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**CATEGORY "FREEDOM" AND THE IMAGE OF THE "NEW ADAM"
IN THE WRITINGS OF THE PURITANS OF NEW ENGLAND****ALIAKSANDR TSARKOUSKY, TATIANA KAMAROUSKAYA
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The article analyzes the category of "freedom" and the image of the "New Adam" in New England's Puritan writings. Particular attention is given to William Bradford's History of Plymouth Plantation (1856).

The concept of personal liberty is frequently used in the media, can often be heard from leading political figures, and is declared in a straightforward manner in constitutions. However, different people interpret this concept in different ways. There are a myriad of highly contrasted solutions for problems regarding personal liberty proposed in various situations, yet the concept of freedom itself is never truly analyzed in a serious manner.

Throughout our history, mankind's most cherished ideal has been freedom, as opposed to the denial or restriction of that freedom out of fear for the responsibility it entails.

The intimate secret of freedom was gradually discovered by man throughout history as one of many aspects that make up the process of life, which includes the realization of man's unique role in the world and mastery over it. Even Adam and Eve knew the concept of freedom and the consequences it brings. After all, freedom implies the ability to choose between committing acts of good or evil. Inner reflection displays the world's spiritual rebirth, which can, first and foremost, be accomplished by realizing the source of life as we know it.

Understanding man's role as creator in the world is an evolutionary process that creates and reinforces mankind's understanding of the concepts of culture and civilization. Medieval Christian thought had already divided the world into above and below, which represented conceptual opposing poles as put forward by St. Augustine who viewed human history as a battle between two opposing kingdoms: the earthly (*civitas terrena*) and the divine (*civitas dei*).

For each individual freedom represents a primary and indispensable condition that must be fulfilled to ensure proper functionality and development. But with the concept of freedom comes the concept of personal responsibility. Without freedom there is no responsibility. If a human being is not free, that is constantly limited to specific actions, then said human being holds no responsibility for such actions.

Moving in the direction of what can be known by passing a certain distance and ending up at a certain point is what can be called creative freedom or simply creativity. Such is freedom of thought, inner freedom and so on, since at the start of such a path we don't yet know anything. Knowledge comes later as a retroactive movement of sorts. In other words, man is the only truly free creature in that sense, capable of such movement, which is called transcendence in philosophy. Man is capable of transcending the circumstances around him and himself altogether.

The basis for the religious life, philosophical outlook, and even form of government for the young American nation was Puritanism. Ideological followers of Calvin and Luther, having arrived on a new continent, from the very beginning of the establishment of the new land tried to build a new theocratic society on the principles of the Bible – or rather, the Protestant understanding of the historical process.

The fundamental characteristics of American culture include the principle of the striking individuality of man, who is able to transform the world, able to be creative, to achieve high social status despite his social or national origin, political or religious beliefs. The image of the "New Adam" in American literature began to take shape from the moment of its founding. In the texts of the Puritans of New England we can find a lot of discussion about what is the ideal society and the description of man living in this ideal society.

Colonial literature describes a time when a new moral doctrine took shape: the responsibility for any actions of believers, not only before God on Judgment Day, but also to all citizens, their neighbors. This greatly increased self-consciousness, changed man's relation to ethical, civil, and later – economic value. People begun to have a natural desire to achieve justice during their lifetime, not just after death. These and other concepts later will be reflected in the ideological *motifs* and plot works of authors from New England (the literary *motifs* of *industry, freedom, equality, providence* and others).

Ideally, the American – is a "New Adam," he who quit the conventions and vices of civilization is closely associated with nature and obeys natural laws, must be a pure and innocent soul. However, the hero of the frontier, pioneer, going west, turned out to be the conqueror of Indian lands and the conqueror of nature.

"New Adam" is a person who acts in accordance with the new principles, has new ideas, new forms of opinion and advocates a kind of opposition to European man, for the latter, in his view, to a greater extent embodies qualities such as admiration for money and pride, sloth, and a departure from the true religion.

Myth of "New Adam" is based on a worldview of the English colonists, for whom the New World is not only a paradise, but a real overseas territory, where they could find, and eventually found salvation from religious persecution. Nevertheless, in their understanding new ground – is primarily a metaphorical garden in which the colonists as it offered a chance for salvation. This is where they have the opportunity to start charitable deeds, to atone for the original sin – the fall of the biblical Adam. New Adam in "The Garden of independence and equality" leads Providence. Can he guided providential belief in his election and virtue. Note that the image of the birth of the New Adam in the American literature of the seventeenth century is directly related to the appearance in the pages of the works of the colonial period such fundamental leitmotifs as *providence, innocence, worthiness, industry, freedom, equality and wilderness*.

The Protestant doctrine of *sola fides* and *sola scriptura* strengthened religious and after this – civil individualism.

One of the most prominent representatives of New England Literature (pre-national literature) of the seventeenth century was the second governor of the Massachusetts Bay Colony of Plymouth, William Bradford. This well-educated man was a devout Christian, taught himself many languages, including Hebrew (for the purpose of better understanding of Scripture).

He went down in history not only as a prominent political figure, but as the author of numerous works, and in a variety of genres. Perhaps the most famous of them is "Dialogues", in which, as you might guess from the title, the author leads a dialogue of written correspondence with imaginary opponents – the inhabitants of the New World. Bradford puts forth eternal questions, "Fathers and Sons" is a dialogical conversation between young colonists of Plymouth and its founding fathers. The so-called "Pilgrim" Bradford is also known as one of the compilers of the famous "Mayflower Compact".

Perhaps the most significant work of the second governor of the Plymouth colony can be considered to be his "*History of the settlement at Plymouth*" (or "*Of Plymouth Plantation*"), which is written in the form of a very popular genre at the time - diary notes. Gradually from these notes Bradford assembled an exciting and dramatic story about the lives of the first Puritans. The book was published only in 1856, despite the fact that it was well known not only to historians of literature, but also many ordinary Americans.

At the beginning of his story William Bradford mentions freedom as a *necessary attribute of the true Church*. With bitterness stating that Satan is waging war against the Holy Scriptures, sowing confusion and discord among Christians, the author points out the reasons for such aggressive attacks by the Devil. The Devil fears no matter what he does, the end of his reign will come. And the Church of God will acquire its former purity and would return to its original order, freedom and grandeur: "as being loath his kingdom should go downe, the truthprevaile, and the churches of God revert to their ancientpuritie, and recover their primitive order, libertie, and bewtie" [1, p. 1].

In fact, using the rhetorical device of contrast author in the text of the narrative may see the confrontation of freedom bestowed by God and lack of freedom offered by Satan.

In interpreting the keynote of *freedom* in Bradford, it is also possible to see a shift in emphasis. If at the beginning of the seventeenth century the important traits studied were religious and physical freedom, with the passage of time, in the mentality of the colonists there are certain changes in relation to this category of freedom of conscience. With it, the understanding of the community begins to change significantly. In this regard, all the more noticeable by the end of the century becomes the lack of tolerance for professed beliefs.

The author notes that in the minds of the first colonists resolving of all controversial issues should be on the meeting of "equal and free" people: "to consulte & determine in this matter, so as the parties meeting might have full power to order & bind etc. And that nothing be done to the infringing or prejudice of the liberties of any place" [2, p. 321].

The work, filled with biblical quotations and allusions, is a good demonstration of the Christian worldview and the ideals and values of Bradford and his supporters: "But wheras you would tye us to the French discipline in every circumstance, you derogate from ye libertie we have in Christ Jesus" [1, p. 311].

The structure of this work is logically divided into two parts, two books. In the first, the author tells of the difficulties that have driven the Puritans from England to the Republic of the United Provinces of the Netherlands. The book begins with a brief description of the difficulties that the Puritans underwent: "It is well known unto the godly and judicious, how ever since the first breaking out of the light of the gospel in our honourable nation of England <...> what wars and oppositions ever since, Satan hath raised, maintained and continued against the Saints, from time to time, in one sort or other" [1, p. 75]. Interestingly, the Bradford uses

the word "holy" not in the sense of "canonized", and in the context of the Lutheran "priesthood of all believers". The author describes in detail the difficulties that the persecuted Puritans had to endure. However, Bradford considers such persecution not a curse, but rather, the grace of God, because, according to the words of Christ, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matthew 5:10).

In the second book W. Bradford describes the life Puritans in the new lands, New Canaan – Americas. The narrative begins with 1620, the author shows the events in retrospect, writing his "History of the Plymouth settlement" from the middle of the seventeenth century. Bradford describes the hard life of his countrymen, describing thoroughly the incredible hardships they had to bear to achieve this goal.

The first settlers bravely fought for life, for the approval of their values. The main topics that affect Bradford can be summarized as three important concepts: resistance to sin, and the nature of dissent. They were ready to fight for the purity of their faith, to become only a "step" in the ladder of ascent to heaven for their descendants: "Lastly, (and which was not least), a great hope, and inward zeal they had of laying some good foundation, or (at least to make some way the run to) for the propagating, and advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones, unto others for the performing of so great a work" [3, p. 96].

The struggle with nature, "wild expanses" (wilderness) has become one of the *leitmotifs* not only of Bradford's creation, but of most authors in New England. Describing the experience of "savagery" of nature, the author notes "what could they see but a hideous & desolate wilderness, full of wild beasts & wild men?" [1, p. 168]. However, the Czech Americanist Martin Procházka about historicity described by Bradford writes: "Bradford's narrative gives only stylized descriptions of American scenes... Their primary purpose is to focus the attention of the reader on the fate of the Pilgrims" [4, p. 25].

Thus, Bradford's works are among the first documentary evidence of the life of Plymouth Colony, his works are of great value for lovers of the history of Christianity as well as for literary critics. The *History of Plymouth Plantation* illustrates the puritan understanding of freedom and its image of the "New Adam."

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THE DIVERSITY OF MAGIC HELPERS IN TOLKIEN'S EPICS

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The article presents a study of the diversity of magic helpers in J.R.R. Tolkien's literary works and first of all "The Silmarillion", "The Lord of the Rings" and last but not least "The Children of Húrin". The main categories of characters-helpers are subdivided according to Propp's classification and then analyzed in Tolkien's texts via comparative and descriptive methods. The functions magic helpers perform throughout Tolkien's epics are also regarded. This article material can be used during the lectures on Medieval English literature, on Mythology and Culturology as the theoretical basis of the work are the studies by C. Baura, E. Meletinskij, V. Propp.

J.R.R. Tolkien is a famous English writer whose literary creation has contributed not only to the history of the world literature but also to culture itself. Tolkien's art without doubt has become a notable phenomenon of the XX century. Probably, never before there were any books that caused such controversy and a schism among scholars. Rarely would a writer dare to create his own mythology and Tolkien did. And his profound knowledge of the medieval literature and Old Norse as well as Old English was of great help to him. As M. Drout notices,