

語りから見たイギリス小説の始まり—Fielding の語り—

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1. IT is a trite but true Observation, that Examples work more forcibly on the Mind than Precepts:… (*Joseph Andrews* I. i. 17)

2.1. “Examples do more compendiously, easily, and pleasantly inform our minds, and direct our practice, than precepts, or any other way or instrument of discipline.” (Battestin 34)

2.2. Most interesting with regard to *Joseph Andrews* is Barrow’s choice of *exempla*. His good men are (1) Abraham, illustrative of true faith, and (2) Joseph, the pattern of chastity. (Battestin 34)

2.3. In order to encourage emulation, the historian must depict the human imperfections, as well as the virtues, of his heroes:… (Battestin 37)

3. But it seems to me possible that Fielding’s comic Biblical mythology may equally stem from sermons by divines like Whitefield, with whom he was generally in disagreement. In my epigraph to this chapter I quote a specimen of insidious, sly, sentimental rhetoric from Whitefield’s sermon on “*Abraham’s offering up his Son Isaac.*” It could inspire comedy. (Johnson 77)

4.1. The claim made by Ames that “the calling does not depend on the dignity, honesty, industry, or any endeavor of the ones called, but only upon the election and predestination of God” appeared to many Anglicans to glorify divine sovereignty at the expense of human morality. “Almost all of them”, said Laud in referring to the Puritans,

say that God from all eternity reprobates by far the greatest part of mankind to eternal fire, without any eye at all to their sin. Which opinion my very soul abominates. For it makes God, the God of all mercies, to [sic] be the most fierce and unreasonable tyrant in the world. (Ebner 75)

4.2. The most startling thing one notices about these life accounts is that, without exception, the psychology of conversion and its intricate exploration of spiritual emotions is

absent. (Ebner 72)

4.3. Domestic events, education, travel, life at court, military service and the sweep of national history—these were the subjects which engrossed Anglicans as they reviewed the course of their lives, and the result for English autobiography was an enormous increase in breadth of subject. (Ebner 87)

4.4. ... they [Anglican autobiographers] failed to find a way to weld these diverse subjects into a meaningful unity. The result in nearly all cases is a tendency toward a digressive and episodic structure which yields little sense of relationship, suspense, or finality. (Ebner 104)

5.1. Man is by nature sociable and disposed to act well; sin is an unnatural deviation from this disposition;... (Rivers 77)

5.2. Thus man is seen to possess good nature, candour, and ingenuity, and his temper, complexion, inclination, disposition, constitution, and frame lead him naturally towards sympathy, benevolence, beneficence, charity, and humanity to his fellows. (Rivers 77)

5.3. Thus Whichcote argues: ‘... *Man* is a sociable Creature, delights in Company and Converse’. (Rivers 79)

6. To which he answered, ‘he hoped he had profited somewhat better from the Books he had read, than to lament his Condition in this World. That for his part, he was perfectly content with the State to which he was called, that he should endeavour to improve his Talent, which was all required of him, but not repine at his own Lot, nor envy those of his Betters.’ ‘Well said, my Lad,’ reply’d the Curate,... (I. iii. 24-25; emphasis added)

7. ‘As young as you are,’ reply’d the Lady, ‘I am convinced you are no Stranger to that Passion; Come *Joey*,’ says she, ‘tell me truly, who is the happy Girl whose Eyes have made a Conquest of you?’ *Joseph* returned, ‘that all Women he had ever seen were equally indifferent to him.’ (I. v. 29; emphasis added)

8. ‘Sure nothing can be a more simple *Contract* in a Woman, than to place her Affections on a Boy. If I had ever thought it would have been my Fate, I should have wished to die a thousand Deaths rather than live to see that Day. If we like a Man, the

lightest Hint *sophisticates*. Whereas a Boy *proposes* upon us to break through all the *Regulations* of Modesty, before we can make any *Oppression* upon him.' *Joseph*, who did not understand a Word she said, answered, 'Yes Madam;--' 'Yes Madam!' reply'd Mrs. *Slipslop* with some Warmth, 'Do you intend to *result* my Passion?...' (I. vi. 33)

9. At these Words *Barnabas* fell a ringing with all the Violence imaginable, upon which a Servant attending, he bid him 'bring a Bill immediately: for that he was in Company, for aught he knew, with the Devil himself; and he expected to hear the Alcoran, the *Leviathan*, or *Woolston* commended, if he staid a few Minutes longer.' (I. xvii. 83-84)

10. No, Reader, he felt the Ebullition, the Overflowings of a full, honest, open Heart towards the Person who had conferred a real Obligation, and of which if thou can'st not conceive an Idea within, I will not vainly endeavour to assist thee. (IV. ix. 310)

11. His irony, far from being radically disturbing like that of Swift, is, in intention, corrective and orthodox; it undermines deviations from a healthy, sensible, social morality, it prunes society of perversions. Unlike the irony of Gibbon or Samuel Butler II, it does not unsettle traditional ethics and Christian orthodoxy—it is the irony of integration rather than disintegration. (Humphreys 378)

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