

The Possible Parallels in *The Lion, The Witch and the Wardrobe* by C.S. Lewis

Author: Petra Eretová

Ms. Eretová's thesis does what it says on the tin – it finds parallels to the Bible in *The Lion, The Witch and the Wardrobe* by C.S. Lewis (although perhaps a better label for the tin would have been the more courageous and direct “The Possible Biblical Parallels in *The Lion, The Witch and the Wardrobe* by C.S. Lewis”).

There is a problem here though, and it is that the contents of the tin do not make for a very filling intellectual meal. Among the parallels mentioned by Ms. Eretová are Aslan = Jesus, Edmund = Judas, self-sacrifice of Aslan = Crucifixion, the resurrection of Aslan = the resurrection of Jesus (!). All of these are *very* obvious.

What is missing in the thesis too is a better use of secondary sources – not only *The Lion, The Witch and the Wardrobe* and the Bible, but also other scholarly works to elaborate and illuminate. There are secondary sources listed at the end of the thesis but these are not woven into the actual thesis very often or very well.

There are good parts of the thesis and this reviewer found himself making little ticks for good analysis numerous times, but there were also question marks. For example, Eretová always tries to find Biblical passages to back up her argument and this is fine to a point – although it is overused – and at least once or twice it seemed that she was forcing things, i.e., bending the passages to fit the thesis rather than developing the thesis from the passages.

In the “Criticism” section at the end of the thesis, Eretová shies away from any real criticism (except for Philip Pullman and a bit of Alison Lurie). This comes across to a reader as if Eretová wants to sweep the criticism under the rug and ignore it – indeed the section ends with a lofty quotation saying that the secular audience needs *The Chronicles of Narnia* more than a Christian one! This section, if it is deemed necessary to be included, could have been much stronger.

Another positive thing to mention about this thesis is that Eretová's prose is for the great part grammatical and clear; there are few errors – and this is as it should be.

Some other quibbles though:

– There is too much about the biography of C.S. Lewis and *The Chronicles of Narnia* as a whole when the focus should have been on the Biblical parallels and *The Lion, The Witch and the Wardrobe*. The thesis should have been more focussed.

– *Wikipedia* should not be used as a source – and if it ever *is* – the name (initials, nickname, etc.) of who wrote the article in question should be included as should the information regarding when the page was accessed, etc. because all of this information can be easily changed on a moment's notice and a reader of the thesis may want to go back and find the original source. He/she *cannot* do this if this information is not supplied.

– Finally, it is all right to come into a thesis, to get the idea for it and begin writing it, with emotion. Here, Ms. Eretová says it is her belief in Christianity which gave her the impetus to write the thesis. However, the emotional response should be eliminated *in the thesis itself*. For example, the appellation Christ should not be used in the text, only the name Jesus should be used. The same would go if a believer were writing about Islam. He/she should not sprinkle his/her thesis with (Peace be Upon Him) after the name Muhamed.

This is not a bad thesis. It just could have been better.

**Recommended Grade: 2 Velmi Dobře**

