

C.S.ルイスのエコロジー論：『顔を持つまで』の有機的宇宙

C.S. Lewis's Ecological Vision: Organic Cosmos in *Till We Have Faces*

主な登場人物

- \* 『顔を持つまで』：女王オリュアル(「葦」のペン)、妹プシュケ (犠牲の木)、未亡人アンシット (紡ぎ棒) 将軍バルディア (「大木」)。
- \* 北欧神話：女神フリグ、ロキ、美しい神バルドル、イグドラシル (世界樹)
- \* 『ニーベルングの歌』：ジークフリート、妻クリムヒルド、女戦士ブリュンヒルド

1. We do not look at trees either as Dryads or as beautiful objects while we cut them into beams: the first man who did so may have felt the price keenly, and the bleeding trees in Virgil and Spenser may be far-off echoes of that primeval sense of impiety. The stars lost their divinity as astronomy developed, and the Dying God has no place in chemical agriculture. (*The Abolition of Man* 40-41)
2. The agrarian mind begins with the love of fields and ramifies in good farming, good cooking, good eating, and gratitude to God. Exactly analogous to the agrarian mind is the sylvan mind that begins with the love of forests and ramifies in good forestry, good woodworking, good carpentry, etc., and gratitude to God. These two kinds of mind. (Berry 241)
3. “I know now, Lord, why you utter no answer. You are yourself the answer.... Long did I hate you, long did I fear you. I might —.” (*Till We Have Faces* 308) (emphasis added)
4. “What was that? No, no, not a girl crying in the garden. No one, cold, hungry, and banished, was shivering there, longing and not daring to come in. It was the chains swinging at the well. It would be folly to get up and go out and call again; Psyche, Psyche, my only love.” (224) (emphasis added)
5. “Yes—as a tree that is eaten away within...He had...been worked...I know, that your queen-ship drank up his blood year by year and ate out his life.” (260-64)
6. “They brought me into the upper room in her house where she sat at her spinning-...She sat down and resumed her spinning;.. She would give me no help.” (259-60) (emphasis added)

7. J. C. Dollman



(Guerber 42)

8. “Yes—as a tree that is eaten away within...He had...been worked...I know, that your queen-ship drank up his blood year by year and ate out his life.” (260-64)
9. But when the craving went, nearly all that I called myself went with it. It was as if my whole soul had been one tooth and now that tooth was drawn. I was a gap. And now I thought I had come to the very bottom and that the gods could tell me no worse. (267)
10. “The gods never made anyone—man or woman—with a better natural gift for it.” (197)

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