

Captain Singleton の複合性

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Defoe の *Captain Singleton* (1720) は、多くの批評家によって、ピカレスク小説の伝統を継ぐ単なる海賊小説として論ぜられ、それにつられて多くの読者もそうしたものと受け取っている。しかしこの小説の正確な表題は *the Life, Adventures and Piracies of the Famous Captain Singleton* であり、主人公の海上での海賊活動の前に陸上での冒険を置いてこの作品に変化と厚味とを与えている。つまり前半と後半との異なった題材が互いに照応し合って、単一の世界物語、例えば同じ Defoe の *The King of Pirates* (1719) などに見られない多様性、複合性を生み出している。

Robinson Crusoe (1719) の場合もそうであったが、この作品でも主人公は一つの冒険を終って一旦祖国イギリスへ帰国したあと、また改めて次の冒険に乗り出すのである。そして最初の帰郷では折角持ち帰った巨富をたちまち使い果たしてしまうに反し、二回目に帰国したときは、もはや血の気の多い若者ではなかったし、前回の失敗に懲りてもいたので持ち帰った富を有効に活用しそのままコンドンに身を落ち着けるのであり、この後半の一従って全篇の一結びと前半の結びとの対照がこの作品全体を統一するのに効果的なはたらきをしている。

冒険→帰国→冒険→帰国というパターンの繰り返しの顕著な実例は Defoe のライバル Swift の *Gulliver's Travels* (1726) でも認められるが、そこでは主人公の四つの冒険を pt i, pt ii, pt iii, pt iv とはっきり区分して語っているのに反し、*Captain Singleton* では前半と後半との境も明示されず、言わばのべつ幕なしの長広舌なので、無味単調で余りにも芸がないと見る人もあるが、Defoe はこの小説を魅力的たらしめるため前作 *Robinson Crusoe* の場合とはまた違った工夫を凝らしているのである。

David Blewett の *Defoe's Art of Fiction* (1979) は、“Preface” で著者自ら記しているように^①、Ian Watt 以来の古い見方に反発した William Novak の *Defoe and the Nature of Man* (1963) や G. A. Starr の *Defoe and Spiritual Autobiography* (1965) の立場に賛同しながら Defoe の創作技法の研究に重点を置いた、興味深く、かつ優れた論著であるが、*Robinson Crusoe*, *Moll Flanders*, *Colonel Jack* 及び *Roxana* を取り上げながら *Captain Singleton* を省いている。著者はその理由を明示していないが、これが他の4作品に比べて一段劣るからでは決してあるまいと思う。

周知の通り16・17世紀にスペイン、ポルトガル、フランス、オランダ、イギリスなどヨ

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ヨーロッパの国々は、貿易植民のため遠くアジアや南北アメリカに次つぎと船舶を航海させたが、近くのアフリカ大陸については、ここが炎熱瘴癘^{しょうれい}の地であるためか、これにはほとんど近寄らず、Defoe の頃にここはほとんど全く terra incognita であった。しかも *Captain Singleton* の前半部において主人公は、Madagascar 島での生活のあと、アフリカ東岸中央部に上陸し、ここから西に向かって Guinea まで3,000マイルの危険な大陸横断に成功している。海賊譚と異なってこの旅については、いわゆる種本もなく、James Sutherland も指摘しているように、山、川、湖などの地形から鳥獣、草木の各種に至るまで Defoe は思う存分想像を逞しくして迫真的に描いている。

中央アフリカ横断の冒険に出発するに当たっての Singleton の用意周到ぶりは、無人島での新生活を築き上げていった Robinson に劣らない。彼に率いられた一隊の行動は決して単に無鉄砲な冒険でなく、彼らは次つぎの事態に対処してあくまで冷静な判断と緻密な計算のもとに行動する。大陸に着くとすぐ、まず自分たちの位置を地図の上ではっきり確かめ奥地に分け入るにあたっては火薬を湿気から守るため多数の袋に二重に小分けして詰めこみ、テント用の柱やマストを用意し、砂漠を横断する場合には、持ち合せの食料や飲料水の半ば近くを費消してまだオアシスに出ないときには出発地へ引き返す計画をきちんと立てている。この辺りの一節を次に引用すれば、

Our aim was for the coast of *Angola*, which by the Charts we had, lying very near the same Latitude we were then in, our Course thither was due West; and as we were assured we should meet with Rivers, we doubted not, but that by their Help we might ease our Journey, especially if we could find Means to cross the great lake, or Inland Sea, which the Natives call *Coalmucoa*, out of which it is said the River *Nile* has its source or beginning.....

Then I shew'd him our Baggage, which was very heavy, particularly our Powder and Shot, Lead, Iron, Carpenters Tools, Seamen's Instruments, Cases of Bottles, and other Lumber. He took some of the things up in his Hand to see the weight, and shook his Head at them: so I told our people, they must resolve to divide their Things into small Parcels, and make them portable; and accordingly they did so, by which means we were fain to leave our Chests behind us, which were Eleven in Number.

Then he made signs to us, that he would procure some Buffaloes, or young Bulls as I called them, to carry things for us, and made Signs too, that if we were weary, we might be carried too; but that we slighted, and only were willing to have the Creatures, because at last, when they could serve us no farther for Carriage, we might eat them all up if we had any occasion for them.^③

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Quilloa 河を溯^{さかのぼ}ったあと密林、砂漠、大湖などを幾つか越え、猛獣や土着民と戦い、食物、飲料水を苦心して補いながら、ついに Gold Coast まで3,000マイルの踏破に成功するのであるが、西海岸へ出る直前の川で砂金を発見したときの隊員一同の喜びは筆舌に尽くしがたいものであった。

He [our Guide] could hardly express the Joy he was in on this Occasion, and the fair Weaeher comming on, we began just as he directed, to search about the Rivers for more Gold ; at first we had but little Encouragement, and began to be doubtful, but it was very plain that the Reason was the Water was not fully fallen, or the Rivers reduced to their usual Channel ; but in a few Days we were fully requited, and found much more Gold than at first, and in bigser liumps ; and one of our Men washed out of the Sand a piece of Gold as big as a small Nut, which weighed by our Estimation, for we had no small Weights, almost an Ounce and a half.

This Success made us extreamly diligent, and in little more than a Month, we had all together gotten near sixty Pound Weight of Gold. . . .^④

先に述べたように、文字通り一攫千金の身で一旦帰国した Singleton は贅沢三昧に日々を送って巨万の富をたちまち蕩尽したため再び船員となり、ここからこの小説の後半部に入るのであるが、前半部の舞台が、アフリカ大陸以外は主としてインド洋であるのに対し、後半部のそれが主に大西洋から中南米の沿岸となっているのも、この作品の前後対照の、些細なようで実は重要な枠組みをなしている。

しかし、このような地理的対照にもまして興味深いことは、旧教国、新教国の貿易植民をめぐっての烈しい角逐を背景として、前半に出る Goa での異端審問所の無能ぶりと、後半に詳述されるクエイカー教徒の外科医 William Walters と主人公との関わり合いとが一種の対比をなしていることである。

12歳のとき Newfoundland への航海からの帰りの航海中にトルコ人の海賊に捉えられた Singleton は或るポルトガル人によってリスボンへ連れ行かれ、その主人の死後インド諸島行きポルトガル船に給仕として乗り込むが、この船が Goa に入港すると彼は俄かカトリック教徒になりすましてやすやすと断罪を免れる。この辺り作者は旧教をチクリと皮肉っており、Defoe には珍らしくユーモラスな筆使いが見られる。

. . . as I knew nothing about Religion, neither *Protestant* from *Papist*, or either of them from a *Mahometan*, I could never be a Heretick, . However, it pass'd but a little, but as young as I was, I had been carried into the Inquisition; and there, if they had ask'd me, if I was a *Protestant*, or a *Catholick*, I shoud have said Yes to that which came first. If it had been the *Protestant* they had ask'd first, it had certainly made a Martyr of me for I did not know what. But the very Priest they carried with them, or Chaplain of the Ship.

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as we call him, saved me ; for seeing me a Boy entirely ignorant of Religion, and ready to do or say anything they bid me, he ask'd me some Questions about it, which he found I answer'd so simply, that he took it upon him to tell them, he would answer for my being a good Catholick ; and he hoped he should be the Means of saving my soul ; and he pleased himself, that it was to be a Work of Merit to him ; so he made me as good a *Papist* as any of them in about a Week's Time.^⑤

新教徒 Defoe から見れば異端審問所なんぞキリスト教の精神を忘れてその形式のみに捉らわれたものに他ならぬのである。それに引き換え、Singleton が後年偶然出会ったペンシルヴァニアのクエイカー教徒 W. Walters はキリスト教精神そのものというべく寛仁な上に、快活で勇敢でもあり、外科医としても敏腕な人物であった。^⑥

二度目の航海に出た Singleton はやがて大西洋を西進してメキシコ湾海域で、主としてスペイン船を目標に掠奪を始めるが、ある日補獲した奴隷船の中にたまたま Walters がいた。

二人の初めての出会いは次の通りである。

We had one very merry fellow here, a Quaker, whose Name was *William Walters*, whom we took out of a Sloop bound from *Pensylvania* to *Barbadoes*,. He was a surgeon, and they called him Doctor ; but he was not employed in the Sloop as a Surgeon, but was going to *Barbadoes* to get a *Birth*, as the Sailors call it. However, we had all his Surgeon's Chest on board, and we made him go with us, and take all his implements with him. He was a comick Fellow indeed, a Man of very good solid Sense, and an excellent surgeon ; but what was worth all, very good humour'd and pleasant in his Conversation, and a bold, stout brave fellow too, as any we had among us.

I found *William*, as I thought, not very averse to go along with us, and yet resolved to do it so, that it might be apparent he was taken away by Force ; and to this Purpuse he comes to me, Friend, says he, thou sayest I must go with thee, and it is not in my Power to resist thee, if I would ; but I desire thou wilt oblige the Master of the Sloop which I am on board, to certify under his Hand that I was taken away by Force, and against my Will ; and this he said with so much Satisfaction in his Face, that I could not but understand him. Ay, ay, *says I*, whether it be against your Will, or no, I'll make him and all the Men give you a certificate of it, or I'll take them all along with us, and keep them till they do : so I drew up the Certificate myself, wherein I wrote that he was taken away by main Force, as a Prisoner, by a pirate ship ; that they carried away his Chest and Instruments first and then bound his Hands behind him, and forced him into their Boat, and this was signed by the Master and all his Men.^⑦

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Walters は勇敢である上に智者でもあるので Singleton は彼を船中で大切に扱い、自らは部下400人を持つ大型フリゲイト船の船長となって東インド諸島からベンガル湾にかけて海賊行為をほしいままにし、おびただしい金銀財宝を獲得するが、ある時烈しい雷雨に襲われて危く一命を免れた経験で神の戒しめを感じたこともあって、これまでの悪業に対する改悛の情が彼の胸の中に芽生え始める。やがてついに海賊業から足を洗う決意を固め、部下たちを棄てて Walters と二人だけでアラビアに上陸し、アルメニア人商人になりすまして金銀や絹織物を買った大金を一部はヴェネチアやナポリの商人に預け、一部は為替手形と換え、多量の絹布を船載して無事ロンドンに帰着し、Singleton は暫くして、Walters の妹でその頃寡婦であった女性と結婚し、身に過ぎた幸福を享受する。こうした happy ending は悪党物語には珍しいが、これを語るにも Defoe の筆は相変わらず淡々としている。しかしながら、Singleton が多年にわたる海外での冒険に見切りをつけ、気だてのよい女性と新世帯を持って堅気の小市民生活に入った時は、同時にまた新教国イギリスが地球上の全海洋の支配権を掌握した時でもあり、商工階級に属する経済人としての作者 Defoe の自負と希望とが紙背に揺曳しているようである。

Being thus detitute, I say, of a Friend, I pitch'd thus upon *Willian's* Sister; the Kind Step of her's to her Brother, who she thought to be in Distress, signifying a generous Mind, and a charitable Disposition; and having resolved to make her the Object of my first Bounty, I did not doubt but I should purchase something of a Refuge for myself, and a Kind of a Centre, to which I should tend in my future Actions; for really a Man that has a Subsistence, and no Residence, no Place that has a magnetick Influence upon his Afftctions, is in one of the most odd uneasy Conditions in the World; nor is it in the Power of all his Money to make it up to him.

So, in a word, we agreed to go from *Vevice* to *Naples*, where we verted a large Sum of Money in Bags of Silk, left a large Sum in a Merchant's Hands at *Venice*, and another considerable Sum at *Naples*, and took Bills of Exchange for a great deal too, and yet we came with such a Cargoe to London, as few American Merchants had done for some Years; for we loaded in two ships seventy three Bales of thrown Silk, besides thirteen Bales of wrought silks from the Dutchy of *Milan*, shipt at *Genoa*; with all which I arrived safely, and some time after married my faithful Protecrtess, *William's* Sister, with whom I am much more happy than I deserve.^⑧

注

1. The foundation for a new approach to Defoe was laid down by the publication of Maximillian Novak's two books, *Economitcs and the Fiction of Daniel Defoe* (1962) and *Defoe and the Nature of Man* (1963). Through investigations of Defoe's economic and moral concepts Novak shows that not merely incidents but ideas, however unsystematic and unoriginal, lay behind the

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creation of Defoe's fiction, The respect for artistry which Novak's two works exhibit and encourage is reflected in a number of essays that appeared about this time, and then in two independent studies of the relationship between late seventeenth century Puritan spiritual writing, particularly autobiography, and the form of Defoe's fiction, G. A. Starr and Paul Hunter provide a useful sifting of Puritan spiritual writing, clearly a formative influence in early fiction, and offer a valuable insights into the thematic and structural coherence of *Robinson Crusoe*. David Blewett: *Defoe's Art of Fiction*, p.x.

2. For the Madagascar adventures Defoe drew again upon Misson, but also made use of Mandelslo's "Voyages and Travels," from which he obtained some of his information about the natives and their customs. For the journey across Africa he had to rely for the most part on his own invention. Little was known of the dark continent in Defoe's day, but the map-makers had already recorded, or invented, lakes, rivers, and mountain ranges, and the journey of Singleton and his companions was based on existing knowledge, or belief, or hypothesis about the largely unexplored interior. Defoe, however, was still free to invent his own deserts, lakes, and rivers, and to bring his travelers from a region well grown with oaks, cedars, and fir trees to a wilderness that had "a kind of thick moss upon it, of a blackish dead colour."

James Sutherland: *Daniel Defoe: A Critical Study*, p. 14, .

3. Daniel Defoe: *Life, Adventures and Piracies of the Famous Captain Singleton* (Everyman's Library edition), pp. 61-62, pp. 72-73.
4. *ibid.*, pp. 165-6.
5. *ibid.*, pp. 9-10.
6. この人物の解釈については諸家まちまちであるが、恐らく Defoe の考えた新教徒の理想像であろう。むしろ彼自身クエイカー教徒ではなく、1748年筆稿事件の折 William Penn から受けた恩義が潜在意識中にあったかもしれない。
7. *op. cit.*, pp. 174-5.
8. *op. cit.*, pp. 334-5.