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「マルシリオ＝フィッチーノの
ルネッサンス＝プラトン主義とジョン＝ダン
の『恍惚』について」

(エズラ＝パウンドのための弁護)

三宅晶子

1934年、パウンドがジョン＝ダンの詩、「恍惚」に寄せた「プラトン主義信条」という評語は、優れた学者たちの論争を惹き起したがまだ結論に至っていない。ヘレン＝ガードナーは、ダンがプラトン主義ではなく、レオーネ＝エブレオの「対話、愛について」から影響を受けて、プラトンとアリストテレスの調和を試みたという。しかしこの説も十分に説得力はない。ダンはこの詩の後半で、魂の愛を完成するために肉体が必要だと、一見反プラトンの見解をのべているが、前半は全くプロティノス以来の脱魂と絶対者への飛翔、神の幻を見る恍惚状態を歌っているからである。筆者の論文はこの詩を中世のギドー＝カヴァルカンティから、ルネッサンス＝プラトン主義のマルシリオ＝フィッチーノに到る伝統に従って読む試みである。フィッチーノは、プラトンの「饗宴」解説中で、カヴァルカンティの「愛の歌」から靈感を受け、霊、肉二重のヴィナスを考えるに到ったと告白し、パウンドもまた、「恍惚」をカヴァルカンティの清新体詩運動以来の、プラトニズム論文の詩と読んだからである。フィッチーノによれば、神からあふれ出る世界は四重の円環をなし、第一に天上の知恵(mens)から第二の魂(anima)、第三の自然(natura)、第四の物質(mater)迄拡がって行く。人間の魂が神に目覚めた時、神の愛が一切の被創物を燃やし、万物が焰となって神に帰るイメージは、フィッチーノの中心思想であり、シェークスピアの「鳩と不死鳥」に見られるように当時の人たちの共有資産だった。この恍惚をもたらす霊、肉二重のヴィナスをスペンサーも花のイメージで描いたが、ダンの詩にある二種の葦はこの二重のヴィナスの変形ではないか。肉のヴィナスは恋人たちの間につつましく咲き、霊のヴィナスは天上の知恵の中で、単一でありながら無限の生殖力を持つ、神化された葦になって華麗に咲きほこる。最後に恋人たちの魂が肉体に帰る点で、魂の神化は又体の変質をもたらすという、フィッチーノの錬金術的思考に注目したい。

<要約>

『メイジーの知ったこと』—

ヘンリー・ジェイムズと「子ども」

別府 恵子

児童文学という独自のジャンルのあるためか、「英米文学における子ども」といったテーマはあまり取り上げられない。というのも、そもそも「子ども」という概念が十八世紀以降のもので、「子ども期」という発達心理学上の分類も、近代家族の形成・成立とともに、はじめて見出されることに起因しよう。したがって、それ以前の文学に描かれる「子ども」は、単に小さな大人として扱われ、あの「万心の」詩人といわれるシェイクスピアの作品においてさえ、子どもが主要人物としてあらわれることはない。

十八世紀中葉から、バラッドや説話集の類、小冊子などに、「子ども」がテーマに取り上げられ、その後イギリス・ロマン主義の詩人たち、とくにブレイクやワーズワスは、人間のあるべき姿——永遠性・無垢の象徴としての「子ども」のイメージを定着させた。そして、十九世紀後半、ディケンズやトウェインの登場をもって、「子ども」は文学における市民権を得たといえよう。

トウェインと同時代のジェイムズは、ロマン主義詩人の純真・無垢の象徴としての子ども像、及びディケンズの社会や大人の犠牲者としての子ども像を踏えて、数多くの子どもを創造し、子どもの世界に近代意識の光をあてたのである。とくに、世紀末のイギリス社会における男女関係や親子関係を題材にした「風俗喜劇」—『メイジーの知ったこと』(1897)—のメイジーは、最もジェイムズらしい「子ども」といえよう。この小論は、メイジーの意識に視点を置いて書かれた『メイジーの知ったこと』の考察を通して、文学における「子ども」が、興味あるテーマとなりうることを明示したジェイムズの言語空間の一面を浮き彫りにするものである。

A Structure and Function Study of I Kings 17

Ken Ii

According to many scholars, each of the three traditions in I Kings 17 is related independently to the traditions of Moses and Elisha. F. Schicklberger criticized the tendency of dividing the Old Testament text into smaller units. He asserted that the Old Testament text is co-textual (*emic*) and proposed to introduce a method of *Textlinguistic*. I agree with G. Fohrer and O. H. Steck that Chapter 17 is an introduction to the main part of the Elijah story, that is, to the conflict at Mt. Carmel in Chapter 18. By using the Text-Syntax method I have tried to find a cohesion of the three traditions of Chapter 17 as an introduction to Chapter 18.

Parallels between traditions I (vv. 1–6) and II (vv. 7–16) appear in (a) the introduction which relates a crisis (1, 7); (b) JHWH's command (2–4a, 8–9a); (c) JHWH's promise to feed Elijah (4b, 9b); (d) the obedience of Elijah (5, 10a); and (e) the fulfillment of the promise (6, 15–16).

In tradition II, between (d) and (e) we find the refusal of the woman in Zarepath to feed Elijah (10b–12). Persuaded by Elijah (13–14) she finally consents. In tradition III (vv. 17–24) we can find a similar persuasion motif: Elijah persuades JHWH to let the spirit of the woman's son come back into him and also persuades the woman, a Baal-worshiper, to convert to JHWH. This persuasion motif will be the model of the conflict story in Chapter 18.

By showing how Elijah in a situation of personal crisis became more deeply conscious of his identity as a prophet, editors of the story recorded on Chapter 17 lead the readers to a deeper awareness of their own roles as vessels of JHWH by reminding them of His revelations to them in their own crises.

Summary

Influence of Self-schemata on Personality Judgments about Others

Hiroaki Nakazato

Previous research on personality and person perception has shown that individuals tend to judge and evaluate others in relation to characteristics of their own personality. Recently Hazel Markus examined this in terms of more sophisticated, cognitive perspective. And it was found that self-schemata (cognitive generalization about the self) influence the processing of information about others as well as the self. Schematics to a particular domain (e.g. extravert schematics) tended to choose and seek information (extraversive) about others related to their self-schemata. Also their decisions and inferences were made more confidently. Results of the present research were in line with such investigations.

Nutritive Condition and Energy Expenditure in College Women

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Energy balance in college women was studied by analyzing their nutritive condition and energy expenditure. The subjects (Ss) were 46 young women whose ages ranged from 19 to 21 years (average age 20), members of the sophomore class, Department of Food and Nutrition Studies, School of Home Economics, Kobe College. For three normal days between November 11 and 20, 1983, each of the Ss responded to a questionnaire on the following four points:

1. Circumstances of daily life, e.g., family members, usual person preparing meals, time and energy required for commuting to college, participation in sports, other related factors;
2. Physical condition, e.g., height, weight, general state of health, degree of obesity {weight of S/ standard weight calculated by the equation $[(\text{height}-100) \times 0.9] \times 100$ };
3. Nutritive condition, e.g., total intake of nutrients, intake of food by food groups, percentage of total energy intake by food groups, number of meals per day, missed meals, food eaten between meals, meals eaten out, other pertinent factors;
4. Energy expenditure analyzed according to time study.

It was shown that though the value of the intake of energy of the Ss (Mean=1,829 kcal/day) exceeded the value of the energy requirement calculated on their height and weight (Mean=1,763 kcal/day), their energy expenditure exceeded intake. Although their energy balance was minus $[\text{Mean} = \sum (\text{intake of energy} / \text{energy expenditure}) / n \times 100 = 93.4\%]$, Ss general physical condition fell within the normal range.

The Formation and Character of the *Ritsuryo* Household

Toshio Minato

A *mokkan* (a wooden tablet for written records) has been discovered on which was written the words “*Shirakabe* fifty households.” Mr. Toshio Kishi has demonstrated that they were written between the fifth year of the *Taika* era and the third year of the *Tenji* era. Another *mokkan* with the words “fifty households,” dating from the *Tenmu* era, has been found in the ruins of *Iba*.

This paper offers a discussion of the “fifty households” based on the recent archaeological investigation of the *shuraku* (colony) as well as on the examination of documentary records related to the *kyodotai* (community). My examination of the family records in Kitakyushu and Mino has determined that a class distinction was in existence inside and outside the paternal household communities (*goko*) in the advanced areas. Here the ruling *goko* were identified. On the other hand, the family records in Shimofusa show that only the ruling class was identified in the underdeveloped areas.

My thesis, therefore, is that the “fifty households” were identified as a group rather than an individual. It furthermore lays doubt on the assumption of the “regional household formation” by Mr. Kojiro Naoki and of Mr. Sukui Miyamoto’s unfounded claim that the establishment of *risei* (the unit of fifty households) dates back to the *Taika* era. In a final section I inquire into the conditions under which the *Ritsuryo* household was formed and conclude that its formation was finally realized by the appearance of the *Koinnenjaku*.

The Meaning of Nothingness in the Christian Faith and Its Holy Poverty: — Miyazaki Yasu-uemon (part 2)

Yu Sugise

A very unique Japanese Christian, Miyazaki Yasu-uemon (Dōan) (1888–1963) on reading the book *Tenshin no Ichiro* (A Turning Point for the Truth) written by Terumine Keizan, a Zen Buddhism monk, received a great shock and a conversion in some sense.

This paper will analyze the meaning of that conversion, that is, the confrontations between Christianity and Buddhism, providence and self-existence, God's love and nihilism, and so on, through his practice of "holy poverty".

Contents:

1. Preface
2. Terumine Keizan and his book *A Turning Point for the Truth*
3. Dōan and *A Turning Point for the Truth*
4. Nothingness and reality—"holy poverty" in modern economic society.
5. Nishida Tenko's *Living as a Repentant* and the Ittoen Movement.
6. Oneness of "Father-Son-Breathing"
7. Turning point (1)—"Self"
8. Turning point (2)—"Objective God"
9. Turning point (3)—"Nought or throwing away of self-existence"
10. The Christian faith in Dōan
11. A madness in seeking for the truth

A Bird's-Eye View of the Works Composed by Osamu Dazai 1947 (1~6)

Shoshi Yamanouchi

The collection titled "The Complete Works of Osamu Dazai" comprises all that Osamu Dazai (1909~1948) ever wrote and in addition his statements at the meeting of joint criticism of contemporary literary works and round table talks, particularly those set in print.

At the same time, efforts were made to include descriptions of those contemporary magazines which either printed the late writer's works in full, or introduced them in part previewing the "Complete Works of Osamu Dazai." This allows this edition to be used as an aid for those desiring to make reference to the said "Complete works" in relation to certain paragraphs or passages in the original writings still in the form of manuscripts.

Space is also given to critics of Dazai's writing, limited strictly to such portions as directly dealt with the late writer's works.

In the "Additional Note," allusion is made to works of Dazai published so far only as fragments and to those which failed to be printed in "The Complete Works". It also includes "notes" and "remarks" related to the works as well as to their first publication, and other remarks insofar as they relate to the literature of Dazai.