarely) taken from actual Scripture he has made as little alteration, even of words, as the rhythm would permit» [33, . 255].

¹¹ «This speculation, derived from the different strata and the bones of enormous and unknown animals found in them, is not contrary to the Mosaic account, but rather confirms it; as no human bones have yet been discovered in those strata, although those of many known animals are found near the remains of the unknown» [33, . 255].

¹² «Now the Serpent was more subtil than any beast of the field which the Lord God had made» [33, . 255].

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