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《魯賓遜漂流記》中「文明」的重建
Reconstructing “Civilization” in *Robinson Crusoe*



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Abstract

Robinson Crusoe, written by Daniel Defoe, is a renowned realistic novel, which detailed how Crusoe creates a number of civilized elements on his own, such as hand-made clay pots, stone mortar and goat raising on a desert island. Such civilized tools and knowledge enable him to be a role of improver and also the monarch of the island. Yet together with the unspotted opportunities of the first man, Crusoe had all the ingrained skill and knowledge of many generations of Britons. How does Crusoe's ingrained skill and knowledge or this marvelous resourcefulness stand close examination? My thesis will examine those civilized elements in the novel, and probe into Crusoe's process of mapping out the reality in a falsely realistic novel. In Chapter one, I'll examine how Crusoe peculates items and tools from civilized society, as well as replicating the civilization on the island. Chapter two will focus on Crusoe's religious progress and Friday's conversion of the religion, which are attributed to the three Bibles that Crusoe brings to the island. These three Bibles symbolize human civilization; they represent the progress of the thinking, human mind and printing, etc. Chapter three will discuss the issue of slavery both in *Robinson Crusoe* and Joseph Conrad's *Heart of Darkness*, as well as perspectives on Nature, in comparison with Thoreau's *Walden*. Crusoe has lived in the natural environment for twenty-eight years; however, it does not change his attitude toward nature. In comparison with Thoreau's *Walden*, their perspectives on nature are diametrically opposed to each other. Through the analysis of the works and references, it is discovered that over-reliance on civilization would not turn us into a more "civilized" man; Crusoe is a good example.

Keywords: *Robinson Crusoe*, civilization, religion, slavery, nature

摘要

丹尼爾·狄福所著之小說魯賓遜漂流記，是十八世紀重要的一本寫實小說，描述主人翁魯賓遜如何靠自己在島上重建文明。他在荒島上自行製作陶器、磨石、麵包等等，並自行開拓牧場與耕地。靠著這些用具與本身的知識他成功的統治了島嶼，並解救了星期五使其成為他的僕人，而這些技能與知識是人類傳承很多代之後所形成的文明。本論文將以文本分析方式探討文明在小說中所涉及的層面，第一章主要討論魯賓遜如何在荒島上複製文明與挪用文明產物，進一步發展成一個獨立的文明系統。第二章探討魯賓遜信仰宗教的過程以及他如何改變星期五的信仰，這一切起因於他所帶上荒島的三本聖經，這三本聖經可視為文明的象徵，代表著人類思想、文字、印刷等的發展過程。第三章內容與殖民議題有關，主要針對小說中的奴隸現象做討論，並與喬瑟夫·康拉德的黑暗之心做對比。雖然魯賓遜身在荒島之中，與自然環境為伍長達28年，但是並沒有改變他利益至上的思想；與同樣描述在自然環境中獨居的湖濱散記對比，兩者對於自然的態度更是南轅北轍。透過分析這些作品與文獻，發現文明雖然代表著人類的進化程度，但是過度依賴文明並不會使我們成為更“文明”的人，魯賓遜即是一個很好的例子。

關鍵字：魯賓遜漂流記、文明、宗教、奴隸、自然

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Introduction

Novels in eighteenth century underwent an intense and meaningful change which altered the formality into a plentiful and diverse literature world. Started in the United Kingdom, Industrial Revolution shifted the political situation, hierarchy and economic system; such social positions would later become the core of literary creations. In this generation, a new constellation of social, cultural, political, and philosophical developments took shape; literature was a significant part, too. Contrary to poetry or drama, some distinguished features of the novel, such as keeping eyes on the real and ordinary world, using a prose genre and profound depiction, represented that the reading public were not restricted within traditional literary works. Myth, chivalric spirit, religious lessons are no more the central ideas of the novel, but the secular viewpoint and realism. The various subject matters reflect a more complicated and diversified world and thought trend. Jonathan Swift (1667-1745) demonstrated a sophisticated satire of human nature in *Gulliver's Travels*; Henry Fielding (1707-1754) narrated about the struggles and adventures of a traveling protagonist in *Tom Jones*; Samuel Richardson (1689-1761) made use of epistolary style in his novel, *Pamela*; while *Robinson Crusoe*, a travel literature written by Daniel Defoe (1660-1731), depicted a castaway who spends 28 years on a remote island. Such innovated subjects created a new personal or cultural value that changed ideological thoughts of the public.

The reading public are interested in those subjects they simply couldn't experience, and travel writing became a new favorable genre. A personal adventure provides abundant writing materials to arouse the public's interest toward the wonderful travel experiences, knowledge, that they would barely have a chance to experience themselves. The publishing of the novel, *Robinson Crusoe*, fulfilled the

desire and curiosity of the public. It means people, without stepping outside the door, could know the world's affairs through the writer's vivid description and unconstrained imagination. J. H. Andrews in his "Defoe and the Source of His 'Tour'" pointed out that Defoe's journey falls into three categories: Defoe's mainly autobiographical writing in characters before 1704; his travel from 1704 to 1712; the focus on "Tour" in the period from 1713 to 1726. Only the second period, from 1704 to 1712, is more reliable with documentary evidence: "he travelled the roads of England and Scotland, with frequent deviations in search of business opportunity or recreation" (270). The writer's observation and travel experience contribute to an individual style of travel writing.

In *The Rise of the Novel*, Ian Watt associated the rise of the novel with the rise of individualism, except for the form of mass reading and hierarchy:

The novel's serious concern with the daily lives of ordinary people seems to depend upon two important general conditions: the society must value every individual highly enough to consider him the proper subject of its serious literature; and there must be enough variety of belief and action among ordinary people for a detailed account of them to be of interest to other ordinary people, the readers of novels. (60)

Because of the rise of capitalism, specialization and democratic thought, social orders now focus on an individual rather than group achievement. As industry and business has undergone rapid development since sixteenth century, the expansion of personal territory and wealth affected the present social system, and subverted the family or business relationship. A person would not belong to a certain group or be a fixed role in the social system; thus, searching for a new position became a primary concern. Both meaning of life and social role have been reformed. This typical living

situation has given rise to many upcoming chances, temptations and concepts. Such individualism was reflected in the literary works, such as Defoe's well-known travel literature, *Robinson Crusoe*. It represents the contemporary background and social structure, the individual behavior and thought, as well as the civilizing process of human society. The work also reflects the English political and intellectual elite's attitude towards natives and colonization, typically referring to the character of *Robinson Crusoe*, who tries to recreate the 18th century England on the island.

Robinson Crusoe is a story about the different ways by which men cope with reality when hardship comes, but it's also the tale of a man creating his own kingdom, rescuing a savage and fashioning his own world out of the untamed wilderness of a desert island. Although *Robinson Crusoe* is a successful adventure fiction, it's weird to depict Crusoe as a hero - either his egotistic character or naive adventure intention has his back to the wall. He came from a family of comfortable means; his father, a successful merchandiser, had given him a good education; his mother also came from a prominent family in the country. This family background prevents him from possessing any personal skill or practical experience; it was not until he had lived alone, without any support on the island, that he realized living is an arduous task. Under these circumstances, his intention of voyaging become disastrous, as his first encounter with a storm when sailing to London in 1651 almost devastates him. He never learns a lesson from disasters and goes on pursuing his vision of being a seafarer, and finally brings about a series of adversities.

Crusoe is not a well trained sailor; his intention of voyage is by nature: "having Money in my Pocket, and good Cloaths upon my Back, I would always go on board in the Habit of a Gentleman; and so I neither had any Business in the Ship, or learn'd to

do any” (RC¹ 16). Most of his knowledge came from a captain, an integral and honest friend, under whose guidance he got competent knowledge of mathematics and navigation rules. He also learned how to take account of the ship’s course, and observe astronomical phenomena. Crusoe had gone through the pirate’s attack, and been a slave for two years, before he eventually lived alone on the island for twenty eight years. He once owned a sugar cane and tobacco plantation, and became rich by trading English cargos in Brazil. Crusoe agrees to an acquaintance’s proposal to ship black slaves from Guinea, in exchange for his own share of the slaves, to further extend his business. He himself has become a slave for two years and then soon become a slave owner after he went back to Brazil. The involvement in slave trade in the novel is a small but significant theme in Crusoe’s adventure. The idea of ownership and superiority somehow concern his relations with Xury and Friday.

It has been confirmed that the story of Alexander Selkirk encouraged Defoe to construct the story of *Robinson Crusoe*. *The Man Who Was Robinson Crusoe* is told not only by Rick Wilson but also retold by those who knew Selkirk. In all, there are three colorful contemporary accounts of Selkirk’s island experiences on Juan Fernández islands; two by the sailors who rescued him from the island, 300 miles off the coast of Chile; one by Sir Richard Steele, who talked with Selkirk after his homecoming. Although it is possible, even likely, that Defoe met Selkirk before he wrote his book, he used only this incident in the real sailor’s turbulent history: “in the end there are very few similarities between the stories – Selkirk did not have a Man Friday, for instance – but not doubt is ever expressed about the fact that Robinson Crusoe was inspired by the adventure of Alexander Selkirk” (Wilson xii).

Alexander Selkirk, a Scotland sailor, spent four years as a castaway when he was

¹ RC is the abbreviation of *Robinson Crusoe*.

exiled on an uninhabited island. He was born in a small seaside town Lower Largo, country of Fife, in Scotland in 1676. His father was a successful leather tanner and cobbler in the small village, and he had similar anticipation toward his son.

However, Alexander was a premature and energetic child who did not like to live a tranquil life in the village. He was engaged in navigation at an early age and by twenty seven, he had a job as sailing master on the Cinque Ports, a privateer ship captained by William Dampier. English privateers were actually pirates authorized by their government to pillage an opponent country's merchant ships. Alexander Selkirk became a pirate for the English government and together with the crew of the Cinque Ports headed for the Pacific Ocean to prey on Spanish and Portuguese ships off the coast of South America. In Selkirk's hometown, he was more of an awkward adventurer, abusing alcohol and rough language. As a seventh son of the family, Alexander Selkirk is described as "spoiled and wayward boy, frequently engaged in mischief of one kind or another" (Howell 19), and he was made only worse by the indulgence of his mother; his father often had to intervene when the young Alexander had violent fights with his siblings.

Alexander Selkirk was engaged in buccaneer expeditions to the South Seas and in 1703 joined in with the expedition of famed privateer and explorer, William Dampier. In October 1704, the ships which Selkirk took had parted ways because of a dispute between two of the ship leaders. Selkirk decided to leave the pirate ship, but there was no crewmate who wanted to stay on the island with him. The captain granted his wish but leave him along on the island, Juan Fernández. Rick Wilson gave many detailed description about the tools that he used on the island. Juan Fernández islands got plenty food supply that can serve him well:

This island was well known to English privateers as a safe and reliable

refuge. Many stopped off to restock with its small lobster-like crayfish, goat meat, water, fish and a berry-like fruit from this so called cabbage palm. He supposed these would serve this castaway well enough until his day of salvation, though he would miss his bread and salt. (68)

Selkirk lived the next four years and four months without any human company. All he had brought with him was a musket, gunpowder, carpenter's tools, a knife, a Bible, some clothing and rope.

Even today, his reputation in Lower Largo suffers from a very negative folk memory, "local artist Martin Anderson calls him 'a rough and a philanderer, while Dorothy Shepherd, who lives in the house that replaced the sailor's birth cottage, says he was a 'very bad-tempered man'" (Wilson ix). However, despite those numerous statements, there are some positive comments made by the journalist Sir Richard Steele who interviewed him about his solitary years on Jan Fernandez and wrote from his notes a famous article in *The Englishman* in 1713; Selkirk is described as "a man of good sense. . . quite communicative because he was familiar to man of curiosity. . . a strong but cheerful seriousness in his look and a certain disregard to the ordinary things about him as if he had been sunk in thought" (Steele 169-72). While most books of this type like to portrait their central character as a hero, or a conqueror, such as Homer's *Odyssey*, Swift's *Gulliver's Travels*, Selkirk was not a person to be admired. Selkirk's indiscreet character does not fit either Defoe's English middle class Crusoe or our own wished for image of a brave man who overcomes difficulties in a deserted island. However, Selkirk did have some admirable qualities, such as his good education, excellent navigation ability, and his five years of surviving.

Robinson Crusoe deals with the survival of a castaway as well as the rebirth of civilization on the island; besides, it also deals with themes that can be explored

through the novel. As Thomas Keymer, who edited *Robinson Crusoe*, has indicated, the story offers several fundamental themes: “The novel rewards analysis as many things – an exotic adventure story; a study of solitary consciousness; a parable of sin, atonement, and redemption; a myth of economic individualism; a displaced or encoded autobiography; an allegory of political defeat; a prophecy of imperial expansion – yet none of these explanation exhausts it” (*RC* vii). Keymer provides several perspectives which can be explored or interpreted from different ways. I suppose that Crusoe’s adventure and his survival on the island are the reflection of the western civilization, considering his desire to maintain himself as a civilized human being in the novel. Civilization is an idea that refers to many complex themes in terms of the development of culture, religion, technology, sciences and so on. In *The Civilizing Process*, Norbert Elias, a German sociologist, describes a process of structural changes in western society since the Middle Ages and up to modern times. Elias presented documentary evidence for changes in conduct and feeling among “a higher kind of society” of European since the late Middle Ages, he defines that “civilization is not only a state, it is a process which must be taken further . . . as compared to those living in a simpler, more uncivilized or more barbaric way, a higher kind of society: the idea of a standard of morals and manners, i.e., social tact, consideration for others, and many related complexes” (39).

In my thesis, I will explore several themes in *Robinson Crusoe*, putting emphasis on the question of civilizing process, religion, and colonialism. The first part of my thesis deals with Crusoe’s rebuilding of civilization, as he adapts himself to an uncivilized, brutal life in the jungle after he is stranded on the island. I am going to examine how a middle class individual, torn out from society, can build up his own world on an uninhabited island, far away from European civilization. Crusoe’s

survival symbolizes the intrusion of the western civilization which constantly reforms the ecology of the island and his economic conditions. As an eighteenth century mariner, Crusoe is very interested in voyaging, commercial trade, and the accumulation of wealth. Some essays tend to regard Crusoe as a economic man which “can be taken to constitute a theoretical object of ‘the economic,’ since any discussion of Crusoe’s hunting, building and consumption on the island” (White 19). To ensure the food supply and personal security, Crusoe improves his way of cultivation, engages in animal husbandry, and hunts wild goats and birds. Although Crusoe lives alone on the island, he still devotes himself to economic activities, the way he lives by in a civilized society.

The second concern of the thesis is religious conversion. It first begins with Crusoe’s rebellion: defiance of his father’s plan for him, an act that is framed as going against the authority of God himself; then the subsuming of civilization for savagery after being influenced by fear, superstition and desires. Throughout the novel, the theme of civilization vs. savagery interacts between Crusoe and Friday, who respectively represents civilization and savagery linked by the symbol of gun, is associated with power and authority. The symbol of gun in this novel is very important as it represents a magical power which is unknown and unimaginable to Friday. As the novel progresses, Crusoe delivers his religious thought to Friday, trying to impose a totally different religion on him.

The third part refers to colonialism or the British colonization in the eighteenth century. The theme follows Crusoe’s colonial expansion throughout the novel, pointing out those thoughts and deeds of Crusoe which obviously precedes the later colonialists, imperialism is included. I also look into the relationship between Crusoe and Friday from the aspect of master-servant relationship, culture and

language. In addition, Joseph Conrad's *Heart of Darkness* (1899) offers a comparative view to examine and contradict the whole colonialist situation, the fake civilizing mission and its bright claims.

By the end of the thesis, it becomes obvious that the character of *Robinson Crusoe* represents the puritan, mercantilist and utilitarian society of England. However, Defoe ignores a man's role in the natural world. Crusoe initially believes himself to be at the head of the social order, so he looks at the natural world from the perspective of utility and value. It is interesting when examining the question of whether nature is to be seen as something to serve human or the other way around, two such different books as *Robinson Crusoe* and *Walden* for instance. The two protagonists clearly have different views on nature, and the books' representations of nature are quite different. In order to explore what Thoreau and Crusoe think of the function of nature, it is important to state why they went to live in nature and what their standpoints toward the inhabitants and environment are. Eventually, after twenty-eight years' life on the island, Crusoe has gone through many ordeals that nature provides, and is baptized as Christian. I will examine whether nature converses Crusoe's mind and behavior, and leads him back to nature.

Chapter 1

The Civilizing Process on the Island

Robinson Crusoe's experience on the island reflects the growth of civilization, also reveals Crusoe's survival concern and personal value, which influence not only the externals such as diet, clothing but also the internals like the pattern of thought and religious belief. Since Crusoe comes from civilized society, his past experiences equipped him with certain skills and knowledge; therefore, it is practicable to rebuild civilizations if Crusoe can flexibly apply the materials. For example, Crusoe's calendar represents the time system from modern society; his diet and food preservation are copied from civilized world; furthermore, the Bible he reads is an intellectual achievement of language and thought which contents thousands of year's human wisdom. Moreover, his encounter with Friday represents the aspect of interrelationship between an individual and others. *Robinson Crusoe* is a typical example which interprets the process of civilization with a scale-down version. In this chapter, I will discuss Crusoe's survival, his rebuilding of civilization. Through the examination of manners which Crusoe has manifested, it would provide us a different point of view when reading the novel.

The word civilization is based on the Ancient Latin word "civis" which means inhabitant of a city, or can be translated as "citizen". The word "citizen", in its most essential meaning, is the state of people to live together in cities, in social groupings, and in surrounding circumstances. From this definition it would seem that certain animals or insects, such as monkeys, ants or bees, are also civilized because they live and work together in social groups. As for human beings, civilization is referring to the total results of the processes which are produced through the human activities during their transforming of the society, nature and human culture. N. P. Jacobson

has defined “civilization” in his essay: “We suggest that the concept of ‘civilization’ means the progressive diversification and interweaving of relationships joining individual human beings with one another and with the rest of nature” (15). The deeper implication of civilization is refers to an advanced society, established culture and its developing process, which involves national consciousness, industrious skill level, religious thought, laws and customs.

Furthermore, Jacobson’s concept of civilization refers to seven events:

(1) a growth in the sensitivities of the individual person; (2) exercising and maturing of new capabilities of the individual; (3) increasing self-awareness; (4) growing effectiveness of the individual as a source of social change; (5) broadening diffusion, interweaving, and communication of each individual’s sensitivities and responses with the thought and action of others; (6) increasing interdependence between men; and (7) increasing assimilation of nonhuman nature into the expanding relation-manifold binding men together. (15)

These characteristics of the process of civilization give a clear distinction between higher and lower civilizations and between civilization and barbarism. In *Robinson Crusoe*, the character’s experience is obviously similar to the definitions that Jacobson has mentioned; for example, Crusoe rationally analyzes his misfortunes and situation, and concludes both positive and negative consequences that his misfortunes would bring: “Upon the whole, here was an undoubted Testimony, that there was scarce any Condition in the World so miserable, but there was something *Negative* or something *Positive* to be thankful for in it” (sic, RC 58). Crusoe’s rational thinking enables him to deal with his survival and increase the possibility of existence.

The way Crusoe constructs the civilizations on the island mostly relies on his

hard work, creativity, and also on knowledge that he learns from modern society:

A European is a European and it is only under certain conditions that he becomes a master. It was not their personal attributes that gave Robinson and other European adventurers their strength . . . but the equipment they brought with them, the power of knowledge made into objects. This material base was the result of a complicated social division of labor of which they were the beneficiaries not the creators. (Hymer 47)

When Crusoe attempts to build a table, a boat, or any other construction, his prior experiences and helpful tools normally seen in England are emphasized. Indeed, his attempts and everyday uses are almost impossible to achieve without the knowledge of the past experience and tools from the civilized world.

Before nineteenth-century, the view toward civilization is narrower than nowadays. People who lived in low-productive or ill-mannered nation would be defined as barbarism. Barbarism, related to the word “barbarian,” refers to the primitive culture or inhabitants in savage state; as J. W. Powell portrays in his essay: “There is a vague idea that the barbarian is somehow a lower being in the scale of existence than the civilized man, and that the savage is still lower - that the savage is savage, that the barbarian is barbaric” (98). Powell discusses the three stages of human culture, savagery, barbarism and civilization; the view of “barbarian” as “a lower being” in terms of the humanities explains the human’s nature and original state. However, civilized people usually prejudice themselves against those men who are inferior to them, and regard them good or bad by their own judgments: “Civilized travelers among the lower races of mankind have often formed hasty judgments and have characterized peoples from the accidental observations of a day” (Powell 99). In the novel, Crusoe’s observation of Friday reveals that Crusoe’s judgment is based

on a civilized man's vision. Although Crusoe's narration gives readers a positive impression of Friday, he still keeps alert about that savage, showing his distrust until he is totally convinced that this savage will make no harm to him: "Friday could no way come at me in the inside of my innermost Wall, without making so much Noise in getting over . . . as to Weapon, I took them all in to my Side every Night" (RC 176). In contrast with Crusoe's misgiving, Friday is a simple-minded person who always shows his loyalty to Crusoe and an appetite for knowledge. The behavior from a civilized man seems to be worse than a barbarian; on the contrary, the savage seems to be purer and more open-minded than an educated person.

Many researches² about *Robinson Crusoe* are in connection with capitalism, colonialism or post-colonialism, but they seldom relate their topic to the relationship between civilization and barbarism; an analysis of characters in the plot would reveal the relationship between civilization and barbarism, and also provide us a clearer indication when exploring the character's ideologies. There is an essential difference between barbarism and civilization because they are two opposite and dialectical unities; however, two of them are inseparably interconnected because brutal strength is sometimes necessary when constructing the civilization. There is no absolute civilization as well as no absolute barbarism because civilization is based on barbarism, and barbarism also contains elements of civilization and promotes the development of civilization. Human beings are able to construct highly developed civilizations; however, the barbaric thoughts would not be eliminated as the civilizing

² Hymer, Stephen. "Robinson Crusoe and the Secret of Primitive Accumulation." *Robinson Crusoe's Economic Man: A Construction and Deconstruction*. Ed. Ulla Grapard and Gillian Hewitson. New York: Routledge, 2011.

DeLuna, D. N. "Robinson Crusoe, Virginal Hero of the Commercial North." *Eighteenth-Century Life* 28.1. (2004) pp. 69-91.

process goes on. Therefore, civilized people have to rely on a higher level of barbaric strength, army and weapon for instance, in order to resist the threat of barbaric society. Guns and bullets are man-made products which come from civilized society, and they will continuously strengthen the power, durability and practicability with the progress of the technology. These weapons are brutal machines which allow people to defend their civilization and society, or used as means of invading other countries. As for Crusoe, there is no way to protect his constructions without the power of firearms, so he does whatever he can to find a safe place to store the gunpowder, and to use them discreetly. In other words, the island on which Crusoe has constructed is based not only on the knowledge from western civilization, but also on the barbaric strength and thought from the nature instinct of human beings.

Method of Survival

The story of *Robinson Crusoe* not only depicts a man's personal achievements and survival skills, but also involves the civilization and the nature. In human history, environmental conditions and civilization have promoted or inhibited human development. Anthropology tells that man can exist only in a certain living condition of the environment, and a certain way of diet; the physical influences that come to us from the things we eat, from the air we breathe and from the natural substance we use, to which we have adapted in the course of nature. In the novel, the surrounding environment of the island represents the nature and uncivilized land without any sign of human habitation: "I was in an Island environ'd every Way with the Sea, no Land to be seen, except some Rocks which lay a great Way off, and two small Islands less than this" (RC 46). The meaning of nature to Crusoe is more than the air he breathes, the water he drinks or the food he eats; the nature itself is a

complex structure, either the conditions of the island is not probably fit for living or the supplies for surviving is deficient. As Crusoe sets feet on the shore, he becomes a carrier of civilization in Nature. Having been civilized, sometimes Crusoe survived by instinct because many of the troubles that he has to face are due to the natural processes such as the changing of the weather, the rain season, and the tropical storms that rage around the island. Basic instinct and the ability of learning are significant elements for Crusoe's survival; also, they are two major issues in this chapter.

The human instinct includes the interior aspects such as fear, courage, and hope; moreover, exterior aspects such as hunting for food, the improvement of living, the need to defend oneself from danger, and the desire to dominate or to have power over others are typical examples in the instinct of survival. The ways we think and the emotions we feel would have survival value which produce behaviors that increase our chances of survival. Emotions such as fear, courage and hope are usually to be seen from Crusoe's survival: "man was a social animal, that the bestial life of the solitary savage was insecure, and that, so far from being happy, the isolated natural man lived in constant fear of death" (Novak 238). Fear is a natural sense when it relates to disease, pain, or threat of danger, and usually leads to some specific behaviors such as escaping and avoidance. For Crusoe's early adventures and his twenty-eight years on the island, he really does confront several specific situations concerning life and death. Unknown or uncontrollable things drive him to use many essential means of survival, such as manufacturing implements, storage of foods, building fence, and even using weapons. Moreover, Crusoe is looking forward to being rescued, and such hope continuously supports his survival for twenty-eight years. The propensity to possess things stems from the human instinct which drives

one to maintain one's status, in order to increase one's chances for survival and to reduce the possibility of getting involved in risky conditions. As for the need for food and clothing and to live in a place of shelter are all essential in maintaining one's well being, which is important for survival.

At any given moment, Crusoe comes under the influence of both Nature and severe circumstance of the island. From the very beginning of Crusoe's survival, the increasing domination shows an epitome of how a person has adapted to nature and kept on intruding into it. With an enormous amount of labor spent on transforming nature: "it is scarce credible what inexpressible Labour every Thing was done with" (RC 66), Crusoe has to take two or more times of energy and hour when manufacturing a tool, a common practice in the civilized world. Not only has he fabricated various types of tools to accommodate his living conditions, but he also did the cultivation and breeding near his habitation that transformed the ecological system of plants and animals on the island. However,

His island is a rich one, again thanks in part to the activities of other people. He surveys it with little understanding since most of the plants were unfamiliar to him. He make no independent discovery but finds certain familiar items – goats, turtles, fruits, lemons, oranges, tobacco, grapes – many of which I imagine could not have gotten there except if transplanted by previous visitors from other islands. (Hymer 47)

All plants and animals would live, grow and reproduce, depending on the resources in their environments. Some of the resources can be used immediately including water, lemon, lime and sugarcane; however, most of the natural materials are reprocessed by Crusoe for specific purpose.

In a dissertation written by Sophia Nikoleishvili, *The Many Faces of Daniel*

Defoe's Robinson Crusoe: Examining the Crusoe Myth in Film and on Television,

some of the film makers have produced a series of movies that directly link themselves to Robinson Crusoe in different eras. The main themes of these films focused on Crusoe's approaches of living on the island and his rescue, and these themes are public concerns:

Crusoe's ingenuity, his ability to master nature and survive by "sheer native energy" have captivated readers for centuries. The wilderness theme – man vs. nature – central to the Crusoe story, fascinates readers because it focuses on such universal issues as physical and emotional survival, spiritual hope, and the exploration of unknown. (147)

For most of the population, Crusoe's adventures feature a nearly miraculous story of a castaway: a shipwrecked man drifts to a deserted island, survives for years by his own hands with some resources, undergoes isolation, enslaves Friday, and is finally rescued from his exile. In a real trackless wilderness, drinking water and food are not easy to obtain, even for an experienced survivor. A survival expert needs to be trained for years, and he must learn how to create food, water, fire, and shelter for himself with simple tools. Some survivor reality television shows have demonstrated the viewers how to survive in a deserted area by an expert who usually carries several items such as knife, clothing, and a piece of rope on him. The main theme of the TV show is to interpret the ways of searching for the drinking water, hunting for food, keeping alive and the eventually being rescued. However, a survey of the detail in the novel would bring a different aspect of his survival on the island, concerning his survival instinct and his creation of civilization.

Crusoe's survival starts at the moment when the ship-wrecked and all of the ship crews fall into the sea; although he does not die immediately, he has to fight with the

surge in order to stay alive before getting to the land. When drifting in the water, the instinct of staying alive unceasingly pushes him to swim and struggle with the coming surge: “I saw the Sea come after me as high as a great Hill, and as furious as an Enemy which I had no Means or Strength to contend with . . . came pouring in after me again, and twice more I was lifted up by the Waves, and carried forwards as before . . . I held with my hold till the Wave abated, and then fetch’d another Run, which brought me so near the Shore” (RC 39-40). Crusoe finally saves himself and reaches the island instead of being devoured by the sea, as other crew members. Once he is out of danger, the next tough question for him is how to survive when there are only knife, pipe and some tobacco on hand. The first thing he does after he gets to the land is to search clean water and find a safe place to rest. To grant the source of clean water is a basic instinct of human beings because a man cannot live without drinking water.

Appropriation of Civilization

As a ready-made solution to the problem of supply, Crusoe has to collect the implements from the ship before it sinks to the bottom of the sea. To gather all the portative supplies and implements is useful in attempts to establish the future reproduction. Defoe spends almost eight pages depicting the course of Crusoe’s moving back and forth for many times between the ship and the seashore. Crusoe spends totally thirteen days on collecting anything he might use, and acquires many foodstuffs and implements such as bread, rice, flour, tools, or even weapons to support his living:

The key factors in Robinson Crusoe’s survival and prosperity on his island in the sun are not his ingenuity and resourcefulness but the pleasant climate and the large store of embodied labor he starts out with. In thirteen trips to

his wrecked ship, he was able to furnish himself with many things, taking a vast array of materials and tools he never made but were still his to enjoy.

(Hymer 46)

On the first day, Crusoe makes a rough raft, with “several spare Yards, and two or three large spars of Wood, and a spare Top-mast or two in the Ship” (RC 43), and carries back a great deal of goods including bread, cheese, rice, corn, saw, sword and firearm. Bread and cheese provide him a provisional food supply before he obtains other food sources by hunting or gathering any edible things. During the thirteen days on shore, Crusoe has been boarding the ship twelve times. Although a large number of tools are mentioned, Defoe does not lay emphasis on the usage of these tools except for the firearms during Crusoe’s wilderness life. However, Crusoe continues his works: “I had the biggest Magazine of all Kinds now that ever were laid up, I believe, for one Man, but I was not satisfy’d still” (RC 48), which now becomes such a capital process that the ownership of those production and the possessions enable him to dominate the island. Those stuffs brought by Crusoe can be classified into several categories, such as processed or unprocessed food, aggressive or non-aggressive tools, weapon, navigation uses and psychological needs.

The timetable in Table 1 provides the whole information of materials by categories. In Table 2, the mass of collections are assembled in a table which is made by Stephen Hymer. The table, distinguished from the Table 1 in Appendix 1, lists the era and origin of those items that help to trace the development of world civilization. An examination of the timetable lists is important because it reveals the origin of those implements to be traced back to years ago, corresponding to the level of civilization Crusoe may speculate and rebuild on the island. Among others, the English heritage was a significant influence on the way Crusoe lived on the island and

constructed his way of living.

Table 1 Time Order of the Items

| Day 1 | Day 2 | Day 3 | Other Days |
|-------------------|-----------------|--------|-----------------------------|
| bread | hatchet | sugar | iron |
| cheese | nails and spike | flower | pen |
| rice | screw-jack | rum | ink |
| corn | sail | rope | paper |
| saw | hammock | | compass |
| fowling-piece | bedding | | chart |
| powder-horn | sheet lead | | Bibles |
| pistol | small shots | | razors |
| sword | men's Clothes | | scissors |
| powder | fore-top-sail | | knives and forks |
| musquets | | | dial |
| goat's flesh | | | book of navigation |
| carpenter's Chest | | | money |
| | | | gold |
| | | | sliver |
| | | | Portuguese Books |
| | | | Popish Prayer- Book |
| | | | mathematical instruments |



Table 2³

Table Items taken by Robinson Crusoe from the shipwreck

| | |
|-----------------------------|--|
| Defense | ammunition, arms, powder, two barrels musket bullets, five to seven muskets, large bag full of small shot |
| Food | biscuits, rum, bread, rice cheese, goat flesh, corn, liquor, flour, cordials, sweetmeats, poultry feed, wheat and rice seed |
| Clothing | men's clothes, handkerchiefs, colored neckties, two pairs of shoes |
| Furniture and miscellaneous | hammock, bedding, pens, ink, paper, three or four compasses, some mathematical instruments, dials, perspectives, charts, books on navigation, three Bibles |
| Tools | carpenter's chest, 203 bags full of nails and spikes, a great screwjack, one or two dozen hatchets, grindstone, two saws, axe, hammer, two or three iron crows, two or three razors, one large scissors, fire shovel and tongs, two brass kettles, copper pots, gridiron |
| Raw materials | rigging, sails for canvas, small ropes, ropes and wire, ironwork, timber, boards, planks, two to three hundred weight of iron, one hundredweight of sheet lead |
| Animals | dog, two cats |
| Things he misses badly | ink, spade, shovel, needles, pins, thread, smoking pipe |

³ Source: Hymer, Stephen. "Robinson Crusoe and the Secret of Primitive Accumulation." *Robinson Crusoe's Economic Man: A Construction and Deconstruction*. Table 3.1 p.47.

Tool Making and Difficulties

Throughout the years on the island, Crusoe wishes for tools such as saws, shovels, wheelbarrows, baskets, pots, and many other useful tools. To accommodate a new way of living in a strange place is a challenge of human instinct, which may arouse a man's potential abilities of living, learning and creating. Crusoe learns to do the farming, baking, fencing, ploughing, reaping and many other farm duties, and also how to read the information of the climate such as dry or rain season. He gallantly adventures on the island for his own purpose, and makes his personal life much more pleasurable and comfortable. He prepares required woodworking for his comfort, learns the sowing and harvest time during the farming seasons, attempts to reprocess materials into self-made foods, and learns to make earthen utensils which are durable for sure. It takes Crusoe plenty of time and labor experimenting with and learning those work he is engaging; even a tiny one: "for I was yet but a very sorry Workman, tho' Time and Necessity made me a compleat natural Mechanick soon after" (RC 62), "I desire may be added the exceeding Laboriousness of my Work; the many Hours which for want of Tools. Want of Help, and want of Skill, every Thing I did, took up out of my Time" (RC 98).

All of the labors are always intended for certain purposes; Crusoe has not only altered nature but also achieved his own purpose. A typical example is to make a long shelf; in this case, it takes him three days to cut down a big tree, and two more days to cut off the bows, then after a prolonged paring, the wood is reduced into a three-inch board. Crusoe spends forty two days finishing the whole work without help and proper tools. He gathers the experiences of survival on the island, mastered the law of nature, and after many practices and attempts, masters skills of making instruments and attaining self-sufficiency in food. Crusoe's work is limited not only

to the material that he could find, but also the degree of the difficulty involved in the job. For example, Crusoe plans to make a wheel-barrel to carry away the earth out of the cave. He could make all but the wheel because there is no way for him to create an iron spindle and a round object for the wheel. The final solution is that he makes a hod-like thing for the cave work.

During the rainy seasons, Crusoe makes baskets⁴, a craft he learned since childhood: “It prov’d of excellent Advantage to me now, That when I was a Boy, I used to take great Delight in standing at a *Basketmaker’s*, in the Town where my Father liv’d, to see them make their Wicker-ware” (sic, *RC* 91). Crusoe has to find proper materials; dried twig is a proper natural stuff which might be as strong as traditional material such as willows and oak. While basket weaving is one of the oldest and widest spread crafts in the history of human civilization, it is hard to define the particular date because natural materials like wood, grass, and animal would constantly rot and decay into spontaneous decomposition. Crusoe uses the basket to carry earth or corn, instead of sacks, and he can make another basket as the previous one decays.

Among all his labors, to manufacture the earthen pot is definitely one of the most important works which alters Crusoe’s diet and provides him a better choice of container for grain and corn. In the novel, the idea of making pots comes from Crusoe’s eagerness to own a fire-bearing receptacle to contain liquid. With the heat-resistant pot, soup will be another option on his menu. Like other hand-made instruments, a firing pottery is simply a fantasy on the island at the beginning;

⁴ The oldest known baskets might have been dated back to between 10,000 and 12,000 years old, earlier than any established dates for archeological finds of pottery, and were discovered in Upper Egypt.

however, Crusoe makes do after several trials. He has to temper the clay before making pottery; many times he fails during the trial: “how many of them fell in, and how many fell out, the Clay not being still enough to bear its own Weight; how many crack’s by the over violent Heat of the Sun” (RC 102). Once he finds the correct way to temper clay, he builds some little round pots, dishes, pitchers and pipkins from clay, and then places them under the sunlight to harden: “the Heat of the Sun bak’d them strangely hard” (RC 103). These containers are for dried food, not for liquid, until one time Crusoe accidentally finds a piece of earthen-ware in the ash of a bonfire: “I found a broken Piece of one of my Earthen-ware Vessels in the Fire, burnt as hard as a Stone” (RC 103). With his discovery, Crusoe learns a new way of making pottery and starts to study how to order fire: “I plac’d three large Pipkins, and two or three Pots in a Pile one upon another, and plac’d my Fire-wood all round it with a great Heap of Embers under them, I ply’d the Fire with Fresh Fuel round the outside, and upon the top, till I saw the Pots in the inside red hot quite thro’” (RC 103). His success in making pots enable him to boil water and meat soup, even bread.

Virginia Woolf’s observation on a plain earthenware pot in *Robinson Crusoe* brings a different perspective into Crusoe’s world. She insists on going into the details, so that even a common earthenware pot would become an enigmatic symbol:

Thus Defoe, by reiterating that nothing but a plain earthenware pot stands in the foreground, persuades us to see remote islands and the solitudes of the human soul. By believing fixedly in the solidity of the pot and its earthiness, he has subdued every other element to his design; he has roped the whole universe into harmony. (48-49)

Taking Crusoe’s earthenware pot as a primary figure of representation in the novel, Woolf draws our attention to a remarkable relationship between man and nature. In

her reading, Crusoe's consideration on the appearance of the pot evokes both the practicability and its aesthetic implications in the eighteenth century: "they were very indifferent, as any one may suppose, when I had no way of making them; but as the Children make Dirt-Pies, or as a Woman would make Pies, that never learn'd to raise Past" (RC 103). What prompted Woolf to raise the question of "roping the whole universe into harmony," is the image that Crusoe is able to dominate the island.

In the world history, a tiny breakthrough of invention in different eras would usually result in a huge change to the future generations. In this sense, Crusoe's utopian environment is not totally created by his own wit, labor or natural resources, but the embezzlement of contemporary technology and ancestral knowledge. Food supply, for example, depending upon agriculture, is the root to sustain life; thus Agricultural Revolution which picked up speed along with Industrial Revolution, made great impact on civilization and culture that fundamentally changed human's diet preferences and lifestyle.

Crusoe meets with difficulty when making a spade, or a shovel, which is necessary for the cave work. Iron component is always a major problem so he searches Iron Tree, a hard wood for the substitute which he turns into the shape of the spade. Crusoe spends no less than four days working on the spade and wheel-barrel: "I believe, made after that Fashion, or so long a making" (RC 64). To create even a small appliance, especially when doing something from scratch, a lot of labor and hours are absolutely required. To manufacture the cask, candle, canoe or basket becomes a great challenge for him.

There are things which can't be manufactured without specific material and skill. Crusoe tried many weeks to make a cask but failed because he cannot join staves and head to make them useable: "tho' I spent many Weeks about it; I could neither put in

the Heads, or joint the Staves so true to one another, as to make them hold Water, so I gave that also over” (RC 66). For nearly 2,000 years, the casks, or barrels, are the most convenient container for shipping or storage in which all kinds of bulk goods, from liquid to powder, were loaded. Wineries often use them to store beer or wine for the purpose of ripening and transporting. The cask manufacturing is a skill-intensive industry which requires accurate shape of staves, heat for bending those staves, and iron hoops to set them firmly. Crusoe has basically given up this task since he has realized that he can’t accomplish the work without help and skill no matter how many hours, days, or weeks he spends.

Crusoe already knows how hard it is to make a candle without wax, even though he has the experience of making the candle with bee-wax in his African adventure. Instead of the wax, he makes a lamp by using some tallow which he gathers from goat, “I sav’d the Tallow, and with a little Dish made of Clay, which I bak’d in the Sun, to which I added a Wick of some Oakum, I made me a Lamp” (RC 67). Oil used as illumination is one of the oldest inventions in human history, dating back to 15,000 B.C. Oil lamps dating to around 4,000 B.C. have been found in Egypt where they were used for centuries, not only for the illumination of the home, but also in religious ritual, which was an integral part of daily life at the time. Thus, burning animal oil as light is ordinary to Crusoe because it’s also a common practice in his own country.

Farming and Cooking

Throughout the history, water has been a focal point for a person or the whole race, and it has always been an important point because it is essential to the life sustaining. From the aspect of surviving, the principle of surviving is to search the resource of fresh water as soon as possible, and the second is to disinfect the drinking water by boiling it or add iodine to prevent any harmful bacteria before drinking. In

the novel, the narration of the water is nearly neglected by the narrator, with only a few words: “to see if I could find any fresh Water to drink, which I did, to my great Joy” (RC 42). Crusoe briefly depicts the process of acquiring fresh water, and never mentions it again in the rest of the text. As a matter of fact, from the ancient civilizations of the Indus Valley and the Roman Empire to today’s cities and towns through the world, the water source is a vital resource for all known forms of life. In “*Water in Crisis*” Peter H. Gleick examines the problem of water resources including not only an evaluation of the nature state, territorial distribution, and climate fluctuations, but also the changes of human economic activities:

[I]n recent decades the intensive development of industry and agriculture throughout the world, population growth, the opening of new territories, the associated sharp increase in water withdrawals on all continents, and the transformations of the earth’s natural cover have begun to exert a significant impact on the natural fluctuations of the stream flow and the state of fresh water resources. (18)

Gleick has listed several factors that human activities were concerned, including industrial and municipal water use, agricultural supply, the development of water management measures. The water relates to the development of Crusoe’s farming and animal breeding, which allows the settlement and expansion of his territory. Once Crusoe takes fresh water supply for granted on the island, his next move is to search more supplies as possible as he can.

Compared with Crusoe’s easy way of acquiring food, the progress of civilization in food goes much more slowly. Ancient human lived by fishing, hunting, and collecting wild fruits or plants. In the novel, Crusoe roasts meat and turtle eggs, boils soup, instead of eating them raw, preserves grape and makes bread. Human

learned how to control fire to generate heat and make it possible for cooking millions of years ago, and they also learned to cultivate crop, engage in animal husbandry ten thousand years ago. These discoveries transformed the ancient people from gatherers to producers and enabled them to settle down their life. People learned how to enlarge their plant area in order to increase the harvest through irrigation and fertilization, and also learned how to store inventories of food and other resources.

Crusoe salvages food such as bread, cheese, flesh and even rum from the remains of his ship; however, he realized that the resources would be exhausted one day. He goes exploring for more resources such as fresh meat and delicious fruits. Then, he discovers the growing barley, collects the grain for seeding, learns the growing cycle of the plant, the way of cultivation, and eventually the harvest of the crop. With years of trying, he could cultivate a great deal of corn and rice: “knew exactly when the proper Season was to sow; and that I might expect two Seed Times, and two Harvests every Year” (RC 90). To make sure that he has enough food to support his living, he tames goats and raises them in the fold to ensure the supply of the flesh and milk: “I entertain’d a Thought of breeding up some tame Creatures, that I might have Food when my Powder and Shot was all spent” (RC 65). His success in growing corn and rice and meat made him more like a settler than a castaway. Moreover, a smart way of food preservation is to remove water from food. Crusoe finds grapes on the island, but he realizes that grape is a perishable food if it is unprocessed. His idea is to dry them by the sunlight: “I found an excellent Use for these Grapes, and that was to cure or dry them in the Sun, and keep them as dry’d Grapes or Raisins are kept, which I thought would be, as indeed they were, as wholesome as agreeable to eat, when no Grapes might be to be had” (RC 85). He gathers large quantity of grapes, and hangs them upon the branches, then he can enjoy the grapes for the whole

year. In one sense, he can maintain a very successful way of obtaining food, and overcoming a series of problems he meets in the beginning of his isolated state by means of conveniences and knowledge he obtains from the modern world.

For another example, in order to make bread⁵, some skills and materials are needed, from the beginning of planting the barley seed, manufacturing the grinding tools, to the baking oven. Bread is one of the common staple foods on the table; in London, Queen Elizabeth I united the white and brown bakers to form The Worshipful Company of Bakers in 1569. Barley is one of the essential ingredients, but it is not a native plant on the island. Crusoe discovers a little plantation of barley by accident, and he recognizes this plant because he has ever such plant in his hometown:

His own discovery of agriculture is accidental. Among the things he rescued from the ship was a little bag that had once been filled with corn. Robinson, seeing nothing in the bag but husks and dust, and needing it for some other purpose, shook the husks out on the ground. A month or so later, not even remembering he had thrown them there, he was “perfectly astonished” to find barley growing. (Hymer 47)

An occasional discovery arouses Crusoe’s attempt to make bread: “taking no Notice of any Thing, and not so much as remembering that I had thrown any Thing there . . . I saw about ten or twelve Ears come out, which were perfect green Barley of the same Kind as our *European*, nay, as our *English* Barley” (sic, RC 67).

The following challenge is to figure out a way to turn the barley into flour so as

⁵ Early bread making started in the Egypt around 6000 B. C. As the cultivation of wheat and barley expanded into southeastern Europe, the Nile Valley, and eastward across the Iranian Plateau to western Turkestan and the Indian subcontinent, bread baking presumably spread also. Scenes of milling, kneading, and baking, and documents relating to breadstuffs, baking or the use of bread in religious ceremonies have been found in ancient Egyptian sites (Collier 481, Vol. 4).

to embark on the bread making. The grinding work, without proper tools, is far more complicated than Crusoe has ever imagined. The old grinding work was a stationary stone with handmade pestle before the grinding wheel was invented. Traditional way of milling requires a large amount of time and labor; such operation is hand-powered and as a consequence is limited in milling capacity by the strength of its operator. By and by, the animal power gradually replaced human labor and has been widely used in different countries. The horse power, for example, has not been used since about 1830, which was later superseded by portable engines. Another way of grinding is to use the power of water and wind which is totally natural and will be permanently move on. Obviously, Crusoe has no modern technology to support his grinding work; he has to rely upon a primitive working method, with stone and pestle. However, there is no way for him to chisel a hole on a stone with his bare hands. As a substitute, he finds a block of hard wood: “I rounded it, and form’d it in the Out-side with my Axe and Hatchet, and then with the Help of Fire, and infinite Labour, made a hollow Place in it . . . After this, I made a great heavy Pestle or Beater, of the Wood call’d the Iron-wood” (RC 104). Up to present, Crusoe has done a part of preparation but is still far away from finishing the job. He continues working on manufacturing the sieve, oven and the final baking. All that work, with limited resources, takes him almost one year and immeasurable labor.

Weapon and Firearms

Human is born with the instinct of self-defense, just like most of the wild animals or insects. When perceiving dangers or threat, they would make an instant reaction to avoid damage and prevent them from being harmed. A man would learn to adopt any means of defense to ensure his own properties and existence, Crusoe’s shelter for instance. It is obvious that his isolation is accompanied “not so much by loneliness

as by fear” (Hymer 50), when Crusoe notices the footprint, he is wondering the possibility of native people from the neighboring land or for voyagers who pass by and land the island. In order to secure his fortress, he strengthens his fences, drills several holes on the wall to plant the guns, intensifies his husbanding efforts, limits his movements about the island, and reduces the scope of his industry: “So that I had now a double Wall, and my outer Wall was thickened with Pieces of Timber, old Cables, and every Thing I could think of, to make it strong . . . through the seven Holes, I contriv’d to plant the Musquets . . . I could fire all the seven Guns in two Minutes Time” (RC 136). Crusoe learns to take advantage of the terrain and trees to hide himself and his fortress from being detected by anyone: “no Men of what kind soever, would ever imagine that there was any Thing beyond it, much less a Habitation” (RC 137), “I cared not to drive a nail, or chop a stick of wood now, for fear the noise I should make should be heard; much less would I fire a gun, for the same reason; and, above all, I was intolerably uneasy at making any fire, lest the smoke” (RC 149). Moreover, the firearms strengthen the defense capability that may enable him to fight against any threat.

Weapons have always played a crucial role in society, forming and changing the course of history because it not only brings us a stable life on one side, but also miserable disaster on the other side. They are used to destroy civilizations and create new ones, as Crusoe did on the island. The weapon revealed the technological power of the modern western society and typified the novel’s impact of civilization. Any sword, sharpened iron, or firearm, can be used as weapon for self-defense or hunting tools when Crusoe explores the strange land. Crusoe takes away weapons and fire powers, swords, pistols, muskets and gun powder from the ship and places them in his habitation, by which he can dominate nature. Those blade-like rocks

would have been used to kill and dismember animals, but they can be employed against other humans.

As the development of firearm has gone through numbers of dynasties and critical evolutions, the muskets and pistols that Crusoe carried definitely relate him to the civilized world. In the novel, firearm such as fowling pieces, pistols and gunpowder play an important role because Crusoe always carries them while going outside for hunting, or uses them as self-defense weapon; hunting for wildlife is an important activity in the initial stage of survival in the wildness. He does really shoot flying birds and goats for meal; besides, several cannibals have been taken out by him with the gun. Being a source of power, firearm helps build Crusoe's authority, in a violent way. Moreover, the equipment of the musket seems to be turning Crusoe into an invader that easily submitted all the creatures to his rule, including those cannibals and Friday.

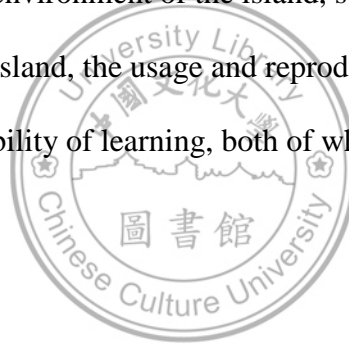
In the novel, the relationship between Crusoe and Friday was once established on a stunning and mysterious weapon, the musket, and yet Friday distanced himself from the violence the gun imposes:

[T]he Astonishment this created in him was such, as could not wear off for a long Time; and I believe, if I would have let him, he would have worshipp'd me and my Gun: As for the Gun it self, he would not so much as touch it for several Days after; but would speak to it, and talk to it, as if it had answer'd him, when he was by himself; which, as I afterwards learn'd of him, was to desire it not to kill him. (RC 178)

Crusoe's presentation not only enhances his power, but also arouses Friday's fear of an unknown power. As Crusoe encounters various savages, he is very conscious of the magic that his gun poses on them; nevertheless, he consistently disclaims the

secret of his technological power. In the novel, the island's pre-colonial background is a critical setting not only because it seems to restore the environment to its most basic, foundational forms, but also because the martial technology, particularly Crusoe's guns, is used as a figure for the mysterious violence of sovereign power. Crusoe's weapons were served as a form of the violence that ambushed the foundational sovereignty.

The story of *Robinson Crusoe* displays both natural and artificial concepts which influence human's behavior and living. Natural resources which supply for the needs and wants of a population are the things people and other creatures obtain from the living and nonliving environment. Man-made stuffs may cause significant widespread influence to the environment of the island, such as planting and animal breeding. On the deserted island, the usage and reproduction of the items reveals human's basic instinct and ability of learning, both of which significantly increase the chance of survival.



Chapter 2

Religion and Crusoe's Religious Progress

Religion is one of the productions in civilization because it forms when human culture reaches a certain level, and various degree of civilization would result different religion. Justin A. Smith asserts his view of religion in the essay: "The true and correct way to classify the world's civilizations, taking all the periods of history together, is to view them as (1) pagan, (2) Christian" (107). It seems that throughout history the progress of civilization depends upon religion. A person is not considered "civilized" unless they conform to the religion, and entire communities are judged on their level of "civility" based on their faith, as well as how well they conform to that faith, or demonstrate that faith. Also, a person who does not believe in Christianity will be regarded as "pagan." Smith continues: "The central and decisive element in civilization is religion. That alone which deals with the higher nature of man can so enter into even the life of nations as to result in the kind of growth in which civilization consists" (107). These quotes are significant in the connection between a specific religion and the concept of civilization in the late nineteenth-century. Throughout the essay Smith clearly asserts that religion, particularly Christianity, is either directly linked to western civilization.

In *Robinson Crusoe*, survival is just one of the main themes of the story; Crusoe's religious value is another crucial point that would provide different interpretations for readers. Religion is one of the main themes in *Robinson Crusoe* which functions as a guidance, or a consolation for Crusoe. The essential factors of living such as food supply and surrounding environment determine the condition of existence, and some invisible powers that provide mental stimulus for thinking would also affect one's spirit and change one's behavior. In this chapter, I'm focusing not

on Crusoe's individual heroic behavior or personal wealth, but on his perspective of morality and religion. Crusoe has met with various adversities over and over again since his life as a castaway; with his labor, knowledge and those implements from the wrecked ship, Crusoe constructs his own land, rebuilds civilizations on the island, and eventually goes back to York. In the process of Crusoe's struggle for survival, religion is an indispensable factor which represents the tremendous influence on his thought and behaviors. Behind Crusoe's embodying of the doctrines and his conversion of the religious belief, there are contradictions between his beliefs and actions. In this chapter, I am going to explore the religious consciousness of Crusoe, reflects from three stages: the first stage is the period of Crusoe's early adventures, the second, his conversion on the island and the last, his encounter with Friday. More importantly, the influence of religious consciousness on Crusoe's individual behaviors will be emphasized.

The Bibles which are carried by Crusoe to the island not only reproduce the western civilization but also imply a significant transition in Crusoe's life. It is generally believed that the Bible plays a pivotal role in the creation and formation of western civilization. The influence of Christianity is far reaching, especially in the massive history and culture of western civilization. Crusoe finds three Bibles in the wrecked ship, brings them with him to the island, and eventually starts to read them when he is suffering from disease: "I found three very good Bibles which came to me in my Cargo from *England*, and which I had pack'd up among my things; some *Portugueze* Books also, and among them two or three Popish Prayer-Books" (sic, *RC* 56). Crusoe sometimes quotes several passages from the Bible as he delivers how he is inspired by those words and what he learns from reading them. Considering the publication year of the Bible, Crusoe probably brings *King James Version* Bibles to

the island. An analysis of his quotations will reveal the resources from *Psalms* in the *Old Testament*, and *Gospel of Luke* and *Gospel of John* in the *New Testament*. As many artists and composers were heavily influenced by its writings, the Bible itself is a combination of language, literature, and fine arts. Such a significant transition comes from his illness and hopeless condition which makes him reflect upon his faithlessness in God.

Max Weber develops the concept of Protestant work ethic which examines the economic developments in Europe and he explores the influence of religion and capitalism in contemporary Europe. They were each potentially explosive when applied to the interpretation of the origins of the modern Western economy. He suggests that Protestantism formed a way of life and its critical spirit is labor: “that the spirit of hard work, of progress, or whatever else it may be called, the awakening of which one is inclined to ascribe to Protestantism” (11). The story of *Robinson Crusoe* reveals Protestantism such as the concept of asceticism, labor and salvation. With his persistence, patience, diligence and knowledge, Crusoe successfully enriches his wealth, and adequately embodies the spirit of a Protestant in his character. Crusoe’s survival, based on unremitting endeavor, corresponds with Protestant’s doctrine. The doctrine of predestination in Calvinism advocates a person’s ultimate destiny, whether to be saved or damned, is determined by God alone. Anthony Giddens, who wrote introduction for Weber’s book, explains the doctrine of predestination: “perhaps the most important, for his thesis, is the doctrine of predestination: that only some human beings are chosen to be saved from damnation, the choice being predetermined by God” (xii). Moreover, Weber claimed the moral ethic of Protestantism is embodied in a person’s labor. The idea of asceticism not only establishes the basis of capitalism, but also becomes a standard of being chosen:

“The only way of living acceptably to God was not to surpass worldly morality in monastic asceticism, but solely through the fulfillment of the obligations imposed upon the individual by his position in the world” (Weber 105). From Weber’s point of view, working all the time is the best way of practicing asceticism, and also for the glory of god. Protestant work ethic is reflected in Crusoe’s survival.

Crusoe pushes himself extremely hard after the shipwreck. Besides gathering supplies from the ship, one of his concerns within the first twelve days is to create a calendar: “Upon the Sides of this square Post I cut every Day a Notch with my Knife, and every seventh Notch was as long again as the rest, and every first Day of the Month as long again as that long one; and thus I kept my Kalendar, or weekly, monthly, and yearly reckoning of Time” (RC 55-56). This particular methodical system he sets up for his calendar demonstrates the orderliness of the Protestant work ethic. He is sure to arrange his daily routine, ordering his “times of Work, of going out with my Gun, time of Sleep, and time of Diversion” (RC 62). According to his calculating of the time sequence, Crusoe takes note of the duration of the rainy and dry seasons in order to know when to plant and when to harvest. Even without a real time-keeping device, Crusoe manifests his need to measure and order time while he is living on the island, the strict self-discipline necessitated in the Protestant work ethic.

Crusoe’s rational behavior of conserving the barley grain is another example of the Protestant work ethic. One day Crusoe discovers the growth of barley which comes from a bag containing the remnants of corn. Instead of promptly eating those barley seeds, Crusoe plans to preserve them for the next planting, and uses them to make a different food: “I carefully sav’d the Ears of this corn you may be sure in their Season, which was about the End of *June*; and laying up every Corn, I resolved to sow them all again, hoping in Time to have some Quantity sufficient to supply me

with Bread” (RC 68). He proceeds to wait four years before he allows himself to eat even a single grain of barley. This demonstrates Crusoe’s rationality and self-discipline which are typical of the Protestant work ethic. Instead of eating up his harvest immediately and leaving himself nothing to replant, Crusoe uses his harvest to generate more crop which goes on sustaining him for the rest of his time on the island. It displays the Protestant tendency to reinvest and regenerate wealth instead of exhausting the resources.

Crusoe’s use of gun powder reveals another example of rational behavior and self control. Unlike the corps which he can replant and generate year after year until he has enough storage, the gunpowder cannot be regenerated because he lacks not only material but also professional skill: “I began now to perceive my Powder abated considerably, and this was a Want which it was impossible for me to supply” (RC 123). The gunpowder in particular provided him a way to kill goats, a main source of food for him, and a way of self-defense. With his rational thinking, Crusoe plans to trap some goats and raise them as livestock so it would be easier for him to get meat without using gunpowder. Obviously, Crusoe succeeds in his plan: “and in about a Year and a half I had a Flock of about twelve Goats, Kids and all; and in two Years more I had three and forty, besides several that I took and killed for my food” (RC 125). He also realizes that by taming the goats, he can get milk, even make cheese and butter. He also finds other usages of the goats, including using the tallow to make candles and the skins for clothing. Through his hard work and rational behavior, Crusoe possesses a great number of foodstuffs on the island when he could have very little.

Crusoe spends his days on unceasing labors, plans his everyday schedule, divides a day into three portions:

He finds his day divided into three. It took him only about three hours, going out with his gun, to get his food. Another portion of his day was spent in ordering curing, preserving and cooking. A third portion was spent on capital formation, planting barley and rice, curing raisins, building furniture and a canoe, and so forth. (Hymer 48)

Therefore, his diligence in his work demonstrates another aspect of the Protestant work ethic deems idleness and the wasting of time as the most serious sin:

Waste of time is thus the first and in principle the deadliest of sins. The span of human life is infinitely short and precious to make sure of one's own election. Loss of time through sociability, idle talk, luxury, even more sleep than is necessary for health, six to at most eight hours, is worthy of absolute moral condemnation . . . It is infinitely valuable because every hour lost is lost to labour for the glory of God. (Weber 104)

Crusoe avoids this sin by keeping himself busy with many activities and works on the island: "This Time I found much Employment (and very suitable also to the Time), for I found great Occasion of many Things which I had no way to furnish myself with, but by hard Labour and constant Application" (RC 91). He makes frequent references to his hard work in his journal and he repeats it later: "I worked excessive hard these three or four months, to get my wall done" (RC 68). As his journal becomes less detailed he again guarantees: "tho' I have not given the Reader the Trouble of so particular Account of my Work this Year as the first; yet in General it may be observ'd that I was very seldom idle" (RC 97). The majority of his narration on the island is about his labors, so it is impossible to deny that he always works hard and has a strong work ethic. However, there are times when he finds himself conflicting, and wondering about his adverse destiny. Though Crusoe often

grumbles the misfortunes which he thinks God has imposed on him, he still has to accept his position and his occupation on the island.

Crusoe's initial statement about his anxiety for leaving home and his father's fierce opposition and admonishment can be interpreted from a religious perspective. In the Puritan family structure, the father was regarded as God's deputy; in rejecting his father's advice, Crusoe is committing a sin of disobedience. Crusoe seems to be reluctant to follow the destiny, as he is first unwilling to listen to his father. Once he established himself in Brazil, he is still looking for an opportunity of adventure instead of staying in Brazil and enjoying a settled life. When Crusoe survives the ship wreck, he then further recognizes his foolishness that if he has remained there in Brazil, he might now be "one of the most considerable Planters in Brasils" (RC 164).

Crusoe is born as a youngest son of a merchant family. He has two older brothers; the first one is a Lieutenant who is killed in a battle while the other one is missing and never found again. His parents want him to be well educated and to get a good job: "My father, who was very ancient, had given me a competent Share of Learning, as far as House-Education, and a Country Free-School generally goes, and design'd me for the Law" (RC 5). However, Crusoe is not satisfied with a normal life but plans to leave homeland for adventuring elsewhere. He firmly insists on his intention despite the continual warning of his father: "fill'd very early with rambling Thoughts . . . I would be satisfied with nothing but going to Sea . . . nay the Commands of my Father, and all the Entreaties and Persuasions of my Mother and other Friends" (RC 5). His father strongly dissuades his son not to go to sea, but Crusoe does not accept his dissuasion. According to his father, the current middle class life is the best choice for Crusoe because it guarantees a reliable future: "the middle Station had the fewest Disasters . . . they were not subjected to so many

Distempers and Uneasinesses either of Body or Mind” (RC 6). Crusoe’s father would do anything to stop Crusoe from leaving home, and reminds Crusoe of his brothers’ destiny in order to change Crusoe’s mind. Finally, he alludes to the religious aspects and forebodes the consequences if Crusoe still insists on sailing to the sea: “and tho’ he said he would not cease to pray for me, yet he would venture to say to me, that if I did take this foolish Step, God would not bless me, and I should have Leisure hereafter to reflect upon having neglected his Counsel when there might be none to assist in my Recovery” (RC 7).

Crusoe repeatedly refers to leaving home without his father’s permission as his “original sin”; he not only associates God with his father but as well regards his act of resistance to his father as a sin against God. Ian Watt transforms Crusoe’s “original sin” of restlessness and disobedience into economic motive: “the hero has a home and family, and leaves them for the classic reason of *homo economicus*, that it is necessary to better his economic condition . . . Later he sees this lack of ‘confined desires’, this dissatisfaction with ‘the state wherein God and Nature has placed’ him, as his ‘original sin’” (65). For Crusoe, his disobedience grows out of dissatisfaction with what his father has provided him; “original sin” is a result of his individualism and economic consideration. In Watt’s view, religion enacts a strong effect on Crusoe because only a profitable business would secure the strongest emotion from him. The more details in the novel are discovered, the more evidences of Crusoe’s religious aspect would emerge.

During his first voyage, Crusoe comments, “my conscience, which was not yet come to the pitch of hardness to which it has been since, reproached me with the contempt of advice and the breach of my duty to God and my Father” (RC 9). His repentance for sin is motivated by the fear of death rather than by love of his family or

by admitting his error. With the situation becoming more and more severe, Crusoe even makes his vows, “that if it would please God here to spare my Life this one Voyage, if ever I got once my Foot upon dry Land again, I would go directly home to my Father, and never set it into a Ship again while I liv’d” (RC 9). His word seems resolute to us, but Crusoe soon forgets his vows after one night’s drinking and other sailor’s accompanying, “my Fears and Apprehensions of being swallow’d up by the Sea being forgotten, and the Current of my former Desires return’d, I entirely forgot the Vows and Promises that I made in my Distress” (RC 10). However, his morality is actually established on individualism rather than sensibility and family relationship. As a son to the family, Crusoe has not fulfilled his duty of attending upon parents, and only at the moment of calamity will he recall his father’s words. It’s obvious that Crusoe’s family affection, especially to his father, is no more important; it even becomes an obstacle to his adventure and career.

This plot is similar to “The Parable of the Lost Son”, the fifteenth chapter in *Gospel of Luke*. The younger son, who has his share of the estate, never goes home until he has squandered all his wealth and becomes completely down and out. The father readmits this son, celebrates his return and even treats him better than his older son. A difference between “The Parable of the Lost Son” and *Robinson Crusoe* is that the father in the former one has found his lost son, but the father in the latter one has never seen his son again. As a matter of fact, Crusoe is quite familiar with the story which he learned while receiving house-education or while going to school, “Had I now had the Sense to have gone back to *Hull*, and have gone home, I had been happy, and my Father, an Emblem of our Blessed Saviour’s Parable, had even kill’d the fatted Calf for me” (RC 14). These sentences reveal that Crusoe does have religious belief, though not a pious believer, before he encounters misfortune of

shipwreck. Obviously his religious belief doesn't purify his spirit; his "evil side," so to speak, appears from time to time along with his adventure, "I had been well instructed by Father and Mother, neither had they been wanting to me, in their early Endeavours, to infuse a religious Awe of God into my mind . . . all that little Sense of Religion which I had entertain'd, was laugh'd out of me by my Mess-Mates" (RC 112-13). The reason why Crusoe stays aloof from religion results from the place he currently situates and those companions he gets along with. As working on the ship is a risky and blind-alley job, sailors usually receive less education, and most of them are without religious belief. Working with them, Crusoe is naturally affected by their mal-behaviors and bad habits.

Crusoe leaves home because he is deeply engrossed in voyage and in the profit it would bring. Business sailing is a profitable career, and the overseas commerce would bring a considerable income. Crusoe is more like a businessman; anything which is profitable would arouse and hold his attention, slave trading for instance. Slavery is considered illegal by Council of London in twelfth century; however, slave trading can't be eradicated even though the laws have been promulgated for centuries. Slave trade even became more rampant in eighteenth-century England when a great number of black slaves were imported from Africa. It was not until the late eighteenth-century that some people brought up the idea of abolishing slavery, which was realized in the Slavery Abolition Act in 1833, though not definitely influenced by religious doctrines. The Bible, not only the *Old Testament*, but also the *New Testament*, does not blame, but actually supports and regulate slavery:

If you buy a Hebrew slave, he is to serve for only six years. Set him free in the seventh year, and he will owe you nothing for his freedom. If he was single when he became your slave and then married afterward, only he

will go free in the seventh year. But if he was married before he became a slave, then his wife will be freed with him. (King James Version, Exodus 21. 2-5)

The Bible had constructed regulations for the masters about the treatment of those slaves, such as the time-limit of slavery and also for slave's family. From the ancient religious perspective, slavery is a normal practice in the society; in point of religion, slave trade is not an illegal and criminal act. For Crusoe, slave trade is merely a business which is not concerned with morality or religious belief.

The slave trade in the novel is first displayed in Crusoe's journey to Guinea which ends in a disaster as the ship is taken over by pirates, and Crusoe is captivated and enslaved by a Moor. After two years, Crusoe manages to escape from the Moor with a young boy named Xury who is assumed to be subordinate to Crusoe after dominated by Crusoe's threatening words: "Xury, if you will be faithful to me I'll make you a great Man, but if you will not stroak your Face to be true to me . . . I must throw you into the Sea too" (RC 22). Xury swears to be faithful to Crusoe, and work hard for him after Crusoe intends to "deliver" him to the Portuguese sea captain, "He offer'd me also 60 Pieces of Eight more for my Boy Xury, which I was loath to take, not that I was not willing to let the Captain have him, but I was very loath to sell the poor Boy's Liberty, who had assisted me so faithfully in procuring my own" (RC 30). Crusoe doesn't actually trade Xury to the captain, but instead reaches an agreement about Xury's future; he has to be kept in indentured servitude for the captain, but if he converts to Christianity, he will be set free after ten years. Later when Crusoe reaches Brazil and owns a plantation he decides to accompany the group to the Guinea Coast of Africa to deport the slaves.

At the beginning of his regeneration, Crusoe reviews his miserable life and his

misfortune that would attributes to his resistance of staying home. When Crusoe turns to the Bible, investigating God's words and will to him, he finds comfort, guidance, and instruction in it. It is the first time in many years that he prays, not for rescue from the island, but for God's help: "Lord be my Help, for I am in great Distress" (RC 78). After thinking about his life, he kneels down and prays to God for the first time to fulfill his promise: Only having open'd the Book casually, the first Words that occur'd to me were these, *Call on me in the Day of Trouble, and I will deliver, and thou shalt glorify me*" (sic, RC 81). When he reads the Bible seriously, he seems to apprehend and becomes joyful over these words, "I came to these Words, *He is exalted a Prince and a Saviour, to give Repentance, and to give Remission . . .* Jesus, Thou Son of David, Jesus, Thou exalted Prince and Saviour, give me repentance!" (sic, RC 82-83). He comes to realize that to satisfy his spiritual needs is more important than to worry about being rescued from the island. Crusoe regards the island as a prison in which he is trapped; however, at the moment, he learns to review his experiences from a different aspect. From Crusoe's narration, religious belief functions to deliver his spirit from hopelessness, especially after he recovers from disease: "by a constant reading the Scripture, and praying to God, to things of a higher Nature: I had a great deal of Comfort within, which till now I knew nothing of" (RC 83). He is now a Christian through the pious praying every day and his own "Solemn Fast", a religious exercise on September thirtieth, dated by Crusoe.

Crusoe mentions his conversion on the date of Solemn Fast in the second year on the island: "with all its miserable Circumstances, than the wicked, cursed, abominable Life I led all the past Part of my Days; and now I chang'd both my Sorrows and my Joys; my very Desires alter'd, my Affections chang'd their Gusts, and my Delights were perfectly new" (RC 96). He quotes a passage to interpret, for the time being,

how anything outside the island has now nothing to do with him, “One Morning being very sad, “and will might I say, as Father Abraham to Dives, *Between me and thee is a great Gulph fix’d*” (sic, RC 109). It seems that Crusoe is satisfied with what he owns and where he lives, so he declares “I was remov’d from all the Wickedness of the World here. I had neither the *Lust of the Flesh, the Lust of the Eye, or the Pride of Life*” (sic, RC 109). It’s a ridiculous statement because, on the one hand, he goes on displaying his wealth, regarding himself a lord of the whole manor, and saying how professional his abilities and skills are; and then he turns to say that he actually doesn’t need them too much on the other hand. Besides, his desire of being rescued has never been erased; sometimes his distress still remains when reminds of isolation. However, when Crusoe occasionally read these words from Bible, he immediately apprehends he has not yet abandoned by God: “I open’d the Bible upon these Words, *I will never, never leave thee, nor forsake thee*” (sic, RC 97). A little later, when he is about to thank God for bringing him to the island and also saving him, suddenly he stops because something shocks his mind. Then he speaks to himself: “How canst thou be such a Hypocrite, (said I, even audibly) to pretend to be thankful for a Condition, which however thou may’st endeavour to be contented with, thou would’st rather pray heartily to be deliver’d from” (RC 97), which reveals his inner struggle and conflict between his belief and real desire. Moreover, it’s a significant point which raises our suspicion about Crusoe’s faith in God. Although he continues reading the Bible, praying to God and following God’s instructions, something at the bottom of his heart couldn’t be changed, such as his fear and the evil side mentioned above.

Crusoe lapses into an anxious state when he is aware of his fear and the sense of insecurity, the fear of the footprint for instance. For example, the most significant

event in *Robinson Crusoe* is the discovery of a single footprint in the sand. The unknown footprint leads the transferring toward Crusoe's point of view to nature. He came to the island because of shipwreck, and he used to get along for more than twenty years before he has found the trace. Crusoe does not notice that it might be possible for native people of the neighboring land or for voyagers who pass by and land the island. Crusoe contemplates that it was not the appearing of this footprint so much as his anxiousness of it that broke the peacefulness of his earlier years on the island. This single footprint has influenced Crusoe's state of mind and the expanding on his territory to which he has continually endeavored. Stephen Hymer put his question on the discovering of the footprint, wondering Crusoe's reflection when seeing it:

When signs of other human beings come to him, he does not run out with joy, ready to risk everything to hear a human voice after so many years in solitary confinement. Instead his fears and anxieties rise to a frenzied pitch and he fences and fortifies himself more and more, withdrawing further and further into isolation. (50)

Crusoe does not feel happy when discovering the sign of human trace; instead, he lives in great apprehension, and remains immobilized by his impression at least for two years. He reflects on how fear has interfered with his ability as a religious believer and as a prayer. Despite achieving a certain degree of tribulation in his difficulties, Crusoe's understanding of nature is thrown into question since the event of footstep. The relation to the nature becomes more interior as the fear consistently overwhelms the harmonious relationship, particularly that of the tranquil life. However, the bitter truth is that Crusoe's domination based on modern technology actually violates the laws of nature, disturbs the harmony of the environment, and

threatens the original form of creature.

Crusoe's fear translates into some aspects of his assuming after he discovers the footprint. Every anxious fluster of activity is now turned into an actual deed. To consolidate his position, he strengthens his fences, drills several holes on the wall to plant the guns, intensifies his husbanding efforts, limits his movements about the island, and reduces the scope of his industry: "I cared not to drive a nail, or chop a stick of wood now, for fear the noise I should make should be heard; much less would I fire a gun, for the same reason; and, above all, I was intolerably uneasy at making any fire, lest the smoke" (*RC* 149). The discovery of the footprint pushes him into a severe situation, even almost crushes his tranquil life and belief. Various presuming are formed in mind leading to his extremely intensesness. His religious belief is sometimes overwhelmed by the fear, yet sometimes becomes a consolation at the moment he read the Bible. For the disturbance remains sustained by the impression for at least two years, Crusoe acquaints himself with the fact that his life is no longer as easy and comfortable as before even though he has not seen anyone within these two years.

Crusoe is frightened when coming across the single footprint, that his imagination runs wild, lays waste to his crops, livestock, and home, finds himself unable to pray, and loses his faith in God: "Thus my Fear banish'd all my religious Hope; all that former Confidence in God which was founded upon such wonderful Experience as I had had of his Goodness, now vanished" (*RC* 132). That is to say, whenever his life is threatened, he might doubt God, and his religious practice would have ceased. Before Crusoe believes in religion, only when he encounters danger will he turn to God, as what he does in his first voyage; but now he would doubt his faith, and consider that he could not worship god that leaves him unprotected when he

is in danger. In other words, his relationship with God is less important than his physical survival. Once he calms down, the words from the Bible cheer him up again: “When I had done praying, I took up my Bible, and opening it to read, the first Words that presented to me, were, *Wait on the Lord, and be of good Cheer, and he shall strengthen thy Heart; wait, I say, on the Lord*” (sic, RC 133). His state of mind endlessly swings between unstable feeling and anxiety for two years after he sees the footprint; it remains the same even though he admits that he has not seen anything on the island more dangerous than a goat - he lives in constant fear of some unknown enemy.

Animals attribute their abilities to avoid threat or immediate danger, which increases the probability of survival. The source of fear usually comes from death or something which is unknown such as encountering with unknown creature or situation in a strange place. To Crusoe, fear of the unknown is one of the reasons why he makes the effort to enhance the defense of his living place and the storage of the supply. By obviously the regularity of rain season, Crusoe is able to deal with bad weather, store enough food and stay indoors. However, there are some unpredictable incidents influence Crusoe’s living and emotion.

Crusoe’s fear is never released even though he has constructed a safe place for himself: “Crusoe survives his solitude, but he is always afraid, always cautious, and always desirous of abandoning his isolated condition for the pleasures of social intercourse and the benefits of civilization” (Novak 238). Ruled by his fears, Crusoe intends to destroy all possibilities of inhabitants on the island. He contemplates letting his goats run loose, digging up his corn fields, and even destroying his living place and enclosure: “The first Thing I propos’d to my self, was, to throw down my Enclosures, and turn all my tame Cattle wild into the Woods, that the Enemy might

not find them . . . Then to the simple Thing of Digging up my two Corn Fields . . . then to demolish my Power, and Tent, that they might not see any Vestiges of Habitation” (RC 135). However, Crusoe is not willing to readily abandon all his properties which come from his hard work; instead, he pays more time and labor on building the fortifications. Searching desperately for some means of defense, he forgets the consolations which religion offered him.

Crusoe is then confused about how the immaterial mind could influence the material body. He considers that the mind would exist on a higher spiritual level than the body. On the one hand, a sense of insecurity makes his life less comfortable than before; on the other hand, his passion for religion weakens: “For these Discomposures affect the Mind as the other do the Body and the Discomposure of the Mind must necessarily be as great a Disability as that of the Body, and much greater, Praying to God being properly an Act of the Mind, not of the Body” (RC 138-39). The activities of praying to God and reading the Bible are now not options because his uneasiness affects not only his mind but also the daily life. Under the concern of being captured by the savage or cannibal, Crusoe hesitates about the activity of praying to God. If religion cannot safeguard his own security, he cares less about religion.

Though Crusoe sometimes diligently reads the Bible thrice every day, his religious belief wavers at times when he faces events, makes little or no references to God. He stops praying to God and reading the Bible upon discovering the footprint as well as humans skull and bones spread on the shore which are supposed to be left by cannibals: “I was perfectly confounded and amaz’d; nor is it possible for me to express the Horror of my Mind, at seeing the Shore spread with Skulls, Hands, Feet, and other Bones of humane Bodies” (RC 139). Michel de Montaigne, a French

Renaissance writer, has given such an expression about cannibal in his essay *Of*

Cannibals:

I think there is more barbarity in eating a man alive, than in eating him dead; and in tearing by tortures and the rack a body still full of feeling, in roasting a man bit by bit, in having him bitten and mangled by dogs and swine . . . than in roasting and eating him after he is dead. (155)

Cannibalism exists in undeveloped tribes, especially in times of war. To devour a captive from a rival tribe is regarded as a religious ritual or a celebration of victory against a rival tribe. In *Robinson Crusoe*, the act of cannibalism adds a new element to the story, and becomes a significant plot because it relates to the rescue of Friday who is once a captive almost eaten by his enemy.

For Crusoe, the discovery of the footprint is just a beginning of his fear, which goes a step further while finding the evidence of cannibal's existence. His encounter with the signs of cannibalism brings about the fear of being eaten again. He has never seen any trace of human beings for eighteen years, which make him think that if he could conceal himself as well as before, he will not be discovered and stay safe. Crusoe entertains such idea and makes his living: "kept close with my own Circle for almost two Years" (RC 140). His own circle means all his plantations, including his cave, his named castle, the inland bower and the enclosure in the woods. He also becomes more cautious with the surroundings in which he lives, and brings weapons such as pistols and sword with him while going outdoors: "I had sav'd three Pistols out of the Ship, I always carry'd them out with me, or at least two of them . . . also I Fusbish'd up one of the great Cutlashes . . . so that I was now a most formidable Fellow to look at" (RC 141). He cannot help thinking over and over again about the way of dealing with enemies, who he might actually encounter and battle against.

Crusoe is brainwashed by those violent thoughts which lead to his fantasy of planning: “for Night and Day, I could think of nothing but how I might destroy some of these Monsters in their Cruel bloody Entertainment” (RC 142). He even intends to set traps for those cannibals when they come to the island again: “dig a Hole under the Place where they made their Fire, and put in five or six Pound of Gun-powder” (RC 142). Crusoe plans to place the black powder in a hole which functions like a landmine; thus, once cannibals make a fire on it, they would get injured, or at least frightened by the explosion. On the other hand, Crusoe’s weapons are well prepared by loading double gunpowder and four or five bullets in his pistols which act like shotguns, and the sword is used as close-in weapon: “with my three Guns, all double loaded . . . when I should be sure to kill or wound perhaps two or three at every shoot . . . and my sword, I made no doubt, but that if there was twenty I should kill them all” (RC 143). All Crusoe intends to do is to eliminate any threat that might endanger his life. As Crusoe once again watches the horrible scene of those cannibals devouring one another, he regards their behaviors as a violation of his cognition toward human beings. The horrible scene arouses Crusoe’s strong feeling of repugnance: “my Mind was thus fill’d with Thoughts of Revenge, and of a bloody putting twenty or thirty of them to the Sword” (RC 143).

Crusoe does not actually know why he needs to fight against those cannibals if they could do no harm to him; however, he is sick of their behaviors: “for an Offence which I had not at all entre dint a Discussion of in my Thought, any farther than my Passion were at first fir’d by the Horror I conceiv’d t the unnatural Custom of that Prople of the Country” (RC 144). Crusoe calls their behavior the primitive instinct of “abominable and vitiated passion” because they have “no other Guide” (RC 144); it means they are not sheltered by the grace of God. As a matter of fact, the conflict

between Crusoe and those cannibals is based on the diversity of opinion toward religious cognition. For Crusoe, he never contacts the primitive culture before encountering the cannibal because he has “no other test of truth and reason than the example and pattern of the opinions and customs of the country we live in” (Montaigne 152). Those cannibals, situated in a close society and never getting in touch with other civilization, are immersed in a primitive culture from generation to generation; thus, they do not know what religion is and why their behavior of devouring human is defined as a crime. When Crusoe later notices such a diversity of different cultures, he realizes: “They think it no more a Crime to kill a Captive taken in War, than we do to kill an Ex; nor to eat human Flesh, than we do to eat Mutton” (RC 145). With such consideration, Crusoe burns out his passion of revenge, and his intention of killing becomes less strong than before. Moreover, Crusoe also realizes his plan of attacking primitive people would bring him more trouble and put him into a dangerous situation: “this was the way not to deliver my self, abut entirely to ruin and destroy my self; for usless I was sure to kill every one that not only should be on Shore at that Time” (RC 146).

Crusoe’s encounter with Friday displays a dominant relationship; he regards Friday as his slave after rescuing him. When describing Friday, Crusoe makes positive comments: “He was a comely handsome Fellow, perfectly well made; with straight strong Limbs, not too large; tall and well shap’d” (RC 173), quite contrary to his contemporaries. But the relationship between Crusoe and Friday reveals that Crusoe is the master and Friday is merely a servant: “I made him know his Name should be *Friday*, which was the Day I sav’d his Life . . . I likewise taught him to say *Master*, and then let him know, that was to be my Name” (RC 174). Crusoe never informs Friday of his real name, which displays a certain hierarchical discrimination:

that Crusoe is higher than the savage. As a slave owner would do, Crusoe names him “Friday,” without regard for what his real name might be. However, Friday does not take this dominant relationship badly. As matter of fact, he shows greatest thankfulness to Crusoe’s mercy, willing to spend his life in servitude. Crusoe gradually acquainted himself with Friday, and then he decides to reform his servant by changing Friday’s lifestyle. Crusoe forces Friday to put on clothes which make Friday feel uncomfortable and awkward: “it is true, he went awkwardly in these Things at first” (RC 175). Although Friday is glad at those good-looking clothes, it takes him some time to get used to the clothing. Crusoe also intends to change Friday’s dietary habit, such as adding salt in food which Friday does not know before. Therefore, to add salt in food is a weird behavior to him: “he would never care for Salt with his Meat, or in his broth; at least not a great while, and then but a very little” (RC 179). Furthermore, Crusoe starts to teach Friday by demonstrating his way of doing work, then Friday would follow all the labors after him: “I set him to work to beating some Corn out, and sifting it in the manner I us’d to do . . . I let him see me make my Bread, and bake it too” (RC 179). Friday’s pregressive getting in touch with civilization reveals Crusoe’s authority and domination which enable him to convert a person’s diet, lifestyle or even religious view.

As matter of fact, Friday has his own religion which he explains to Crusoe. His tribe worship an old man named Benamuckee, who they believe created all the natural environments: “one old Benamuckee, that liv’d beyond all” (RC 182). The status of Benamuckee seems to be equal to the Christian God; believers are convinced that the soul of the dead will go to a heavenly place just like Christian paradise or heaven. A priest-like tribesman, who charges of communicating and praying to Benamuckee, will send back the messages to the tribes people: “the old Men, who he call’d their

Oowocakee, that is, as I made him explain it to me . . . By this I observ'd, That there is Priestcraft" (RC 183). Crusoe wants to indoctrinate Friday with a different religion, disregarding Friday's free will: "I began to instruct him in the Knowledge of the true God" (RC 182).

Crusoe goes on interpreting the power and providence that God would make, trying to persuade Friday that his original belief is a cheating, haunted by an evil spirit: "if they met with any Answer, or spake with any one there, it must be with an evil Spirit" (RC 183). It shows Crusoe's egoistic and self-centered indoctrination: once he contradicts with himself, he would try to avoid answering the question. For example, Crusoe cannot answer one of Friday's questions: "if God much strong, much might as the Devil, why God no kill the Devil" (RC 184). Obviously, no one can answer such question, nor can Crusoe. In spite of that, Crusoe achieves a successful conversion in Friday after years of teaching: "the Soul of a poor Savage, and bring him to the true Knowledge of Religion, and of the Christian Doctrine, that he might know Christ Jesus, *to know whom is Life eternal*" (RC 186). Along with the coming of Friday, Crusoe's life becomes much better than before, and he no more feels grief and fear; instead he starts to consolation from reading the Bible. Crusoe is now turning to discussing the religious doctrines with Friday, which brings him pleasure. He is deeply convinced of Christianity's positive influence on Friday, from a savage to a civilized man.

Chapter 3

Slavery from *Robinson Crusoe* to *Heart of Darkness*

In our modern world, there are few human practices such profound outrage as one human being enslaving another. In the world history, Europe has possessed so many different forms of colonies by means of its civilization; the impetus for colonialism was often derived as an answer to European history itself. The most prominent expression of barbarism in civilization is hegemonic culture and colonialism. Slavery was an accepted institution and central to the economies of most major world civilization, especially in Europe, in early seventeenth-century. Paul S. Reinsch examines the relationship between slaves, or the word “negro race” that he uses in his essay, and European civilization: “The negroes have come in contact with the worst side of European civilization” (145). Reinsch claims that such race is able to maintain attributes to the “vigorous constitution” and “labor” which the race provides.

Western civilization has its evil and bloody side which can be seen from colonialism that proved civilized people sometimes are barbarian. In seventeenth century, British colonists aggressively proceeded colonial expansion overseas, settled the political power and economic activities in colony. Hunt Hawkins has noted that colony “required an initial period of grants-in-aid from the mother country to establish basic structures of civil administration, transportation, and communication” (289). The motives of colonizing others include the spirit of exploration, capitalist striving for profit, the colonies as valves for overpopulation, scientific interest and religious intention, etc. Jeffrey C. Stone investigates the colonial issues in his essay “Imperialism, Colonialism and Cartography” which differentiates imperialism from colonialism and provides a framework for understanding the cartographic evolution of

Africa. Colonialism, as the result of a will to expand and rule, can initially be understood as a state that establishes colonial rule in an alien land. It has existed in almost all periods of world history. The term “imperialism” means the control of the weak by the rich and powerful, not necessarily by means of the exercise of direct authority: “It is an appropriate term for the long-standing relationship between Europe and Africa which the Berlin Conference was convened to defend, that is the traditional free-trading system at the coasts of the continent” (57-58).

According to Lewis Samuel Feuer, imperialism, in terms of the ideas of superiority and the practice and dominance, involves the extension of authority and control of one state or people over another. Imperialism is often viewed as negative, as merely making capital of native people in order to enrich a small group of people. Feuer divided them in two different categories:

[W]e must clearly distinguish between the two varieties of imperialism that have alternated and competed in the world’s history – the progressive and the regressive. Like all social classifications, they are not absolute and sharply demarcated; rather, they define the poles for a continuum in which the various imperialist societies take their place, some more progressive in some respects, other more regressive. (3-4)

Feuer identifies two major types of imperialism; the first type is “progressive imperialism” that is founded upon a universal view of humanity. It promotes the spread of civilization to native societies to improve the living standards and culture in conquered territories, and also to assimilate them into the imperial society. Take *Robinson Crusoe* for example, the goal of the colonization is to improve the living standard; thus he has to wrest resources from the island. Although Crusoe’s enslavement of Friday is based on the power and knowledge derived from civilized

society, their relationship swings between master-servant and friend. To a certain degree, Friday is willing to be a servant and to work for Crusoe because Crusoe has saved him from the enemy attack. The second type identified by Feuer is the “regressive imperialism” concerning pure conquest. Colonists exploit, exterminate or reduce those undesired peoples, and settle their business in order to profit from exploitation. In *Heart of Darkness*, for example, the narrator explores the issues surrounding imperialism in complicated ways. As Marlow takes the ship, *the Nellie*, up the river Congo to the inner station of Africa, he encounters scenes of torture, cruelty, and slavery. At the very least, the incidental scenery of the book offers a harsh picture of colonial enterprise.

Robinson Crusoe is considered propaganda for the British colonization in the eighteenth century. Crusoe embodies the significant features of colonism such as the discovery of the isolated lands, the cultivation on the island, the meeting with the primitives, the native inhabitants. Crusoe achieves what the other colonists usually do in colonies such as the plantation of the lands, the investment of the resources, taming the goats, challenging the hostility of the natural force and establishing a relationship with the native inhabitants, Friday.

However, when looking into the relationship between Crusoe and Friday, we would discover something beyond our expectation. Barbarism appears on the island when the natives kill and eat the enemy’s flesh of the opposite tribe. Crusoe abominates those barbarians and their culture of cannibalism, thus in Crusoe’s narration, he does not say “man” or “human,” but “The poor Creature” (RC 178) when he mentions Friday. Crusoe starts the relationship with Friday in the circumstance of inequality. He asks Friday to call him “master”, even before teaching him the words “yes” or “no”, which seem offensive even under the standard

of the day (*RC* 174). Crusoe's description, however, is expressive of his superiority as a civilized man. Expression such as "I understood him in many things" and "to let him know" (*RC* 174) illustrate the narrator as a self-centered person whose life on the island becomes prominent. From the above quotations, it is not clear whether Friday does indeed get to the complex meaning of his mastership, but Crusoe is soon sure of Friday's servitude and submission according to Friday's reactions: "with all the possible Signs of an humble thankful Disposition . . . he lays his Head flat upon the Ground, close to my Foot, and sets my other Foot upon his Head, as he had done before" (*RC* 173-74).

Before Crusoe teaches Friday to speak English, there are not many clues for us to confirm what language Friday speaks: "he spoke some Words to me, and though I could not understand them" (*RC* 172). There must be some ways for natives to communicate with each other, probably in their own language, or by gestures. J. W. Powell compares the savages' communication ability to civilized people, and finds that they have almost the same ability as those people who use a higher level language:

The different thoughts possible even to savage minds are practically innumerable, and every language, even that of the savage, is capable of expressing all of the thoughts possible to the people who use the language. It is a characteristic of the languages of savages that many words are necessary to express their thoughts, while in civilized languages the same thoughts can be expressed with a smaller number of words. (104)

The level of a language is not defined by the number of words which one sentence contains but by the degree of organization and comprehensibility. For example, the vast number of words which Friday used in the expression of thought, are full of

redundancy, because the parts of his speech are not differentiated nor the sentences organized: “They more many than my Nation in the Place where me was; they take one, two, three, and me; my Nation over beat them in the yonder Place, where me no was; there my Nation take one, two, great Thousand” (RC 180). Friday is not so familiar with the language he uses and seems to be awkward when expressing his thought. The way Friday talks, limited by the words he learns, is repetitious and full of mistakes. However, it reflects Crusoe’s intention of mastering Friday when forcing him to learn a language which not only make their communication convenient, but also make his control easier.

Teaching Friday to speak English reveals Crusoe’s intention of establishing a hierarchical order on the island. A prominent example of this hierarchy is expressed when Crusoe mentions the word “nation.” The eighteenth-century reader would have been aware of the meaning of nation; but Friday, a native who is not acquainted with the English language, will learn the meaning of the word from Crusoe, who not only serves as master but also as the only indicator in matters of language. Crusoe uses the word “nation” to enlarge his authority, which means he is situated in a country, not merely an island, but Friday would never know the concept of a nation. Furthermore, Crusoe will not particularly revise Friday’s incorrect use of English, especially the grammar part, which reveals Crusoe’s sense of superiority, whilst a skilful use of word patterns provides strong support for Crusoe’s domination of the island.

There have been general misunderstandings toward Friday’s own culture. The first, as I have explored in chapter two, is the religious belief in Friday’s tribe; the second is the original language Friday used to speak; the third is that natives do not always eat raw food; as matter of fact, they know how to use fire to cook food or roast

meat. In human history, eating raw food has the dissimilarity depends on different races and cultures. For example, the ways of eating seafood differ from one country to another. Before the usage of fire, people eat uncooked food such as raw meat, insect, wild plant and berry as principal food. Chukchi people, an indigenous people living in Chukchi Peninsula, for example, are mainly engaged in hunting, fishing and breeding deer. Living in cold circumstances, they usually eat raw deer or seal flesh without worrying about deterioration. Our ancestors could eat raw fish near the seaside, like Chukchi people do. After the end of World War II and the spreading of the cold treatment technology in Japan, it became familiar to the common people to eat raw fish such as sashimi and sushi, dipped with sauce or vinegar when tasting. After expanding the cold-chain, many people can enjoy raw fish, even if they are far away from the sea. In some western countries, eating fresh meat or seafood will be considered as symbol of uncivilized or brutal behavior.

Crusoe's knowledge of native tribes is deficient, so his impression remains that native people are extremely cruel, ferocious because they eat raw food and man's flesh. Crusoe shows his prejudgment to the native's culture about eating raw food and the usage of fire: "Having thus fed him with boil'd Meat and Broth, I was resolv'd to feast him the next Day with roasting a Piece of the Kid . . . This Friday admir'd very much; but when he came to taste the Flesh, he took so many ways to tell me how well he lik'd it . . . and at last he told me he would never eat Man's Flesh any more" (RC 179). The use of fire in cooking is a general term that means any process of preparing food which should be carried out not only for making food more delicious, but also making it safer. The techniques and ingredients of cooking are widely varied across the world, reflecting every region's unique environmental, economic, and cultural traditions. However, from Crusoe's narration, it seems that

Friday has never tasted prepared food, nor other animal's flesh beside human.

Crusoe makes a mistake because from his previous narration when encountering the cannibals: "the Place where they made their Fire" (*RC* 142), and later he observes the activity of those cannibals: "they were no less than Thirty in Number, that they had a Fire kindled, that they had had Meat dress'd . . . How they had cook'd it, that I knew not, or what it was" (*RC* 170). Obviously, native people really do know how to use fire, and cook food instead of eating raw. Crusoe's narration plainly reveals his misunderstanding of the natives' culture.

Friday demonstrates a personal value to the "civilized" Crusoe. Friday always shows his honesty, loyalty, and natural innocence that are opposite to Crusoe's deception, mistrust in Friday, and pessimistic ideas. The survival life on the island does not allow Crusoe to treat everything with a simple view or thinking. Friday, however, lives in the nature and is raised as a "savage," triumphing with his good natured morals when compared with Crusoe. Friday's honesty and loyalty seems "natural" to Crusoe: "I had a singular Satisfaction in the Fellow himself: his simple unfeign'd Honesty, appear'd to me more and more every Day, and I began really to love the Creature" (*RC* 180). Crusoe specifies Friday's simple and unfeigned "honesty," which reveals Crusoe's hidden expectation that the "savage" is to be dishonest and deceiving. Again, Crusoe's preconception make him suspicious of Friday's intention of going back to his tribe; he imagines that Friday "would not only forget all his Religion, but all his Obligation to me . . . come back perhaps with a hundred or two of them, and make a Feast upon me" (*RC* 179-80), but Crusoe soon "found everything he said was so honest and so innocent, that I could find nothing to nourish my suspicion" (*RC* 189). Crusoe's preconception stems from his civilized thinking; Friday's pure expression of truth comes from his primitive ways.

Compared with the master-servant relationship in *Robinson Crusoe*, the slave condition in Conrad's *Heart of Darkness* is much severer. If *Robinson Crusoe* presents the idea of colonialism in the eighteenth century, *Heart of Darkness* would be a representative work which relates to colonial issues in the nineteenth century. Through his fiction Conrad explores the colonial issues and tends not to praise them but to examine and expose the reality. Conrad speculates the whole colonialist situation and attacks its fake civilizing mission and its bright claims. He depicts the Europeans in these colonies as cruel oppressors. Once these colonizers step on any colony, they abandon all their morals and human values and release their infinite impulses for wealth and violence. In Conrad's terms, these men are "satiated with primate emotions, avid of lying fame, of sham distinction" (*HD*⁶ 69). Conrad presents two perspectives about the natives: on the one hand, they are presented as victims of the destructive power of colonization; their efforts are exploited and their humanities are despised by colonists. On the other hand, they represent the real heirs of the land and the right owners of its wealth and resources.

Heart of Darkness belongs to the early stage of Conrad's thematic progress. The story speaks about the failure of the white man's myth of superiority through the protagonist, Kurtz. The character of Kurtz is central to the story, even though he is only introduced late in the novel, and dies before he offers much insight into his existence or what he has become. He is a preacher and his mission in the Congo is supposed to be preaching and civilizing the natives, but in fact, he becomes a cruel and heartless person near the end of the story. He is pictured as an irritable person that pours his anger in savageness and brutality on the innocent natives for the sake of ivory: "Mr. Kurtz lacked restraint in the gratification of his various lusts, that there

⁶ *HD* is the abbreviation of *Heart of Darkness*.

was something wanting in him – some small matter which, when the pressing need arose, could not be found under his magnificent eloquence” (*HD* 58). Kurtz stands for the Belgian colonization of the Congo and his moral failure represents the moral failure of the colonial enterprise itself.

In *Heart of Darkness*, the narrator Marlow narrates his journey into the depths of the equatorial Africa, and makes a different comment of colonialists: “They were conquerors, and for that you want only brute force – nothing to boast of, when you have it, since your strength is just an accident arising from the weakness of others” (*HD* 6). Marlow condemns all presuppositions he said about the nobility and good intentions of the explorers because he has seen the brutal truth of colonization and knows that the colonists care only about efficiency and profit. Those colonizers go about their work with “brute force,” which is “nothing to boast of.” He also condemns the explorers as just robbers and murderers, men who were going about their business: “They grabbed what they could get for the sake of what was to be got. It was just robbery with violence” (*HD* 6-7).

Marlow’s relationship with Kurtz and what he represents are keys in the novel. Taking Marlow’s point of view, we would look into the reason why it has changed Kurtz from a European man of sophistication into a frightening person who is abhorred by others. The ship manager comments on Kurtz: “No one, as far as I know, unless a species of wandering trader – a pestilential fellow, snapping ivory from the natives” (*HD* 32). When they arrive at the inner station, they find that Kurtz has become a king, almost a God to the tribesmen and women. He has also taken a wife, despite the fact he has a European fiancée at home. Kurtz does not survive the journey back because of his illness, and Marlow must return home to deliver the message to Kurtz’s fiancée. However, Marlow is unable to tell the truth; instead, he

lies about the way Kurtz lived in the heart of the jungle and the way he died.

There are some similarities between *Robinson Crusoe* and *Heart of Darkness*. First, both Crusoe and Marlow yearn to explore the strange land since childhood, as Marlow narrates: “Now when I was a little chap I had a passion for maps . . . I would point my finger on it and say, when I grow up I will go there” (*HD* 8). The eagerness for adventure drives Crusoe and Marlow to leave their homeland, and get a job on the ship. Second, both novels portray the colonization of other countries, the colonizers’ enslavement of the natives and their attempts on transforming the natives’ culture. For example, Marlow depicts how a savage is trained for operating a vertical boiler:

I had to look after the savage who was a fireman. He was an improved specimen; he could fire up a vertical boiler . . . A few months of training had done for that really fine chap . . . He ought to have been clapping his hands and stamping his feet on the bank, instead of which he was hard at work, a thrall to strange witchcraft, full of improving knowledge. He was useful because he had been instructed; and what he knew was this – that should the water in that transparent thing disappear, the evil spirit inside the boiler would get angry the greatness of his thirst, and take a terrible vengeance.

(*HD* 37-38)

Europeans slave the savages by using their ignorance, and control their mind by indoctrinating the thought of superstition. The savages learn to operate the machine because they are “instructed” to believe that there is “evil spirit” inside the boiler, and it would get “angry” if they handle the machine improperly. Unlike the general discussion of colonialism and civilization, *Heart of Darkness* pays more attention to the corruption of the “civilized” white colonizers than to the physical death and

oppression over the savages. Hunt Hawkins concludes what imperialism would bring for the colony and the civilized West world itself:

Imperialism has displaced both of them from their restraining native societies and forced them to rely on their own uncertain impulses. The European conquerors sundered the tribes to make Africans serve alien material aims. In doing so, Conrad indicates, imperialism destroyed the cultural integrity not only of Africa but of Europe as well. (296)

When Kurtz enters the jungle as a civilized businessman and turns out to be a tyrant after years in the jungle, the darkness at the heart of the civilized white man is conquered by the so-called barbarism of the continent. The process of civilization is where the true darkness lies.



Conclusion

Robinson Crusoe displayed an aggressive humanity that usually converts nature's wealth into the means of civilization and socialization. As Crusoe sets feet on the shore, he is connected with nature. If Crusoe was to deprive himself of the natural resources or properties created by the wisdom and labor of many generations, his utopia would be unable to exist in such primitive conditions. Crusoe lives in the realm of nature, and his will and skill continuously put him through his pace when interacting with nature. The most affinitive part of nature in relation to Crusoe is the surrounding environment of the island, a nature, uncivilized and without any artificial damage. The influence of nature to Crusoe is not only in the air he breathes, the water he drinks and the food he eats, but also the inside attitude toward nature, forming a complex structure, in which all the elements of the living conditions interact both with himself and with the external world: "I began not to own, and to believe, order'd every Thing for the best; I say, I quieted my mind with this, and left afflicting my self with Fruitless Wishes of being there" (RC 93). At any given moment, Crusoe comes under the influence of both the power of nature and severe situations. Many of his troubles are due to the natural processes such as the changes of the weather, the rain season, and the tropical storms that rage around the island.

While Crusoe is getting to know more and more about the island, and on this basis reconstructing it, his power over nature progressively increases. He has full control over nature, and remains victorious in the battle with nature; at the same time, he is getting used to the isolation and the circumstance of the island. In a very delicate way Crusoe reflects upon the slightest transform occurring in nature: "Having now brought my Mind a little to relish my condition . . . I began to apply my self to accommodate my way of Living and to make thing as easy to me as I could" (RC 58),

“on due Consideration, made sensible of my condition” (RC 77). From the very beginning, Crusoe’s increasing domination of the island shows an epitome of how human society has adapted nature. Not only has he fabricated various types of tools to convenience his living conditions; he has also succeeded in planting barley and breeding goats near his habitation, which transform the ecological system on the island.

Then we would raise a question: after living on the island for twenty-eight years, does Crusoe live in a civilized way or back to nature? From the aspect of Crusoe’s former experiences, we may say he is certainly a civilized man because he is born in a civilized city, well-educated and grows up in a family with business background. Those signs indicate Crusoe is a man with a true vision, that’s why he insists on setting off his journey around different countries. Moreover, civilization is seen in his work and his way of dealing with difficulties on an uninhabited island; for example, making dairy, recording time and date, making bread, taming goats and reading the Bible, activities that human beings would engage in a civilized society. In this sense, Crusoe’s success in mastering his situation, overcoming his obstacles, and controlling his environment seem to be the triumph of civilization.

In fact, Crusoe replicates the civilization from the first day he touches the land and brings the modern civilization to the island. The memory of technique inherited from ancestors, who created works of art and contributed to Crusoe’s survival, is a sign of the inheritance of civilization. If we look thoughtfully into the human history, it is easy to see that the minds of the improvers have been guided by the desire of achieving an understanding and a reasonable transformation of the human being himself. Obviously, Crusoe is not a survival expert, yet he doesn’t need to worry over fresh water and food, at least in the first few days. In the meanwhile, the goods

on the ship have not plummeted deep into the sea with the shipwreck while he is drifting; some of them become vital possessions for surviving on the island or his personal collections, others connect the deserted island to the civilized world. In fact, Crusoe ceaselessly replicates western civilization, including all the goods from the ship and knowledge that he acquires in the civilized world, into an undeveloped island. When these civilized products sip into a waste land, huge changes would come along and strike the ecological system.

Examining the relationship between human and animal in *Robinson Crusoe* raises many questions about Crusoe's mindset not only concerning his attitudes towards animals but also towards nature. I have explored Crusoe's relationship with Friday; the next question is whether Crusoe changed his attitude towards animals during the course of the survival. In addition to the animals that Crusoe catches as food source, he also raises pets such as dog, cat and parrot, and tames wild animals such as goat. He raises them for the function of entertainment. He amuses himself when interacting with his pets: "I had also arriv'd to some little Diversions and Amusements which made the Time pass more pleasantly with me a great deal" (*RC* 152). Crusoe generally treats his pets as companion for the sake of sentiments. His dog has accompanied with him for sixteen years until it grows old and dies. Crusoe has raised his parrot for twenty-six years, but he leaves it behind on the island when going back to his country: "he liv'd with me no less than six and twenty Years: How long he might live afterwards, I know not . . . perhaps poor Poll may be alive there still" (*RC* 152).

However, other pets are not so lucky; they are either abandoned or killed. Crusoe kills his cats by shooting or drowning them for fear of the consumption of food: "as for my Cats, they multiply'd as I have observ'd to that Degree, that I was

oblig'd to shoot several of them at first to keep them from devouring me, and all I had . . . whose Young when they had any, I always drown'd" (RC 152). Crusoe is brutal because there are merciful or wiser ways to reduce or control the amount of the pets, he can release the unwanted animals in the wood, instead of killing them. His treatment of the sea-fowls is another example. In order to tame sea-fowls and raise them in the wood, Crusoe cut their wings thus they will not fly back to the ocean: "I had also several tame Sea-Fowls, whose Name I know not, who I caught upon the Shore, and cut their Wings" (RC 153). Crusoe does not consider them to be members of his family; his treatment of the animals is not correspondent with a civilized man's mindset.

There is a fine example of literary work which deals with the relationship between man and nature, Henry David Thoreau's *Walden: or, Life in the Wood*. The similarities between Thoreau and Crusoe can be seen from the perspective of economic affairs; they are almost obsessed with the idea that they can support themselves through labor, producing more than they consumes, and working to produce a profit. However, their perspective toward nature is totally different. *Walden* was an appeal for man to simplify his life and to escape from the constraint of civilization resulting from the excessive consumption of unnecessary goods. Thoreau found that a simple life is better than being distracted by civilizations; therefore, he went to woods. In his narration, he built a cabin on the shore of a small lake in 1854 and lived there alone for nearly two years. Thoreau described the experiment and explained the motives of living alone in a cabin. Within two years, he kept a journal of his thoughts and his encounters with nature and society. In sharp contrast to Crusoe, Thoreau often spoke against economic injustice and slavery, refusing to pay taxes to a government that supported slavery:

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself.

(*Walden* 4)

As a firm opponent of slavery, Thoreau is diametrically opposed to Crusoe. In his native state of Massachusetts, Thoreau proceeded to attack those who participated in the commerce and agricultural trade that supported slavery. As the most effective way to express opposition is through concrete deeds and acts of resistance, Thoreau published an essay, *Slavery in Massachusetts* in 1854 based on his speech of anti-slavery.

Thoreau was fond of the state of solitude not only because he likes to be alone, but also because he can be close to nature without interruption: “I have never felt lonesome, or in the least oppressed by a sense of solitude, but once, and that was a few weeks after I came to the woods, when, for an hour, I doubted if the near neighborhood of man was not essential to a serene and healthy life” (*Walden* 102). With the tranquil life in the country, he was “sensible of such sweet and beneficent society in Nature . . . as made the fancied advantages of human neighborhood insignificant” (*Walden* 102). By exchanging the “insignificant” society of humans with the superior society of nature, Thoreau meditates on the deep pleasure he feels in escaping the gossips of the town.

There are some comparable points between *Robinson Crusoe* and *Walden*. First, Crusoe survives on the island because of the shipwreck which forces him to live alone. Second, Crusoe has never seen any person on the island until he encounters primitive

people. That is, although far from his cabin, Thoreau is not totally excluded because he still has neighbors. Third, nature carry different meanings, Crusoe considers nature from the aspect of utility, but Thoreau opens his heart and gives condensed observation to the sound, landscape, and animal in nature. Obviously, nature does not change Crusoe's characteristic; nature becomes a tool for survival.



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Appendix

Table 1 Processed Foods

| Items | Day of collecting | Time | Origin |
|---------|-------------------|---------|--------------|
| bread | Day 1 & Day 3 | 6000 BC | Egypt |
| cheeses | Day 1 | 6000 BC | Central Asia |
| sugar | Day 3 | 500 BC | India |
| flour | Day 3 | 7000 BC | Turkey |
| rum | Day 3 | AD 1650 | West Indies |

Source: *The Encyclopedia Americana International Edition*. “bread” Vol. 4 pp. 480-87; “cheese.” Vol. 6. p. 354; “sugar.” Vol. 25. p. 850-56; “flour.” Vol. 11. pp. 443-48; *Encyclopedia Britannica Online*. “rum.”

Table 2 Unprocessed Foods

| Items | Day of collecting | Time | Origin |
|-------|-------------------|---------|-------------|
| rice | Day 1 | 2800 BC | China |
| corn | Day 1 | 4000 BC | Mexico City |

Source: *The Encyclopedia Americana International Edition*. “rice.” Vol. 23. pp. 501-02; *Collier’s Encyclopedia*. “corn.” Vol. 4 pp. 480-87.

Table 3 Aggressive Tools

| Items | Day of collecting | Time | Origin |
|---------|-------------------|---------|-----------------|
| saw | Day 1 | 8000 BC | southern France |
| hatchet | Day 2 | 4000 BC | Egypt |

Source: *The Encyclopedia Americana International Edition*. “saw.” Vol. 24. p. 320; *Encyclopedia Britannica Online*. “ax.”

Table 4 Non-aggressive Tools

| Items | Day of collecting | Time | Origin |
|-----------------|-------------------|---------|-----------------|
| nails and spike | Day 2 | 1100 BC | Middle East |
| screw-jack | Day 2 | 200 BC | Greece |
| sail | Day 2 | 3200 BC | Egypt |
| hammock | Day 2 | AD 1000 | Central America |
| bedding | Day 2 | 3400 BC | Egypt |
| rope | Day 3 | 4000 BC | Egypt |
| iron | Day 4 | 4000 BC | Egypt |

Source: *The Encyclopedia Americana International Edition*. “nail.” Vol. 1923. pp. 713-14; “cordage.” Vol. 7. pp. 782-85; “iron.” Vol. 15. pp. 443-63; *Encyclopedia Britannica Online*. “jack,” “canvas,” “hammock,” “bed.”

Table 5 Weapons

| Items | Day of collecting | Time | Origin |
|---------------|-------------------|---------|-------------|
| fowling-piece | Day 1 & Day 2 | AD 1600 | Europe |
| powder-horn | Day 1 | AD 1700 | |
| pistol | Day 1 | AD 1600 | Europe |
| sword | Day 1 | 3000 BC | Middle East |
| powder | Day 1 & Day 2 | AD 900 | China |
| musquet | Day 2 | AD 1475 | Germany |

Source: *Weapon: A visual History of Arms and Armour*. “musquet.” pp. 14-15; “pistol.” pp. 162-63; *The Encyclopedia Americana International Edition*. “Sword.” Vol. 26. pp. 157-58; “powder horn.” Vol. 22. p. 498.

Table 6 Stationeries and Navigation uses

| Items | Time | Origin |
|---------|---------|--------|
| pen | 1500 BC | Egypt |
| ink | 2500 BC | Egypt |
| paper | 200 BC | China |
| compass | AD 1200 | China |
| chart | AD1300 | |
| Bibles | 400 BC | Greece |

Source: *The Encyclopedia Americana International Edition*. “pen.” Vol. 21. pp. 619-20; “ink.” Vol. 15 p. 180; “paper.” Vol. 21. pp. 376-83; “navigation.” Vol. 20. pp. 22-32; “compass.” Vol. 7. pp. 456-57; “Bible.” Vol. 3. pp. 647-48; *Encyclopedia Britannica Online*. “navigation chart.”

