

異郷体験としての結婚生活 ——『うつほ』の「貴宮」と『源氏』の「女三宮」、 そして川上弘美の「のゆり」・「リリ」・「京」——

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要旨

折口信夫は「妣が国へ・常世へ 異郷意識の起伏」で「現実の国であっても、空想」の「緯糸の織り交ぜてある場合には、異国・異郷の名で、喚んでさし支えがない」として、「異郷」を憧憬の地の「常世」であり、恐怖の地の「常夜」とも捉えて、その両面価値を説くので、異郷とは自ら行くことを求めた場合は憧憬の地であっても、誰かに行くことを強制されたら恐怖の地になる。そこで、本稿では、結婚は自らの意志で行えば憧憬の場になるが、何者かに強制されたら恐怖の場になるので、結婚生活を異郷と考える。特に平安人の場合、入内と降嫁は憧憬と恐怖の両面価値があり、現代人の場合でも同様である。その場合、恐怖の場から逃れ出るには現代なら離婚が有効だが、平安時代の入内と降嫁は離婚できないので、死、もしくは出家しか手段がなかった。『うつほ物語』の「貴宮」は入内して東宮の寵愛を一身に集めたが、他の妃から中傷され、一時的に離脱を望み、『源氏物語』で光源氏に降嫁した「女三宮」は当初から光源氏によって見下されており、最終的に出家を望んだ。つまり、中古物語の女性にとって入内と降嫁に限っては、結婚生活は異郷体験であり、そこからの離脱は死／出家だけだった。また、川上弘美の『夜の公園』の「リリ」は「申し分のない夫である幸夫」を「今は好きではなく、『風花』の「のゆり」は卓哉と「結婚しなければ、もっとちゃんと好きになっていたのに」と悔やみ、『真鶴』の「京」は失踪した夫の礼を「うら」み、彼女たちにとっても結婚生活は異郷体験だった。ただし、中古女性たちの異郷離脱の手段が死／出家だけであるのに対して、リリは離婚し、のゆりは別居し、京は失踪宣告をしたが、京は失踪した夫との再会を今でも望んでいる。つまり、夫不在の家庭は恐怖の常夜だが、夫と再会できる異郷たる家庭は憧憬の常世となるという意味で『真鶴』だけは異郷を希求する女性を語った、と言い得るのである。

キーワード：異郷、結婚生活、憧憬と恐怖、異郷離脱、異郷希求

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作為異鄉體驗的結婚生活 ——《宇津保物語》的「貴宮」和《源氏物語》的「女三宮」及川 上弘美的「野百合」・「莉莉」・「京」——

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摘要

折口信夫所著「妣對異國・永世之異鄉的意識起伏」當中,「即使是現實的國家,如果是幻想」「穿插著的情況,稱為異國・異鄉也無妨」。「異鄉」可以解釋為嚮往之地的「永世」,也可以解釋為恐怖之地的「長夜」,具有兩面價值。因此,異鄉可以被認為是自身所追求的嚮往之地,也可以是被人所強迫前往的恐怖之地。因此,本稿想把結婚生活當作異鄉來思考。因為結婚如果是依自己的意志進行的話,就會成為嚮往之地,但是如果是被誰強迫的話就會成為恐怖之地。尤其是平安時代的人,入宮和下嫁都具有嚮往及恐怖兩面的價值,即使是現代人也是一樣。如果是現代的話,逃離恐怖之地離婚是有效的,但是平安時代的入宮和下嫁是無法離婚的,所以只有死或出家而沒有其他的手段。例如,「宇津保物語」的「貴宮」於入宮後集東宮的寵愛於一身,但是被其他的妃子中傷,而希望暫時的脫離。又「源氏物語」中下嫁於光源氏的「女三宮」,一開始就受到光源氏所輕視,於是最終希望出家。也就是說,對中古時代物語中的女性而言,入宮和下嫁之結婚生活都算是異鄉體驗,而要從那裏脫離只有死和出家兩種選擇。而川上弘美的「夜晚的公園」中的「莉莉」乃是對「完美無缺的丈夫幸夫」「現在已不喜歡」,「雪花」中的「野百合」對和卓哉結婚之事,「假如不結婚的話,一定會更喜歡她」而後悔,而「真鶴」當中的「京」對失蹤的丈夫禮有「怨恨」。對她們而言,結婚生活都算是異鄉體驗。但是,中古時代的女性們的脫離異鄉的手段只有死和出家而言,反之莉莉以離婚,野百合以分居,京宣佈丈夫失蹤了。但是,京即使到現在仍希望再見到失蹤的丈夫。也就是說,丈夫不在的家意謂著恐怖的長夜也說不定,然而和丈夫能再見面的家庭就成為了嚮往的永世。那意謂著只有「真鶴」是冀求異鄉的女性。

關鍵詞：異鄉、結婚生活、嚮往和恐怖、脫離異鄉、冀求異鄉

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**Married life as foreign land experience :
"Atemiya" of "Tale of Utsuho" and "The third princess" of
"Tale of Genji", and "Noyuri" "Riri" "Kei" of Novel of Hiromi
Kawakami**

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Abstract

Shinobu Orikuchi is "Tokoyo(Hades)" of the ground of yearning of a " Foreign land" as "even if it is an actual country, when thread of the fancy is woven in, it is a name of a foreign country and a foreign land, call, put, and there is no support" by "Mother is ups and downs of foreign land consciousness to - Hades in a country", and he realizes it also as "Tokoyo" of the ground of fear, and explains the ambivalence.

Then, when it is urged a foreign land to go itself, even if it is a ground of yearning, if going to someone is forced, it will be thought that it becomes a ground of fear.

Then, I would like to consider married life to be a foreign land in this paper.

It is because it will become a place of fear if coercion is exerted for whether being whom although it becomes a place of yearning if marriage is performed of its will.

In the case of people of Heian period, especially Imperial Consort's bridal entry into court and marriage with a subject have the ambivalence of yearning and fear, and, also in a man's of today case, are the same.

In that case, if it was the present age, divorce was effective in getting off and coming out from the place of fear, but since the Imperial Consort's bridal entry into court and marriage with a subject of the Heian period could not be divorced, the means had only death or an ordination into priesthood.

For example, although Imperial Consort's bridal entry into court of the "Atemiya" of "Tale of Utsuho" was carried out and prince's love was brought together in itself, it was slandered from other princesses and secession was desired temporarily, and "The third princess" which marriage with a subject to Hikaru Genji by the "Tale of Genji" is looked down on by Hikaru Genji from the beginning, and, finally desired an ordination into priesthood.

That is, for the woman of a used tale, if restricted to Imperial Consort's bridal entry into court and marriage with a subject, married life was foreign land experience and the secession from there was only death/ordination into priesthood. moreover -- "Riri" of "The park of night" of Hiromi Kawakami does he "does not like now" of "Yukio who is a perfect husband"-- "Noyuri" of "Kazahana" -- Takuya -- ", if you do not get married, It was having taken to it more perfectly" regretful, the "capital" in "Manazuru" "blaming" the greeting of the husband who disappeared was, and married life was foreign land experience also for them.

However, to the means of used women's foreign land secession being only death/ordination into priesthood, Lili is divorced, Noyuri lives in separate houses, and a capital carries out a court decision declaring a missing person legally dead.

But, even now, the capital desires reunion with the husband who disappeared.

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That is, although the home of a husband absence may be Tokoyo of fear, a husband and the foreign land barrel home that can meet again serve as Hades of yearning. It can be said that "Manazuru" told the woman who does desire of the foreign land in that sense.

Keywords: A foreign land, married life and yearning, and fear, foreign land secession and foreign land desire