

魂に心を奪われて

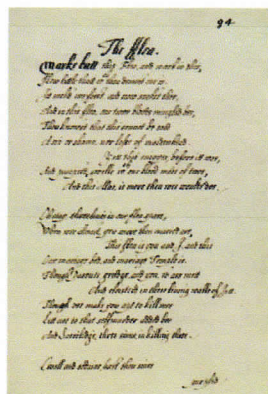
—ジョン・ダンの形而上エロス—

日本英文学会第82回全国大会
シンポジウム第1部門
「初期近代イギリス文学とエロス」
日時:2010年5月29日(土)
場所:神戸大学国際文化学部

講師 圓月 勝博

“Study our manuscripts.”

—Donne, “A Valediction: of the Booke” 10—



ダンの手稿



ダンの魂

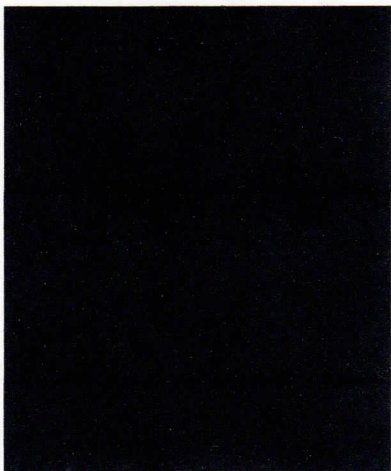
① ダンはエロスの魂の新世界を探求する

License my roaving hands, and let them go
Before, behind, between, above, below.
O my America, my new-found land,

.....
Full nakedness! All joyes are due to thee,
As souls unbodied, bodies uncloth'd must be,
To taste whole joyes.

(Donne, “Elegy 19” 25)

② エリオットはダンの心の奥深くにある魂を覗き込む



魂を覗き込むエリオット

It is interesting to speculate whether it is not a misfortune that two of the greatest masters of diction in our language, Milton and Dryden, triumph with a dazzling disregard of the soul. . . . Those who object to the 'artificiality' of Milton or Dryden sometimes tell us to 'look into our heart and write'. But that is not looking deep enough; Racine or Donne looked into a good deal more than the heart.

(Eliot, "The Metaphysical Poets,"
in *Selected Essays* 290)

③ 心を覗き込めとシドニーの詩神は命じる

Biting my trewand pen, beating my selfe for spite,
'Foole,' said my Muse to me, 'looke in thy heart and write.'

(Sidney, *Astrophel and Stella* 1: 13-4)

④ エロスを脱神話化したシドニーは心の中に肖像を発見する

It is most true, what we call *Cupid's* dart,
An image is, which for our selves we carve;
And, fools, adore in temple of our hart

(Sidney, *Astrophel and Stella* 5: 5-7)

⑤ 肖像が宿るダンの心には魂も宿る

Here take my Picture; though I bid farewell;
Thine, in my heart, where my soule dwels, shall dwell.

(Donne, "Elegie 5: His Picture" 1-2)

⑥ エロスは魂から産まれる

. . . my soule, whose child love is,
Takes limes of flesh, and else could nothing doe

(Donne, "Aire and Angels" 7-8)

⑦ 魂には地上でも天上でもエロスのみが宿る

But soules where nothing dwells but love
(all other thoughts being inmates) then shall prove
This, or a love increased there above

(Donne, "The Anniversarie" 17-8)

⑧ エロスの魂は天上でも恋をする

Amorous soule, ambitious soule, covetous soule, voluptuous soule,
what wouldst thou have in heaven? What doth thy holy
amorousnesse, thy holy covetousnesse, thy holy ambition, and
voluptuousnesse most carry thy desire upon?

(Donne, *Sermons* 7: 390)

⑨ エロスの植物的根源には神の愛と調和した魂の恋心がある

As the trees sap doth seeke the root below
In winter, in my winter now I goe,
Where none but thee, th'Eternall root
Of true Love I may know.

Nor thou nor thy religion dost controule,
The amorousnesse of an harmonious Soule

(Donne, "A Hymn to Christ,
at the Authors Last Going
into Germany" 13-7)

⑩ 魂には植物的魂と感覚的魂と理性的魂の三種類が調和している

Man before hee hath his *immortall soule*, hath a *soule of sense*, and a
soule of vegetation before that: This *immortall soule* did not forbid
other *soules*, to be in us before, but when this *soule* departs, it carries
all with it

(Donne, *Devotions* 93)

⑪ 植物的魂が果実という神のエロスの祝福を受け止める

First, God blesses a man with riches, there is his soule of vegetation and growth, by that hee growes in estimation, and in one kinde of true ability to produce good fruits, for he hath wherewithall. And then, God gives this rich man the blessing of understanding his riches . . . and there is his soule of sense But last of all, God gives him the blessing of discerning the mercy, and the purpose of God in giving him these temporall blessings, and there is his immortall soule.

(Donne, *Sermons* 3: 85)

⑫ 植物的魂と感覚的魂は理性的魂に先立つ

. . . our soules of growth and Soules of sense
Have birthright of our reasons Soule

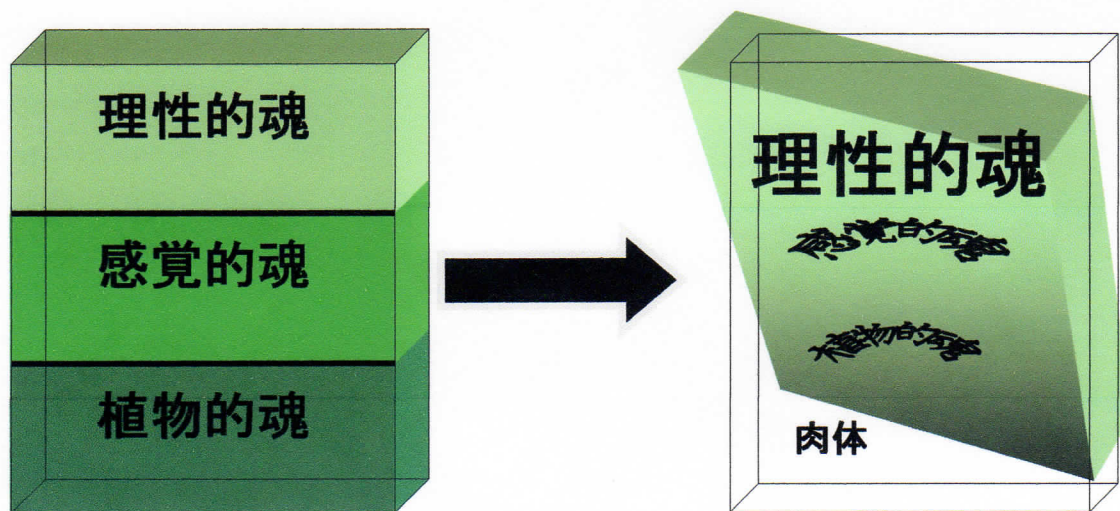
(Donne, "To the Countesse of Bedoford" 34-5)

⑬ 人間は考える感覚的植物である

Think further on thy selfe, my soule, and thinke;
How thou at first wast made but in a sink;
Thinke that it argued some infermitee,
That those two soules, which then thou foundest in mee,
Thou fedst upon, and drewst into thee, both
My second soule of sence, and first of growth.

*Incommodities
of the Soule
in the Body*

(Donne, *Of the Progresse of the Soul* 157-62)



⑭ 魂の起源は楽園の卑俗な場所にある

..... this soule which oft did teare,
And mend the wracks of th'Empire, and late Rome,
And liv'd when every great change did come,
Had first in paradise, a low, but fatal roome.

(Donne, *The Progresse of the Soule* 67-70)

⑮ 魂の起源は楽園の善悪の知識の木と十字架の木にある

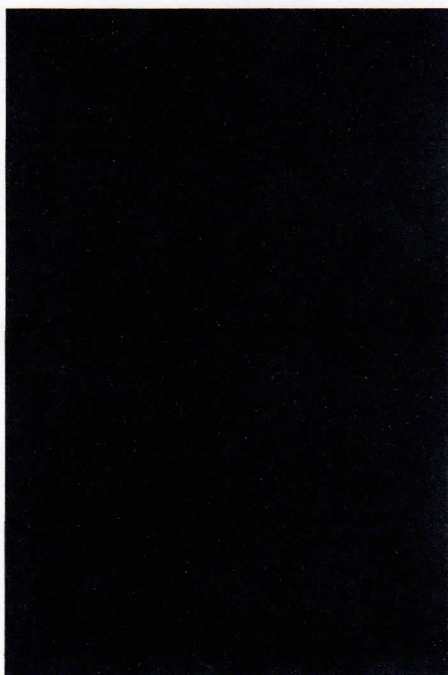
Yet no low roome, nor then the greatest, lesse,
If (as devout and sharpe men fitly guesse)
That Crosse, our joy, and grieffe,

.....
Stood in the selfe same roome in Calvarie,
Where first grew the forbidden learned tree,
For on that tree hung in security

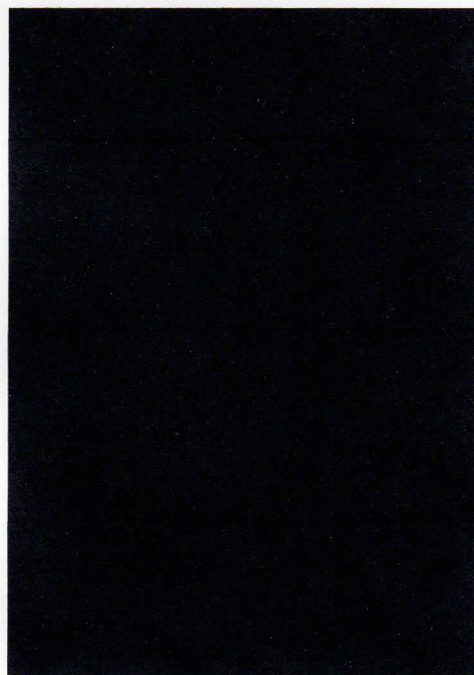
This Soule, made by the Makers will from pulling free.

(Donne, *The Progresse of the Soule* 71-80)

⑯ ブレイクも楽園のエロスの樹木に奇妙な果実を幻視する



The Temptation and Fall of Eve



Michael Foretells the Crucifixion

⑰ 魂の楽園の十字架の中にエロスの新世界が発見される

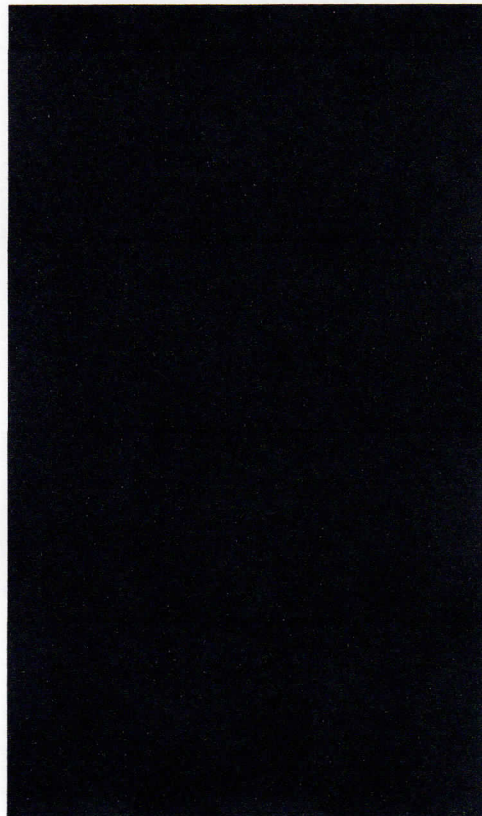
We think that *Paradise* and *Calvarie*,
Christ's Crosse, and *Adams* tree stood in one place;
Looke Lord, and finde both *Adams* met in me;
As the first *Adams* sweat surrounds my face,
May the last *Adams* blood my soule embrace.

(Donne, "Hymn to God my God,
in My Sicknesse" 21-5)

⑱ 心の中を覗き込めば魂の樹木の奇妙な果実の肖像が見える

What if this present were the worlds last night?
Marke in my heart, O Soule, where thou dost dwell,
The picture of Christ crucified

(Donne, "Holy Sonnet XIII" 1-3)



El Greco, *Christ on the Cross*

WORKS CONSULTED

- Bald, R. C. *John Donne: A Life*. Oxford: Clarendon P, 1970.
- Blake, William. *The Paintings and Drawings of William Blake*. 2 vols. Ed. by Martin Butlin. New Haven: Yale UP, 1981.
- Bredvold, Louis I. "The Naturalism of Donne in Relation to Some Renaissance Traditions." *JEGP* 22 (1923) 471-502.
- Carey, John. *John Donne: Life, Mind and Art*. London: Faber and Faber, 1981.
- Couliano, Ioan P. *Eros et magie à la Renaissance, 1484*. Paris: Flammarion, 1984 (ヨアン・P・クリアーノ『ルネサンスのエロスと魔術—想像界の光芒』桂芳樹訳[工作舎、1991]).
- Donne, John. *Devotions upon Emergent Occasions*. Ed. by Anthony Raspa. Montreal: McGill-Queen's University Press, 1975.
- . *The Divine Poems*. Ed. by Helen Gardner. 2nd ed. Oxford: Clarendon P, 1978.
- . *The Poems of John Donne*. Ed. by Herbert J. C. Grierson. 2 vols. Oxford: Oxford UP, 1912.
- . *The Poems of John Donne*. Ed. by Robin Robbins. 2 vols. Harlow: Pearson Education, 2008.
- . *The Sermons of John Donne*. Ed. George R. Potter and Evelyn M. Simpson. 10 vols. Berkeley: U of California P, 1953-62.
- . *The Variorum Edition of the Poetry of John Donne*. Ed. Gary A. Stringer, et. al. 4 vols. (to be completed in 8 vols.). Bloomington: Indiana UP, 1995-.
- Edwards, David L. *John Donne: Man of Flesh and Spirit*. New York: Continuum, 2001.
- Eliot, T. S. *Selected Essays*. 3rd ed. London: Faber and Faber, 1951.
- . *The Variety of Metaphysical Poetry: The Clark Lectures at Trinity College, Cambridge, 1926 and The Turnbull Lectures at The Johns Hopkins University, 1933*. Ed. by Ronald Schuchard. London: Faber and Faber, 1993.
- Ellrodt, Robert. *Seven Metaphysical Poets: A Structural Study of the Unchanging Self*. Oxford: Oxford UP, 2000.
- Gardner, Helen. "The Argument about 'The Ecstasy,'" in Herbert Davis and Helen Gardner, eds., *Elizabethan and Jacobean Studies Presented to F. P. Wilson*. Oxford: Clarendon P, 1959, pp. 279-306.
- Goldberg, Jonathan. *James I and the Politics of Literature: Jonson, Shakespeare, Donne, and Their Contemporaries*. Baltimore: The Johns Hopkins UP, 1983.
- Guss, Donald L. *John Donne, Petrarchist: Italianate Conceits and Love Theory in The Songs and Sonets*. Detroit: Wayne UP, 1966.

- Johnson, Jeffrey. *The Theology of John Donne*. Woodbridge: D. S. Brewer, 1999.
- Lewis, C. S. *The Discarded Image: An Introduction to Medieval and Renaissance Literature*. Cambridge: Cambridge UP, 1964（C・S・ルイス『廃棄された宇宙像—中世・ルネッサンスへのプロレゴメナ』山形和美監訳、小野功生・永田康昭訳[八坂書房、2003年]）.
- McDuffie, Felecia Wright. *To Our Bodies Turn We Then: Body as Word and Sacrament in the Works of John Donne*. New York: Continuum, 2005.
- Marotti, Arthur F. *John Donne, Coterie Poet*. Madison: The U of Wisconsin P, 1986.
- Martin, Raymond and John Barresi. *The Rise and Fall of Soul and Self: An Intellectual History of Personal Identity*. New York: Columbia UP, 2006.
- Martz, Louis L. *The Poetry of Meditation: A Study in English Religious Literature of the Seventeenth Century*. Rev. ed. New Haven: Yale UP, 1962.
- Miner, Earl. *The Metaphysical Mode from Donne to Cowley*. Princeton: Princeton UP, 1969.
- Moulton, Ian Frederick. *Before Pornography: Erotic Writing in Early Modern England*. Oxford: Oxford UP, 2000.
- Perry, T. Anthony. *Erotic Spirituality: The Integrative Tradition from Leone Ebreo to John Donne*. Tuscaloosa: The U of Alabama P, 1980.
- Praz, Mario. *John Donne*. Torino: Editrice S.A.I.E., 1958.
- . *Studies in Seventeenth-Century Imagery*. 2nd ed. Roma: Edizioni di Storia e Letteratura, 1964（マリオ・プラーツ『綺想主義研究—バロックのエンブレム類典』伊藤博明訳[ありな書房、1998年]、『バロックのイメージ世界—綺想主義研究』上村忠男・尾形希和子・廣石正和・森泉文美訳[みすず書房、2006年]）.
- Ramsay, Mary Paton. *Les doctrines médiévales chez Donne, le poète métaphysicien de L'Angleterre (1573-1631)*. London: Oxford UP, 1917.
- Saunders, Ben. *Desiring Donne: Poetry, Sexuality, Interpretation*. Cambridge, Mass.: Harvard UP, 2006.
- Sidney, Sir Philip. *The Poems of Sir Philip Sidney*. Ed. by William A. Ringler, Jr. Oxford: Clarendon P, 1962.
- Spencer, Theodore, ed. *A Garland for John Donne 1631-1931*. Cambridge, Mass.: Harvard UP, 1931.
- Stubbs, John. *Donne: The Reformed Soul*. New York: Viking, 2006.
- Targoff, Ramie. *John Donne: Body and Soul*. Chicago: The U of Chicago P, 2008.
- アリストテレス『心とは何か』桑子敏雄訳（講談社、1999年）.
- .『魂について』中畑正志訳（京都大学学術出版会、2001年）.
- 5 May 2010 <http://churchoftheincarnation.org/eminder/2009_0329-0405.html>
- 5 May 2010<<http://www.npg.org.uk/collections.php>>