

招 へ い 研 究 者 報 告 書				
招へい研究者氏名		ウィリアム・ジェイムズ・シンプソン		
招 へ い 期 間		(西暦) 2024 年 10 月 1 日 ~ 2024 年 10 月 28 日		
受 入 機 関		東西学術研究所		
受 入 担 当 者	所 属	外国語学部	資 格	特別契約教授
	氏 名	和田葉子		
講演会実績				
○研究者向け講演会タイトル: The Survival of Family Romance from Antiquity: <i>Apollonius of Tyre</i>				
○日時: 10 月 21 日 (月) 14:40-16:10				
○概要:				
In this lecture, I turn to a relatively long, late Antique story for young adults, <i>Apollonius, Prince of Tyre</i> (early sixth century CE). I argue that the genre of <i>Apollonius Prince of Tyre</i> offers the model of happily-ending family romance that survives, always against moralistic objection or dismissal, in European literature until our own time. <i>Apollonius</i> is a story about the inter-generational family, a family whose survival of disintegration enables a restored social structure. It is a narrative modelled on an ecological structure in which different elements find their place in a balanced system. The wild and unstable the sea contributes to the stability of the non-incestuous family. The ecological system of the <i>Apollonius</i> narrative is also cybernetic, or self-righting: the taboos (incest, sexual slavery, murder) are expelled by the inherent, and inherently constructive, forces of the cosmos itself. The too-little known <i>Apollonius</i> is indispensable for understanding the literary history of romance, particularly in the tradition of English literature, where, almost uniquely, it survives in Old English, Middle English and Early Modern English versions. It manifests the evergreen resurgence of romance in European literature across a uniquely long chronology.				
○学生向け講演会タイトル: The Wisdom of Happy Endings: The Fairy Story				
○日時: 10 月 7 日 (月) 10:40-12:10 第一学舎 E502				
○概要:				
This lecture addresses children's literature, in particular the happily-ending fairy story. My example is <i>Snow White</i> , published by the Grimm Brothers in 1812. Fairy tales are especially well engineered for managing conflict within groups, especially family groups. The cell of civilization, notably the family, is not a unitary concept; for the civilized order to maintain its balance and generative power, it must have commerce with all that threatens it. Identity formation and family stability demands that the young adult enter the realm of the wild. The civilized order is binary, not unitary. The civilized depends on commerce with the wild, and vice versa. As I locate the wisdom of these inclusive stories, I also address their brutal exclusions, and the potentially oppressive patriarchal structures within which they might seem to work.				