

ディケンズ・フェロウシップ日本支部 & 日本マーク・トウェイン協会 合同大会
シンポジウム：『アメリカ紀行』を手がかりに
風景の創出——ナイアガラ、インディアン、移民をめぐって

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1) ディケンズのナイアガラ

... when I felt how near to my Creator I was standing, the first effect, and the enduring one – instant and lasting – of the tremendous spectacle, was Peace. Peace of Mind, Tranquillity, Calm recollections of the Dead, Great Thoughts of Eternal Rest and Happiness: nothing of Gloom or Terror. Niagara was at once stamped upon my heart, an Image of Beauty; to remain there, changeless and indelible, until its pulses cease to bear, for ever.

... what faces, faded from the earth, looked out upon me from its gleaming depths, what Heavenly promise glistened in those angels' tears, the drops of many hues, that showered around, and twined themselves about the gorgeous arches which the changing rainbows made! (*American Notes*, 243; ch. 14)

2) 嵐の場面

① Picture the sky both dark and wild, and the clouds, in fearful sympathy with the waves, making another ocean in the air. (*American Notes*, 64; ch. 2)

② To say that all is grand, and all appalling and horrible in the last degree, is nothing. Words cannot express it. Thoughts cannot convey it. Only a dream can call it up again, in all its fury, rage, and passion. (66-67; ch. 2)

(翌朝)

③ There was no extent of prospect even over the dreary waste that lay around us, for the sea ran high, and the horizon encompassed us like a large black hoop. Viewed from the air, or some tall bluff on shore, it would have been imposing and stupendous no doubt; but seen from the wet and rolling decks, it only impressed one giddily and painfully. (68; ch. 2)

3) “The Noble Savage” (*Household Words*, 11 June 1853)

①... I have not the least belief in the Noble Savage. I consider him a prodigious nuisance, and an enormous superstition. His calling rum fire-water, and me a pale face, wholly fail to reconcile me to him. I don't care what he calls me. I call him a savage, and I call a savage a something highly desirable to be civilised off the face of the earth. (Slater ed., *Dickens' Journalism*, vol. 3, 143)

② Yet it is extraordinary to observe how some people will talk about him, as they talk about the good old times; how they will regret his disappearance, in the course of this world's development, from such my personal civilisation that it conveys no idea to my mind beyond a general stamping, ramping, and raving, remarkable (as everything in savage life is) for its dire uniformity. (145-46)

③ Some of the noble savages in whom Mr Catlin was so strongly interested, and the diminution of whose numbers, by rum and small-pox, greatly affected him, had a custom not unlike this, though much more appalling and disgusting in its odious details. (147)

4) “**The Medicine Men of Civilisation**” (*The Uncommercial Traveller* in *All The Year Round*, 26 September 1863)

If we submit ourselves meekly to the Medicine Man and the Conjuror, and are not exalted by it, the savages may retort upon us that we act more unwisely than they, in other matters wherein we fail to imitate them. (Slater and Drew eds., *Dickens' Journalism*, vol. 4, 314)

5) トウェインのナイアガラ “A Day at Niagara” の二つのヴァージョン

① Buffalo *Express* of August 21 1869

“A Day at Niagara: Concerning the Falls” (*Collected Tales*)

The Tamed Hackman.

Signs and Symbols.

The Noble Red Man.

② 1869

Charles Neider, ed., *The Complete Short Stories of Mark Twain*

a) There is no actual harm in making Niagara a background whereon to display one's marvelous insignificance in a good strong light, but it requires a sort of super human self-complacency to enable one to do it. (21)

b) All was darkness. Such a mad storming, roaring, and bellowing of warring wind and water never crazed my ears before, I bent my head, and seemed to receive the Atlantic on my back. The world seemed going to destruction. I could not see anything, the flood poured down so savagely. (22)

- c) The noble Red Man has always been a friend and darling of mine. I love to read about him in tales and legends and romances. I love to read of his inspired sagacity, and his love of the wild free life of mountain and forest, and his general nobility of character, and his stately metaphorical manner of speech, and his chivalrous love for the dusky maiden, the picturesque pomp of his dress and accoutrement. (23)
- d) I finally fell, and brought up in a world of white foam at the foot of the Fall, whose celled and bubbly masses towered up several inches above my head. Of course I got into the eddy. I sailed round and round in it forty-four times – chasing a chip and gaining on it – each round trip a half-mile – reaching for the same bush on the bank forty-four times, and just exactly missing it by a hair’s breadth every time. (25)
- e) I am now lying in a very critical condition.... However, thus far he [the doctor] thinks only sixteen of my wounds are fatal. I don’t mind the others.

Upon regaining my right mind, I said:

“It is an awful savage tribe of Indians that do the beadwork and moccasins for Niagara Falls, doctor. Where are they from?”

“Limerick, my son.” (26)

(I shall not be able to finish my remarks about Niagara Falls until I get better.)

6) *The Innocents Abroad* (1869)

They reminded me much of Indians, did these people. They had but little clothing, but such as they had was fanciful in character and fantastic in its arrangement. Any little absurd gewgaw or gimcrack they had they disposed in such a way as to make it attract attention most readily. They sat in silence, and with tireless patience watched our every motion with that vile, uncomplaining impoliteness which is so truly Indian, and which makes a white man so nervous and uncomfortable and savage that he wants to exterminate the whole tribe. (374-75; ch. 45)

7) *Roughing It* (1872)

They [Goshoots] deserve pity, poor creatures; and they can have mine – at this distance. Nearer by, they never get anybody’s. (634; ch. 19)

8) *Following the Equator* (1897)

①... if he [the kindest-hearted white man] had any wisdom he would know that his own civilization is a hell to the savage – but he hasn't any, and has never had any; and for lack of it he shut up those poor natives in the unimaginable perdition of his civilization, committing his crime with the very best intentions, and saw those poor creatures waste away under his tortures.... (587; ch. 28)

② To such as believe that the quaint product called French civilization would be an improvement upon the civilization of New Guinea and the like, the snatching of Madagascar and the laying on of French civilization there will be fully justified.... Dear me, robbery by European nations of each other's territories has never been a sin, is not a sin to-day.... All the territorial possessions of all the political establishments in the earth – including America, of course – consist of pilferings from other people's wash. No tribe, howsoever insignificant, and no nation, howsoever mighty, occupies a foot of land that was not stolen. When the English, the French, and the Spaniards reached America, the Indian tribes had been raiding each other's territorial clothes-lines for ages, and every acre of ground in the continent had been stolen and re-stolen 500 times. The English, the French, and the Spaniards went to work and stole it all over again.... A crime persevered in a thousand centuries ceases to be a crime, and becomes a virtue. This is the law of custom, and custom supersedes all other forms of law. (828-29; ch. 63)

c.f. “[C]ustom familiarises one to anything.” (Dickens, *American Notes*, 192; ch. 10)

9) “The Dervish and the Offensive Stranger” (1902)

①

The Offensive Stranger: ... There is no such thing as a good deed–

The Dervish: O shameless blasphemy –

The Offensive Stranger: And no such thing as an evil deed. There are good impulses, there are evil impulses, and that is all. Half of the results of a good intention are evil; half the results of an evil intention are good. No man can command the results, nor allot them.

The Dervish: And so –

The Offensive Stranger: And so you shall praise men for their good intentions, and not blame them for the evils resulting; you shall blame men for their evil intentions, and not praise them for the good resulting.

②

VOICES OUT OF UTAH

I.

The White Chief (to his people): The wide plain was a desert. By our heaven-blest industry we have dammed the river and utilized its waters and turned the desert into smiling fields whose fruitage makes prosperous and happy a thousand homes where poverty and hunger dwelt before. How noble, how beneficent, is Civilization!

II.

Indian Chief (to his people): This wide plain, which the Spanish priests taught our fathers to irrigate, was a smiling field, whose fruitage made our homes prosperous and happy. The white American has dammed our river, taken away our water for his own valley, and turned our field into a desert; wherefore we starve.

③

The Offensive Stranger: Take yet one more instance. With the best intentions the missionary has been laboring in China for eighty years.

The Dervish: The evil result is –

The Offensive Stranger: That nearly a hundred thousand Chinamen have acquired our civilization.

The Dervish: The good result is –

The Offensive Stranger: That by the compassion of God four hundred millions have escaped it.

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