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藤平育子

女たちの南北戦争—*Mary Chesnut's Civil War*

要旨

序 Cassandra の嘆き

I 南部父権制との闘い

II 奴隷制度の暗黒

(1) 奴隷売買と女性の結婚

(2) 奴隷制度の不安

(3) 南部奴隷農園は巨悪の制度

III *Mary Chesnut* から見えてくる *Faulkner* の真実

結び—やはり南部貴婦人として書き終えたい—1880年代の原稿修正が明かすもの

Quotations:

1. 序 *Without the Negro*, there would have been *no Civil War*, yet he figured only peripherally in the War literature. (Aaron xxii)
2. They call me *Cassandra*—for I cry, outside hope is quenched. (*Mary Chesnut's Civil War*, 298)
3. I My father was a South Carolina nullifier, governor of the state at the time of the nullification row. So I was of necessity *a rebel* born. (*Mary Chesnut's Civil War*, 4)
4. “...we encounter...the difficulties facing the southern white woman writer who may be reading her own *voiceless* position as the *silent Other* of the nineteenth cultural model and at the same time may be in the act of revising that position by writing *patriarchal history from woman's perspective*—by bringing history into the house. (Gwin, Introduction. McDonald, *A Woman's Civil War*, 12)
5. “While ...they [*“she-rebels”*] held tight to the racial, class, and gender hierarchies of the antebellum South, *not rebelling against the foundations of their privileged culture*, wartime exigencies often required them to challenge in practice—to *rebel against—gender norms*, whether in their political actions...or in their words.” (Harrison xi)
6. II (1) So I have seen *a negro woman*—up on the block—*at auction*. ... You know how *women sell themselves* and *are sold in marriage, from queens* downward, eh? You know how the Bible says about slavery—and marriage. *Poor women. Poor slaves.*

(*Mary Chesnut's Civil War*, 15)

7. In 1850 she has written to her husband that “particularly as I am not **the hearty lover of slavery** this latitude requires.” (Fox-Genovese 343)
8. <<I wrote a passionate **antislavery** letter to my husband a few years after I was married.>> (*Mary Chesnut's Civil War*, 730)
9. Chesnut’s comparison of **slavery to marriage**...support her critique [of marriage]. (Harrison 137)
10. **II (2)** “Hitherto I have never thought of being afraid of negroes.” (*Mary Chesnut's Civil War*, 199)
Poor Cousin Betsey Witherspoon was murdered!... Murdered by her own people. Her negroes. (Ibid., 198)
I remember when Dr. Keitt was murdered by his negroes. (Ibid., 198)
11. **II (3)** <<I wonder if it be a sin to think **slavery a curse** to any land. Sumner said not one word of this **hated institution**...and we live surrounded by **prostitutes**. ...
Who thinks any worse of **a negro or mulatto woman** for being **a thing** we can’t name? God forgive us, but ours is a **monstrous** system and wrong and iniquity. Perhaps the rest of the world is as bad---this *only* I see. Like the **patriarchs** of old our men live all in one house with their wives and their **concubines**, and the **mulattoes** one sees in every family exactly resemble the white children --- and every lady tells you **who is the father of all the mulatto children** in everybody’s household.... (Ibid., 29)
12. <<Mr. Harris said it was so **patriarchal**. So it is—flocks and herds and slaves—and wife **Leah** does not suffice. **Rachel** must be added, if not married. And all the time they seem to think themselves patterns—models of husbands and fathers. (Ibid., 31)
13. **III** She [Rosa] seemed to stand ...with that air of children...—an air **Cassandra**like and humorless and profoundly and sternly prophetic... (*Absalom, Absalom!*, 15)
14. Only I have always liked to believe that he intended to name her [Clytie=Clytemnestra] **Cassandra** ... and he just got the name wrong through a mistake...(*Absalom, Absalom!*, 47)
15. ...daughter [Judith] doomed to spinsterhood...raising chickens and peddling the eggs for the clothes she and Clytie couldn’t make... (*Absalom, Absalom!*, 147)
16. [Molly] sells butter for us now on shares. (*Mary Chesnut's Civil War*, 805; see Woodward xli)
17. This distinguished gentleman was asked to “lead in prayer.”... **his voice** rose to the pitch of **a shrill shriek**. Still his voice was strangely clear and **musical**, occasionally in a plaintive minor key that went to **your heart**. Sometimes it rung out **like a trumpet**. **I wept bitterly**. ... **The negroes sobbed and shouted and** swayed backward and forward

- ... most clapping their hands and responding in shrill tones. “Yes, my God! Jesus!” “Aeih! Savior! Bless de Lord, amen--&c.” (*Mary Chesnut’s Civil War*, 214)
18. With his body he seemed to feed the **voice** And the congregation seemed to watch with its own eyes while the **voice** consumed him, until ... **their hearts were speaking to one another in chanting measures beyond the need for words...**
 “Yes, Jesus!” the woman’s voice said, hushed yet.
 “I sees, O Jesus! Oh I sees!” and still another, without words, like bubbles in water. (*The Sound and the Fury*, 294-96)
19. [Team] told a tale of a woman so lazy she tied her child to her back and jumped in the river. She said she did not mean to work—nor should her child after her. (*Mary Chesnut’s Civil War*, 256)
20. [Team] told several overseer’s anecdotes...of one of Powell McRae’s Negroes, **driven to despair** by the driver, tying her baby on her back & **walking into the river**. Found **drowned**—baby still strapped to her back.... (*The Private Mary Chesnut*, 214)
21. *June 21th 1833 Drowned herself* (*Go Down, Moses*, 256)
22. 結び <<Good women we have...but they are... in conduct **the purest women** God ever made. Thank God for my countrywomen—alas for the men! ...
 <<...And again I say, my countrywomen are **as pure as angels**, tho’ surrounded by another race who are social **evil!** >> (*Mary Chesnut’s Civil War*, 31)
23. She did achieve a literary victory for the women of her class and race. The monumental task she had set before herself, when done, reclaimed **the purity of white women**---even when their men could not do so except through violent action against black people or the threat of it. (Glymph 155)
24. She reinvented and reproduced a history of **the impurity** of African-American women, **slave and free**---a history that struck at their struggle to be free. (Glymph 155)
25. By the early 1880s,... her agenda was clear: This manuscript, her life’s work, would serve to help restitch the fabric of white women’s lives **orn open** and left exposed by the Civil War and emancipation. (Glymph 141)
26. ... only Sam and Old Ben and the mongrel Lion were **taintless** and incorruptible. (*Go Down, Moses*, 183)
27. Then relinquished completely to it, it was the watch and the compass. He was still **tainted**. (*Go Down, Moses*, 199)
28. He [Isaac McCaslin] could say it, himself and his cousin juxtaposed **not** against **the wilderness but** against **the tamed land**... which old Carothers McCaslin his grandfather had bought with white man’s money from the wild men ... and tamed and ordered or believed he had tamed and ordered it for the reason that **the human beings** he held in

bondage and in the power of life and death had removed the forest from it... (*Go Down, Moses*, 243)

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