



МИНИСТЕРСТВО НАУКИ И ВЫСШЕГО ОБРАЗОВАНИЯ РОССИЙСКОЙ
ФЕДЕРАЦИИ

федеральное государственное бюджетное образовательное учреждение
высшего образования

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ГИДРОМЕТЕОРОЛОГИЧЕСКИЙ УНИВЕРСИТЕТ»

Кафедра английского языка и литературы

ВЫПУСКНАЯ КВАЛИФИКАЦИОННАЯ РАБОТА

На тему «Образ Сатаны в английском романтизме: Дж. Г. Байрон, П. Б. Шелли».

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« » («The Devil's Walk», 1812), « »
(«On the Devil and devils», 1812) . . . « » («Cain», 1821),
« » («The Vision of Judgment», 1821).

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(Lucifer), (theCaptainofHell), (Satan),
(thePrinceofDarkness), (infernalmonarch),
(theFatherofLies).

«TheDevilatthecardparty»[31].

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«FriedBacon» [56],

«theusererthereforewaxedwrathandtransformedhimselfintoahorribleshape »).

(«TheWitchofBerkeley»)

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(1608-1674). 1667

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« » [69],

«And the Devil went forth as natty a Beau

As Bond-street ever saw»¹[69, . 1];

«He sate him down, in London town...»²[69, . 1].

, - [1, . 59]:

«Once, early in the morning, Beelzebub arose...»³[69, . 1].

« »

[1, . 59].

«And every Fiend of the Stygian night,

Was in an instant on the wing»⁴ [69 . 4].

«He drew on a boot to hide his hoof,

He drew on a glove to hide his claw,

His horns were concealed by a Bras Chapeau...»⁵[69, . 1]

«As he skips, and prances, and flaps his wing,

As he sidles, leers, and twirls his sting...»⁶[69, . 4]

« He peeped in each hole, to each chamber stole,
His promising live-stock to view;
Grinning applause, he just showed them his claws,
And they shrunk with affright from his ugly sight,
Whose work they delighted to do»⁷ [69, . 2].

«Oh! why is the Father of Hell in such glee,
As he grins from ear to ear?
Why does he doff his clothes joyfully,
As he skips, and prances, and flaps his wing,
As he sidles, leers, and twirls his sting,
And dares, as he is, to appear»?⁸[69, . 4]

«A Priest, at whose elbow the Devil during prayer
Sate familiarly, side by side,
Declared that, if the Tempter were there,
His presence he would not abide.
Ah! ah! thought Old Nick, that's a very stale trick,
For without the Devil, O favourite of Evil,

In your carriage you would not ride»⁹ [69, . 2].

«Fat – as the Reptiles of the tomb,
That riot in corruption's spoil»¹⁰ [69, . 3].

«Satan saw a lawyer a viper slay,
That crawled up the leg of his table,
It reminded him most marvellously
Of the story of Cain and Abel»¹¹ [69, . 4].

«Thus did the Devil, through earth walking,
Hum low a hellish song»¹² [69, . 4].

[10, . 27].

«For they thrive well whose garb of gore
Is Satan's choicest livery,

And they thrive well who from the poor
Have snatched the bread of penury,
And heap the houseless wanderer's store
On the rank pile of luxury»¹³ [69, . 4].

«SatannextsawabrainlessKing,
Whose house was as hot as his own»¹⁴ [69, . 2].

«Many Imps in attendance were there on the wing,
They flapped the pennon and twisted the sting,
Close by the very Throne»¹⁵ [69, . 2].

«Heisthewweakplaceofthepopularreligion—thevulnerablebellyofthecrocodile»¹⁶
[68, . 384].

: «The supposition that a good spirit is, or hereafter will be, superior, is a personification of the principle of hope, and that thirst for improvement without which present evil would be intolerable»¹⁷ [68, . 384].

» (. 1:28).

: « : , , , . , , » (. 12:7-9). ? , , : «...where God reserved them, first to be the tempters, and then the jailors and tormentors of a new race of beings, whom he created under the same conditions of imperfection, and with the same foresight of an unfortunate result»¹⁸ [68, . 388].

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«Nothing can exceed the grandeur and the energy of the character of the Devil, as expressed in Paradise Lost. He is a Devil, very different from the popular personification of evil, and it is a mistake to suppose that he was intended for an idealism of Evil. Malignity, implacable hate, cunning, and refinement of device to inflict the utmost anguish on an enemy, these, which are venial in a slave, are not to be forgiven in a tyrant; these, which are redeemed by much that ennobles in one subdued, are marked by all that dishonours his conquest in the victor»¹⁹ [68, . 388].

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«Milton so far violated all that part of the popular creed which is susceptible of being preached and defended in argument, as to allege no superiority in moral virtue to his God over his Devil. He mingled as it were the elements of human nature as colours upon a single pallet, and arranged them into the composition of his great picture, according to the laws of epic truth; that is, according to the laws of that principle by which a series of actions of intelligent and ethical beings, developed in a rhythmical tale, are calculated to excite the sympathy and antipathy of succeeding generations of mankind»²⁰ [68, . 389]

«Hell is popularly considered as a metaphorical of the torments of a never-altering conscience, and by no means capable of being topographic ally ascertained»²¹ [68, . 391].

... : «These two considerable personages are supposed to have entered into a kind of partnership, in which the weaker has consented to bear all the odium of their common actions, and to allow the stronger to talk of himself as a very honourable person, on condition of having participation in what is the especial delight of both of them, burning men to all eternity»²²[68, . 393].

... : «The thing that comes nearest to it is a troop of idle dirty boys baiting a cat; cooks skinning eels, and boiling lobsters alive, and bleeding calves, and whipping pigs to death; naturalists anatomizing dogs alive, are nothing compared to God and the Devil judging, damning, and then tormenting the soul of a miserable sinner»²³ [68, . 394].

... : «The Devil has a better excuse, for, as he was entirely made by God, he can have no tendency or disposition, the seeds of which were not originally planted by his Creator; and as everything else was made by God, those seeds can have only developed themselves in the precise

degree and manner determined by the impulses arising from the agency of the rest of his creation»²⁴ [68, . 394].

«...he exhausted all the variety of smothering and burning and freezing and cruelly-lacerating his external frame»²⁵ [68, . 395].

: «...and the Devil laughed at the impotent revenge of his conqueror»²⁶ [68, . 395].

: «Devil is for ever tortured with compassion and affection for those whom he betrays and ruins; he is racked by a vain abhorrence for the desolation of which he is the instrument; he is like a man compelled by a tyrant to set fire to his own possessions, and to appear as the witness against, and the accuser of his dearest friends and most intimate connexions; and then to be the executioner, and to inflict protracted torments upon them»²⁷ [68, . 396].

: «...the Devil and all his angels together with the perpetually increasing multitude of the damned were burning above to all eternity in that prodigious orb of elemental light, which sustains and animates that multitude of inhabited globes, in whose company this earth revolves»²⁸ [68, . 402].

: «Hell to be distributed among the comets, which constitute, according to this scheme, a number of floating prisons of intense and inextinguishable fire»²⁹ [68, . 402].

: «I

cannot discover why he is called Lucifer, except from a misinterpreted passage in Isaiah, where that poet exults over the fall of an Assyrian king, the oppressor of his country: «How art thou fallen, Lucifer, king of Morning!»³⁰[68, . 405].

: «The Devil after having gradually assumed the horns, hoof, tail, and ears of the ancient Gods of the woods, lost them again, although wings had been added»³¹ [68, . 405].

«I suppose the sting with which he was armed gave him a dragon-like and viperous appearance, very formidable»³² [68, . 405].

(. 3:1).

: «The Christians have turned this Serpent into their Devil, and accommodated the whole story to their new scheme of sin and propitiation»³³ [68, . 406].

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(1788-1824)

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«...knowledge is good,

And Life is good; and how can both be evil? »³⁴[54, . 4]

«And this is Life?

Toil! and wherefore should I toil? because

My father could not keep his place in Eden?

They have but

One answer to all questions, "'Twas his will,

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

He is all-powerful, must all-good, too, follow? »³⁵[54, . 5]

«Yet he seems mightier far than them, nor less
Beauteous, and yet not all as beautiful
As he hath been, and might be: sorrow seems
Half of his immortality. And is it
So?and can aught grieve save Humanity?»³⁶[54, . 6]

«...why do I quake?
Why should I fear him more than other spirits? »³⁷[54, . 5]

«Masterofspirits».

«I know the thoughts
Of dust, and feel for it, and with you»³⁸ [54, . 8].

«Why should I fear him more than other spirits,
Whom I see daily wave their fiery swords»³⁹ [54, . 5]

« Souls who dare use their immortality
Souls who dare look the Omnipotent tyrant in
His everlasting face, and tell him that
His evil is not good! »⁴⁰[54, . 8]

«I tempt none,
Save with the truth: was not the Tree, the Tree
Of Knowledge?and was not the Tree of Life
Still fruitful? Did I bid her pluck them not?
Did I plant things prohibited within
The reach of beings innocent, and curious
By their own innocence? I would have made ye
Gods; and even He who thrust ye forth, so thrust ye
Because "ye should not eat the fruits of life,
"And become gods as we." Were those his words? »⁴¹ [54, . 10]

« Then who was the Demon ?
He Who would not let ye live, or he who would
Have made ye live for ever, in the joy
And power of Knowledge? »⁴² [54, . 10]

« Think'st thou I'd take the shape of things that die? »⁴³ [54, . 11]

«But since the Gallic era "eighty-eight,"
The devils had ta'en a longer, stronger pull,
And "a pull altogether," as they say
At sea-which drew most souls another way»⁴⁴ [55, . 3].

«So surfeited with the infernal revel;
Though he himself had sharpen'd every sword,
It almost quench'd his innate thirst of evil.
(Here Satan's sole good
Tis, that he has both generals in reversion.) »⁴⁵ [55, . 5].

«...there came
A wond'rous noise he had not heard of late -
A rushing sound of wind, and stream, and flame;
In short, a roar of things extremely great...

"Well, what's the matter?

Is Lucifer come back with all this clatter?»⁴⁶[55, . 9].

«The Archangel bowed, not like a modern beau,
But with a graceful Oriental bend,
Pressing one radiant arm just where below
The heart in good men is supposed to tend.
He turned as to an equal, not too low,
But kindly...»⁴⁷ [55, . 15]

«Sathan met his ancient friend
With more hauteur, as might an old
Castilian Poor noble meet a mushroom rich civilian»⁴⁸ [55, . 15].

«He merely bent his diabolic brow
An instant; and then raising it, he stood
In act to assert his right or wrong, and show
Cause why King George by no means could or should
Make out a case to be exempt from woe Eternal, more than other
kings...»⁴⁹[55, . 15].

III

[16, . 18].

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«Then he address'd himself to Sathan: "Why -
" My good old friend, for such I deem you, though "
Our different parties make us fight so shy,
"I ne'er mistake you for a personal foe;
" Our difference is political, and I
"Trust that, whatever may occur below,
"You know my great respect for you; and this"
Makes me regret whate'er you do amiss» [55, . 24].

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