

DOI: <https://doi.org/10.18454/RULB.2021.28.4.41>ПАТРИОТИЧЕСКИЕ МОТИВЫ И ЛИРИЧЕСКИЕ СИТУАЦИИ ШОТЛАНДСКОЙ ЭМИГРАЦИОННОЙ
ПОЭЗИИ США XIX В.: РЕЛИГИОЗНЫЙ АСПЕКТ

Научная статья

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Аннотация

В статье рассматриваются основные типы лирических ситуаций, среди которых можно выделить бытовые, политические, философские и религиозные. Религиозный аспект поэтических текстов шотландских эмигрантов XIX века определяет их идеологическую составляющую и реализует мифогенную функцию. Это повлияло на выбор персонажей, их характеристику, а также определение типовых ситуаций. Эмиграция в данном контексте приобретает божественный смысл и связана с библейскими мотивами «Земли Обетованной» и «избранного народа». Шотландцы потеряли свою «старую» Родину, но Бог дал им возможность в новой стране создать свой – потерянный и обретенный – рай. Именно Америка – целина, которую нужно превратить в место изобилия и благоденствия.

Ключевые слова: Шотландия, США, эмиграция, поэзия, XIX век.

PATRIOTIC MOTIFS AND LYRICAL SITUATIONS OF SCOTTISH EMIGRATIONAL POETRY OF THE USA
OF THE SIXTH CENTURY: RELIGIOUS ASPECT

Research article

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Abstract

The article deals with the main types of lyrical situations, among which can be distinguished domestic, political, philosophical and religious. The religious aspect of the poetic texts of Scottish emigrants of the XIX century determines their ideological component and implements mythogeneric function. This affected the choice of personages, their characteristics, as well as the definition of model situations. Emigration in this context acquires divine meaning and is associated with the biblical motifs of the «Promised Land» and «Chosen People». The Scots lost their «old» homeland, but God gave them the opportunity in the new country to create their own – lost and acquired – Paradise. It is America that is virgin land, which needs to be turned into abundant and prosperous place.

Keywords: Scotland, the USA, emigration, poetry, XIX century.

Introduction

Scottish emigration to the United States is a long and diverse phenomenon that determined the life of Scots of the XIXth century on both sides of the Atlantic Ocean and had a huge impact on the history, culture and literature of both countries. Scottish emigrational poetry of the XIXth century is a separate chapter in the history of Scottish and American literatures, and the patriotic motives are key in understanding this poetry.

The purpose of this work is to analyze religious aspect of lyrical situations through which patriotic motives are introduced in the poetry of Scottish emigrants of the USA of the middle of the XIX century. It was necessary to solve the following **tasks**: 1) to systematize typical lyrical situations; 2) to determine the relevance of religious aspect of patriotic motives; 3) to analyze peculiarities of poetic realization of the religious aspect in different levels: domestic, political, philosophical.

The **material** of this research work – the poetic texts of the Scottish emigrants of the middle of the XIX century. The **novelty** of the study consists in an attempt to distinguish, systemize and analyze different levels of religious aspects of Scottish emigrational poetry in its relevance for patriotic motives of that poetry.

Historic and literary approach and methods of contextual and analyses are used in the article.

Among lyrical situations, through which the patriotic motives of Scottish emigrational poetry are transformed into text, are situations domestic, political, philosophical and religious.

Religious situations are on the upper hierarchical stage (J. Lyon's «Confidence in God», D.M. Henderson's «A Charity Sermon» or «Oh, Lippen and be leal»).

An illustration of *political* situations in patriotic discourse, in addition to those already cited, can be D.M. Henderson's «Wallace» and «Scotland Mine».

The texts of the *philosophical* orientation associated with the motive of love for Scotland are J. Patterson's elegy «Dreaming» or J. Kennedy's «To My Native Land».

Examples of *domestic* situations in patriotic discourse are H. Ainslie's «Morning Sang», D.M. Crerar's «Caledonia's Bluebells» or J.D. Crichton's «The Emigrant Shepherd's Lament».

Is it possible, however, to consider that the patriotic motives and the image of Scotland as the Motherland had any relevance to the texts of the religious discourse of Scottish emigrational poets? In our opinion, it is not only possible, but inevitable.

All waves of Scottish emigration of the New time, from the earliest (the end of the XVIth – the beginning of the XVIIth centuries) to later (for us – until the end of the XIXth century), necessarily had for their departure, besides others, some religious motives. The earlier these emigrational waves were, the more their religious motives are self-evident and dominant. However, even the emigrational flows of the XIXth century: the epoch, when the loyalty and faithfulness to one or another denomination has no longer resulted «at home», in the UK, with the mortal danger; the epoch, when financial, social (career) and status successes became primary – the religious excuse for emigration was still felt as necessary. Only it could give departure from the «old» homeland a real ideological authority, moral prestige, and the emigrant itself is a positive attitude of the environment as «old» and on the «new» homeland [1], [2], [3], [11]. Therefore, in the poetry of Scottish emigrants, patriotic theme is so sustainably accompanied by the religious motives of the mission and searches of Paradise.

In everyday life, this required an accent on the moral qualities of the characters (loyalty, dedication, etc.) and / or on their «good» deeds (labor assistance, charity, etc.). Such qualities and actions (as the authors wanted to show) became in a full scale possible only in the conditions of the "new" homeland, although they were brought up in the homeland «old»: «<...> Ane built a kirk, and fee'd it fair; / Ane built the puir, the sick, the lame / A snug and bien' like restin' place. / And call'd it a Saint Andrew's Hame. / And to the puir at hame, some wealth / They freely spent baith spring and simmer, / And mony a frail man blessed their names. / And for their peace pray'd mony a kimmer. <...>» [7, P. 89-91].

In political terms, the situation was selected on the principle of similarity. First of all, the plots of wars for independence and political trials became central in patriotic texts, relevant for both Scotland and the USA. This can be found in poetic works of D.K. McCullum («Soldier's Song of Freedom»), P. MacPherson («Dark Culloden Day (April 16, 1746)»), W. Anderson («Scotland Forever», «Old Glory»), H. MucCulloch («Centennial, 1876»), J. Kennedy («The Highlanders in Tennessee»).

At the same time, God himself could be the main personage in the system of lyrical characters, and the composition itself was often marked by a sermon or her final — a moral «lesson» for listeners (D.M. Henderson's «Sermon»).

In the philosophical plan, the motive of the Motherland (both «old» and «new») was transformed into the motive of the «Promised Land», the people became the «People elected», and the hero in the «God's worker / preacher / warrior». Examples include the texts of R. Whittet («Home Should Be Beautiful»), W. Anderson («There's Nae Land Like Old Scotland»), D. M. Henderson («Columbia — Hail to thee»), J.D. Law («Hurrah for Pennsylvania!»).

Religious situations, religious motives at the US Scots Poets create not only the highest, but also the most syncretic level of generalization of their emigrant's experience. This allows different authors to attribute their texts from different genres with a unified mythic function.

Such an original religious adaptation of the patriotic motif suggested, for example, Robert Whittet. In his poem «Home Should Be Beautiful» everything seemed to be traditional: both God, and Man, and Paradise, and the Earth. Paradise is a house that God created for people. This house-Paradise God holds under his secures, while a human continues his earthly affairs and his life. However, this beautiful Paradise is created as a pattern. According to it, a person can become an employee of God: to create a Paradise on Earth, to make his new earthly house — a new country of his living. God «<...> Full plished with fruit and flower, / And over all revealed – (that we / May strive to copy) faithfully) – / The pattern of His home above! / Then be it ours, while life is given, / To make earth's home like that of heaven!» [10, P. 116].

There appears a chain of similarities: God → man; Paradise → Afterlife; Paradise beauty as the creativity of God → Earthly beauty as a man's work; Dual meaning of «home», earthly and heavenly, «old» and «new».

In the context of the emigrational situations under consideration, this chain of similarities is lengthened by another link: America, new world. America is also a virgin land, requiring human work (the poem of J.C. Moffat «Tamers of the Ground»). This is the earthly paradise as well, the place of abundance and prosperity. It turns out that the whole text of R. Whittet, imposed on the biblical background, is also a story about the former homeland, which (like paradise) human has lost, but God has retained it for a person, – and about New homeland that a person is intended to turn from primitive paganism to a true faith with the help of spiritual work.

Conclusions

1. 4 main groups of lyrical situations can be distinguished: domestic, political, philosophical and religious.
2. Religious aspect of patriotic votives was important and of high significance.
3. This was determined by its ability to elevate ideological authority of Scottish emigration of the XIXth century.
4. Religious situations and religious motives represent the generalization of emigrant's experience in the highest and the most syncretic level and allow to show the appearance of New Paradise for Scottish emigrants.

Конфликт интересов

Не указан.

Conflict of Interest

None declared.

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