

第2回 感受性 ①

1) ロマン主義の定義をめぐる課題

Romanticism v. Classicism という図式は果たして妥当か？

Cf. Thomas Carlyle (1827): the ‘grand controversy, so hotly urged, between the *Classicists and Romanticists*’

両者は区別することが可能か？

シュレーゲル兄弟による Romanticism の定義ですべてをくくることができるのか？

Classicism	Romanticism
鏡	ランプ
Deference to the forms and rules of Greek and Latin literature	Rebelled against Classic forms and rules ?
Clarity, focus, decorum	Unclear, unfocused, unbalanced, fragmented
An ideal imitation of life, “Nature methodiz’d”	Pursuit of an ideal beyond life
Aiming to improve our morals	Dismissing the order and moral codes of society
Eschewing enthusiasm	Indulging in lyric sentiment and enthusiasm
Accepting human limitations and the necessity of order	Denying human limitations and the necessity of order
Enlightenment (astronomy, physics, mathematics) > Isaac Newton	Challenging the Enlightenment

2) Sensibility

両者をつなぐ概念として “sensibility” を考えてみる

1660-1740 the Augustan Age = Classicism (Neoclassicism)

1740-1789 the Age of Sensibility [= Pre-Romanticism?]

1789-1832 the Age of Romanticism

3) Sensibility の哲学的背景

道徳哲学 (moral philosophy)

British moralists: Earl of Shaftesbury, Francis Hutcheson, David Hume, Adam Smith

寛容で、慈愛にみちた神

moral sense が人間の社会的美德の中心に位置づけられていく

altruism, sociability, sensibility, sympathy, benevolence, good

cf. 柘植尚則『イギリスのモラリストたち』 東京: 研究社, 2009

Thomas Warton, Jr. ‘at a brother’s woe / My big heart melts in sympathizing tears’ [‘The Pleasures of Melancholy’]

Copious tears flowed down male as well as female cheeks throughout the age of Sensibility both in literature and in life. Spontaneity itself was a virtue, and it was to be found among simple village folk who lived closer to nature than the urban middle and ‘gentle’ ranks, or among old texts that recorded the culture of times before the artificiality of cities and courts corrupted it.

e.g. Thomas Percy, *Reliques of Ancient English Poetry* (1765)

cf. Jean-Jacque Rousseau: acts of conscience are feelings, not judgements

4) 感受性の時代の小説

Samuel Richardson, *Pamela; or, Virtue Rewarded* (1740-41)

Clarissa; or, History of a Young Lady (1747-48)

→ Jean-Jacque Rousseau, *Julie, or the New Héloïse: Letters of Two Lovers who Live in a Small Town at the Foot of the Alps* (1761)

→ Goethe, *The Sorrows of Young Werther* (1774)
Strum und Drang

しかし、ゲーテ自身はシャフツベリー的な情緒・情操と理性やコモン・センスとの調和の追求をしていくことになる。

e.g. *The Triumph of Sensibility* (諷刺)

Friedrich Schiller, 'On Grace and Dignity' (1793)

'the beautiful soul' = one in which 'sensuality and reason, duty and inclination, are harmonized, and grace is its expression in appearance.'

Bildung (cultivation or edification)の必要性

⇒ *Letters on the Aesthetic Education of Man* (1795)

5) 感受性への熱狂的崇拝 (The Cult of Sensibility)

Melancholy, cf. *ennui*

Wandering into groves, ruins, graveyards in the evening

Solitary musings over the sorrows and mutability of life

e.g. Thomas Gray, 'Elegy Written in a Country Churchyard' (1751)

Edward Young, *The Complaint; or Night-Thoughts on Life, Death, and Immortality* (1742)

→ Gothic Novels ??

Horace Walpole, *The Castle of Otranto: A Gothic Story* (1764)

Matthew Lewis, *The Monk* (1796)

Cf. Mary Shelley, *Frankenstein* (1818)

Samuel Taylor Coleridge, 'Dejection' (1802)

John Keats, 'Ode on Melancholy' (1819)

Suicides of 'geniuses'

= 'the Power / Of Philosophic Melancholy' (James Thomson, 'Autumn', 1730)

Chateaubriand, *Génie du Christianisme* (1802)

We are undeceived without having enjoyed life . . . Imagination is rich, fertile, and marvellous; life is poor, arid, and disenchanted. We dwell, with a full heart, in an empty world; and, without having enjoyed anything, we are disabused of everything.

Thomas Percy, 'Sweet William's Ghost'

→ Gottfried August Bürger, *Lenore* (1773)

→ William Taylor of Norwich's translation

→ Samuel Taylor Coleridge,

'The Rime of the Ancient Mariner' (1798) / *Christabel* (1797, 1800)

ヨーロッパ全体で、文学、音楽、絵画を横断する形で影響を及ぼす

e.g. Goethe, *Erlkönig* (1782)

→ Franz Schubert, *Erlkönig* (1815)

Ian Bostridge, <http://www.youtube.com/watch?v=mmx4MN3xZpM>