

ディケンズと生き埋め

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1. はじめに

[引用 1] **Charles Dickens, *American Notes* (1843)**

Over the head and face of every prisoner who comes into this melancholy house, a black hood is drawn; and in this dark shroud, an emblem of the curtain dropped between him and the living world, he is led to the cell from which he never again comes forth, until his whole term of imprisonment has expired. He never hears of wife and children; home or friends; the life or death of any single creature. He sees the prison-officers, but with that exception he never looks upon a human countenance, or hears a human voice. He is a man buried alive; to be dug out in the slow round of years; and in the mean time dead to everything but torturing anxieties and horrible despair. (242)

・ **John Galt, “The Buried Alive.” *Blackwood’s Magazine*, Oct. 1821.**

▶病に侵された語り手は仮死状態になり、誤って死亡診断が下され、意識を保ったまま棺桶に入れられて埋葬される。やがて語り手の墓は盗掘され、医学生向けの解剖に提供される。ナイフを胸に突き立てられた瞬間に語り手の麻痺状態は解けて救われる。

[引用 2] 主人公の「死」

One day towards the evening, the crisis took place.—I was seized with a strange and indescribable quivering,—a rushing sound was in my ears,—I saw around my couch innumerable strange faces; they were bright and visionary, and without bodies. There was light and solemnity, and I tried to move, but could not.—For a short time a terrible confusion overwhelmed me,—and when it passed off, all my recollection returned with the most perfect distinctness, but the power of motion had departed.—I heard the sound of weeping at my pillow—and the voice of the nurse say, “He is dead.”—I cannot describe what I felt at these words.—I exerted my utmost power of volition to stir myself, but I could not move even an eyelid. After a short pause my friend drew near; and, sobbing and convulsed with grief, drew his hand over my face, and closed my eyes. The world was then darkened, but I could still hear, and feel, and suffer.

When my eyes were closed, I heard by the attendants that my friend had left the room, and I soon after found the undertakers were preparing to habit me in the garments of the grave. Their thoughtlessness was more awful than the grief of my friends. They laughed at one another as they turned me from side to side, and treated what they believed a corpse, with the most appalling ribaldry. (262)

[引用 3]埋葬された主人公

I had no means of knowing the lapse of time; and the silence continued. This is death, thought I, and I am doomed to remain in the earth till the resurrection. Presently the body will fall into corruption, and die epicurean worm, that is only satisfied with the flesh of man, will come to partake of the banquet that has been prepared for him with so much solicitude and care. In the contemplation of this hideous thought, I heard a low and undersound in the earth over me and I fancied that the worms and the reptiles of death were coming—that the mole and the rat of the grave would soon be upon me. The sound continued to grow louder and nearer. Can it be possible, I thought, that my friends suspect they have buried me too soon? The hope was truly like light bursting through the gloom of death. (263)

[引用 4] **Charles Dickens, *A Christmas Carol* (1843)**

Scrooge listened to this dialogue in horror. As they sat grouped about their spoil, in the scanty light afforded by the old man's lamp, he viewed them with a detestation and disgust, which could hardly have been greater, though they had been obscene demons, marketing the corpse itself.

"Ha, ha!" laughed the same woman, when old Joe, producing a flannel bag with money in it, told out their several gains upon the ground. "This is the end of it, you see! He frightened every one away from him when he was alive, to profit us when he was dead! Ha, ha, ha!" (135-36)

2. 十九世紀イギリスにおける生き埋め恐怖症

[引用 5] **Joseph Taylor, *The Danger of Premature Interment* (1816)**

In short, not only the ordinary signs are very uncertain, but we may say the same of the stiffness of the limbs, which may be convulsive; of the dilation of the pupil of the eye, which may proceed from the same cause; of putrefaction, which may equally attack some parts of a living body, and of several others. (77)

[引用 6] **"Apparent Death" *All The Year Round*, 3 July 1869.**

It has been judiciously remarked that it would be a good plan to spread the knowledge of the sure and certain characteristics which enable us to distinguish every form of lethargy from real death. It cannot be denied that, at the present epoch, the utmost pains are taken to popularise every kind of knowledge. Nevertheless, it makes slow way through the jungles of prejudice and vulgar error. (112)

[引用 7] **William Tebb and Edward Perry Vollum, *Premature Burial and How It May Be Prevented* (1896)**

It is universally admitted that nothing is less certain than life; and if the reader will weigh the facts,

which it has been the authors' intention to understate rather than overstate, he will rightly conclude that nothing is more uncertain than the signs which are ordinarily accepted as indicating death. (316)

[引用 8] 「召使い」としての身体

●John Cassell, *Social Science* (1861)

In short, the body, in order to be the faithful servant of the mind, must be specially and properly cared for. (297)

●Samuel Orchart Beeton, *Beeton's Science, Art and Literature: A Dictionary of Universal Information*. vol. 1 (1870)

Of physical education, which deals with the proper development of the physical powers, it will not be necessary to say much. It is, indeed, a subject of the utmost impression of spirits, by means of impressions of which portance, and entitled to much more attention than it has yet received, as it is not only upon it that the health of the body mainly depends, but it is by it that the body is made the ready, willing, and obedient servant of the mind. (733)

[引用 9] Tebb and Vollum, *Premature Burial and How It May Be Prevented* (1896)

In particular, he states that there was no rigidity in any part of the body, and there was a perceptible tinge of colour in the forehead. He went over to the doctor who had attended the deceased, described all the signs that he had observed, and begged the doctor to come and look at the body before the coffin was closed. The doctor absolutely refused, saying that he had given his certificate, and had no doubt as to the man's death. . . It would seem that the medico in this case was either so confident in his own opinion as to decline even to walk across the road to investigate the extraordinary symptoms described to him, or else that he preferred the chance of the man being buried alive to the chance of having to admit he had made a mistake. Which alternative is the worst I do not know. (115-16)

[引用 10] Tebb and Vollum, *Premature Burial and How It May Be Prevented* (1896)

He hastened to the superintendent of the cemetery, imploring him to have the coffin opened, which, however, the superintendent could not do without the permission and the presence of the Commissaire de Police of that district. When the Commissaire appeared at last with his men, all was silent in the grave . . . But great was the horror of the Commissaire de Police and his followers when the coffin was opened. The unfortunate young man (who was now quite dead) had been buried alive, recovered consciousness in his grave, scratched his face, bitten off the tips of his fingers, and turned around in his coffin, until suffocation put an end to his sufferings, which, if not long, must have been terrible.

The Parisian newspapers did not mention the case. They were probably forbidden by the French Government to do so. But would it not have been wiser to let the whole world know of it, and thereby prevent repetitions of such dreadful occurrences? (279-80)

[引用 11] **Walter R. Hadwen, *Premature Burial and How It May be Prevented*. Second Edition (1905)**

A solicitor, living in Gloucester, recently informed the editor that, when first in practice, he had as caretaker of his offices an old woman who, with her husband, had been in charge of the cholera wards, erected just outside the city, at the time of the severe epidemic of 1849, when, in Gloucester alone, there were 119 fatal cases. She told him that as soon as the patients were dead they put them in shells and screwed them down, so as to get them out of the way as quickly as possible, as the small sheds (which are still standing) were so crowded. “Sometimes,” she callously remarked, “they come to afterwards, and we did hear ’em kicking in their coffins, but we never unscrewed ’em, ’cause we knew they’d got to die!” (118)

[引用 12] **Kerry Elizabeth Hanlon. *Antigone’s Wake: The Legacy of Live Burial in Victorian Literature*. (2004)**

Even when evidence of death was indecisive and the death verdict somewhat subjective, once a body was declared “guilty” of death, the verdict was rarely reversed. For a reversal, even if motivated by the emergence of new symptoms, would have undermined the authority of its issuer . . . [D]octors or other authority figures who could not decipher a body would sometimes impose a meaning upon it. If a body did not speak to them, they sometimes felt that their only recourse was to sentence it to silence. (97-98)

• **Mrs Bell. “The Green Ring and the Gold Ring.” *Household Words*, vol. IX, 6 May, 1854.**

▶平民の若い娘 Alix は森の中で貴族とおぼしき男が自分の娘を生き埋めにする場面を目撃する。Alix は村に戻って助けを呼ぶがすでに娘は事切れており、その身元も事件の真相も不明のまま物語は終わる。

[引用 13] 生き埋めの場面

“Kill me first,” shrieked the poor girl, as her executioner dragged her a second time to that living grave. “Not alive, not alive! Oh my father, not alive!”

“I have no child, you no father!” was the stern reply. The young man hid his face in his hands, and Alix saw them thrust their victim into the grave; but she saw no more, for, with a cry almost as startling

as that which the murdered lady had uttered, she fled from her concealment back to the village. (276)

[引用 14] 物語の冒頭部分

THE story I have to tell, occurred less than eighty years ago, in the days of powder and pomade; of high heads and high heels; when beaux in pea-green coats lined with rose-colour, attended on belles who steadied their dainty steps with jewel-headed canes; and when lettres-de-cachet lay like sachets-à-gants on toilet tables among patches and rouge. Less than eighty years ago, when the fair Queen of France and her ladies of honour wielded these same lettres-de-cachet with much of the ease with which they fluttered their fans. Less than eighty years ago, when the iron old Marquis de Mirabeau was writing to his brother the Commandeur de Malte those fearful letters, wherein the reader of the present day may trace, as in a map, the despotic powers then exercised by the seigneurs of France over their sons and daughters, as well as over their tenants and vassals. (272)

3. 『二都物語』における叛逆する身体

[引用 15] チョコレートを四人の従者に運ばせる「殿下」

Monseigneur was about to take his chocolate. Monseigneur could swallow a great many things with ease, and was by some few sullen minds supposed to be rather rapidly swallowing France; but, his morning's chocolate could not so much as get into the throat of Monseigneur, without the aid of four strong men besides the Cook.

Yes. It took four men, all four ablaze with gorgeous decoration, and the Chief of them unable to exist with fewer than two gold watches in his pocket, emulative of the noble and chaste fashion set by Monseigneur, to conduct the happy chocolate to Monseigneur's lips. One lacquey carried the chocolate-pot into the sacred presence; a second, milled and frothed the chocolate with the little instrument he bore for that function; a third, presented the favoured napkin; a fourth (he of the two gold watches), poured the chocolate out. It was impossible for Monseigneur to dispense with one of these attendants on the chocolate and hold his high place under the admiring Heavens. Deep would have been the blot upon his escutcheon if his chocolate had been ignobly waited on by only three men; he must have died of two. (TTC 83)

[引用 16] 「殿下」の逃亡

Monseigneur gone, and the three strong men absolving themselves from the sin of having drawn his high wages, by being more than ready and willing to cut his throat on the altar of the dawning Republic one and indivisible of Liberty, Equality, Fraternity, or Death, Monseigneur's house had been first sequestered, and then confiscated. (TTC 195)

[引用 17] 「病」としての革命

[O]ther count of time there was none. Hold of it was lost in the raging fever of a nation, as it is in the fever of one patient. (TTC 205)

[引用 18] **Edmund Burke, *Reflections on the Revolution in France* (1790)**

But your present confusion, like a palsy, has attacked the fountain of life itself. Every person in your country, in a situation to be actuated by a principle of honour, is disgraced and degraded, and can entertain no sensation of life, except in a mortified and humiliated indignation. (71-72)

[引用 19] 革命下における身体

“Friends, you deceive yourselves, or you are deceived. I am not a traitor.”

“He lies!” cried the smith. “He is a traitor since the decree. His life is forfeit to the people. His cursed life is not his own!” (TTC 187)

[引用 20] 「生き埋め」にされるダーニー

“In this prison that I am going to so unjustly, shall I have some free communication with the world outside?”

“You will see.”

“I am not to be buried there, prejudged, and without any means of presenting my case?”

“You will see. But, what then? Other people have been similarly buried in worse prisons, before now.” (TTC 191)

[引用 21] **John Snart. *Thesaurus of Horror; Or, The Charnel House Explored* (1817)**

A Mr. Cornish, who was twice mayor of Bath, about eighty years since, and whose grave-stone the great grandson, and writer of this article, remembers to have been shewn to him in the abbey-church there, was a silk-mercator and milliner of some eminence, had a son, who seemed to die of a malignant fever. The shop being the resort of people of fashion, it was considered necessary to inter the body as speedily as possible. While the grave, upon this occasion, was but yet half filled with the earth, the grave-digger (like his predecessor in Hamlet) had occasion to retire for a “stoop of liquor,” when some persons, who were walking in the abbey, (which is always open to gratify the curiosity of strangers,) were alarmed by deep but *stifled groans* which appeared to issue from the nearly half filled grave!—a more attentive consideration of the sounds confirmed the heart-appaling apprehensions that the person just interred had been *buried alive*! Immediate assistance was procured; the earth thrown up;

and the coffin wrenched open; when, horrible to relate, the poor victim of premature interment was discovered with his knees and elbows beaten raw, and the tears standing, in large drops, up on his cheeks! But the discovery was, unhappily, too late to be availing; he had drunk the bitter cup of *superlative misery* to the dregs!

The half-sister of this person has been often heard to supplicate her relatives most earnestly, that, when they conceived *her* to be dead, they would have her head separated from her body to avoid the possibility of so dreadful a catastrophe. (84-85)

[引用 22] **Joseph Grimaldi, *Memoirs of Joseph Grimaldi* (1838)**

These are not the only odd characteristics of the man. He was a most morbidly sensitive and melancholy being, and entertained a horror of death almost indescribable. He was in the habit of wandering about churchyards and burying-places, for hours together, and would speculate on the diseases of which the persons whose remains occupied the graves he walked among, had died; figure their death-beds, and wonder how many of them had been buried alive in a fit or a trance: a possibility which he shuddered to think of, and which haunted him both through life and at its close. Such an effect had this fear upon his mind, that he left express directions in his will that, before his coffin should be fastened down, his head should be severed from his body, and the operation was actually performed in the presence of several persons. (xli)

[引用 23] **Jacob Decastro, *The Memoirs of J. Decastro, Comedian* (1824)**

[T]o fulfill his intentions in that respect, not willing to lose his bequests, she sent for a surgeon, who took it off, she touching the instrument at the time. (193)

[引用 24] **“Apparent Death” *All The Year Round*, 3 July 1869.**

Out of Germany, as in England and France, there might be a great difficulty in getting the population to accept and make use of mortuary chambers. And even if favourably looked upon in large cities, the rich, as in Germany, would refuse to expose their dead there to the public gaze. (112)

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※本研究は科研費 25K16211 の助成を受けたものである。