

## テネシー・ウィリアムズの詩的想像力—“Kicks”と『欲望という名の電車』をめぐって

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### 発表の流れ

はじめに—『欲望という名の電車』と“Kicks”

1. 詩人としてのウィリアムズと『欲望という名の電車』
2. ブランチ、進化論裁判、クラレンス・ダロウ
3. ブライアン=ブランチ vs ダロウ=スタンレー？
4. ダロウと「マッシー事件」

おわりに—「見ず知らずの方からのご親切」

### 引用（下線はすべて発表者による）

1. With regard to this synergy Williams said, “I’m a poet. And then I put the poetry in the drama. I put it in short stories, and I put it in the plays. Poetry’s poetry. It doesn’t have to be called a poem, you know.”  
(Freedley 334)
2. Stella, oh, Stella, Stella! Stella for Star! (*Streetcar* 473)
3. “And if God choose,  
I shall but love thee better—after—death!” (*Streetcar* 498)
4. There is ample evidence that Williams not only admired Barrett Browning but also read her love sonnets and recognized them as more than personal love poetry—that he recognized her task as a woman poet and the importance and poetic history of the subject matter of love. (Neri 2018, para. 2)
5. In a revision of the final scene that Williams sent to Kazan in August, Stella tells Eunice directly that Blanche claims Stanley has raped her. Stella displays Stanley’s pajama top, which has been ripped to shreds, and says that his shoulders and back are covered with scratches. All he will say in his defense, she says, is that Blanche is crazy. This made Stella more culpable for deserting Blanche than she is in the final version, and give a much more emphatic cast to her line, “I couldn’t believe her story and go on living with Stanley.” (Murphy 22)
6. since witnesses are essential  
for cross-examination in courts of law.  
For instance, suppose a plaintiff known as Dubois  
somehow engages the services of an attorney  
to prosecute a defendant known as Kowalski  
  
(On credit? Well! Can her credit be better established  
than was her virginity despoiled? No but then—)  
  
Ruin! Collapse of the white columns  
of voluntary submission, a penitent desiring  
absolution after ecstatic confession  
of her involvement in the total lake-shore atonement

of her first and only love's  
blowing out of his brains by a revolver thrust between  
his still somehow inviolably purely cut lips ("Kicks" 28-29)

7. quietly cried to the fair-haired, blue-eyed  
boy-husband-  
emotional-dependent, her tigress casting his moth  
helplessly into the purification of flame,  
revolver thrust  
between his still  
inviolably purely,  
smoothly, softly  
formed lips; thus making a double eclipse ("Kicks" 29)

8. Throw the case our of court! *N'importe!*  
To whom can her attorney address his bill for services rendered?  
Probably Clarence Darrow would have won her the rape case  
and even established a certain kind of virginity  
despoiled, adhering to his instinct  
of God's stone-cut laws worn away by the slow rain  
of His Son's tempering those with this,  
the Christian ethic of mercy ("Kicks" 29)

9. There's even something—sub-human—something not quite to the stage of humanity yet! Yes, something—ape-like about him, like one of those pictures I've seen in—anthropological studies. Thousands and thousands of years have passed him right by, and there he is—Stanley Kowalski—survivor of the stone age! Bearing the raw meat home from the kill in the jungle! And you—you here—*waiting* for him! .... Maybe we are a long way from being made in God's image, but Stella—my sister—there has been *some* progress since then! Such things as art—as poetry and music—such kinds of new light have come into the world since! In some kinds of people some tenderer feelings have had some little beginning! That we have got to make *grow!* And *cling* to, and hold as our flag! In this dark march toward whatever it is we're approaching. . . . *Don't—don't hang back with the brutes!* (*Streetcar* 510-511)

10. The Scopes trial was then in progress, creating a sensation. We had more than a perfunctory interest in it, for the presiding judge, the late John. T. Raulston, who died eight years ago, was married to my mother's sister.

Clarence Darrow was staying in Elkmont, not far from us, walking around in galluses, not even wearing a coat for dinner, which startled some of us Southerners. But we admired his wit and erudition. He certainly wiped up the earth with silver-tongued Bryan, as he took the heart out of him. I have heard that one of the plays on which Tom is working has to do with the Scopes trial. Tom never lets me read his plays, or tells me about the, until they are produced. (Edwina Williams 44)

11. 陳述の冒頭でダロウは、「反進化論法を、中世において行われた、学問の自由を破壊する試みにも匹敵するおどろくほど大胆な陰謀」ときめつけた。そして、それまで汗ばみながら掌で風を送ってじっと沈黙を守って坐っていたウィリアム・ジェニングズ・ブライアンに向き合うと、意味のとりちがえようのない明瞭な語句で、ブライアンがこの「愚かで、偏見にみちた、邪悪な法律」に責任を持つ一人であると宣言した。

12. Both she and Bryan are divided between two worlds, with one foot in each—a fact which they refuse to admit, even to themselves. (Bak 2006, para. 17)
13. Bryan was not a dispensational premillennialist; he was too optimistic. Certainly he shared with premillennialists a joyful hope in eternal life through faith in Christ. But Bryan did not agree with their view that the Bible prophesied the imminent degeneration of the world in preparation for Christ's second coming. Quite to the contrary, he enjoyed things of this world—particularly politics, oratory, travel, and food—and believed in the power of reform to make life better. (Larson 37)
14. The timing of Bryan's death caused some to reassess the trial's potential significance. "Nothing could be more dramatic in time or in manner than the death of William Jennings Bryan, following so soon upon his appearance in the Dayton court room," Walter Lippmann wrote in the *New York World*. "His death at this time will weight his words at Dayton with the solemnity of a parting message and strengthen their effect upon his fellow citizens."<sup>27</sup> Although Bryan reportedly died of apoplexy, people generally assumed that the stress of the trial precipitated the attack. Many blamed Darrow personally. (Larson 203)
15. While Stanley is no Clarence Darrow, he is anything but "simple" or "a little bit on the primitive side" as Blanche declares. His questions are calculated, direct hitting, and successful in forging evidence that will later turn Mitch (and some audience members and critics) against Blanche. (Bak 2006, para 29)
16. STANLEY: And come up with that—gorgeous—diamond—tiara?  
BLANCHE: This old relic? Ha-ha! It's only rhinestones.  
STANLEY: Gosh. I thought it was Tiffany diamonds. (*Streetcar* 550)
17. And look at yourself! Take a look at yourself in that worn-out Mardi Gras outfit, rented for fifty cents from some rag-picker! And with the crazy crown on! What queen do you think you are? (『欲望』 552)
18. The rape scene, then, could also be read as a dramatic revisiting of the climax of the Scopes trial itself, in which the Fundamentalist "Blanche" Jennings Bryan is physically crushed by the more powerful Modernist "Stanley" Darrow. (Bak 2006, para. 33)
19. 彼のはげしい議論も、宗教そのものを相手どったものではなく、教育や科学に背を向けた宗教の教義を敵にまわしたものだ。この種の信仰形式にたいする彼の議論は、それらの教義や形式が人々自身の幸福に反してすすめられている点に論点がおかれていた。四十年間彼はこの闘いをつづけてきた。その信者たちから正しい知識を遠ざけようとする宗教団体、こう考えるべきだということをごまかして教えこみ、そうすることによってよじ登ることのできない石の壁を築く宗派、彼らの信条をくつがえすことになりそうなあらゆる科学的な発見をたたきつぶそうとする一団との闘いだったのである。(ストーン 380)
20. Not only could I put myself in the other person's place, but I could not avoid doing so. My sympathies always went out to the weak, the suffering, and the poor. (Darrow 1996, 30)
21. ダロウにとって、アメリカ的な生き方の核心に突き立てられた最も悪質な毒物は、天に在します我らの神といった盲目的な楽観主義、世の中はこれでいいのだという盲目的な信仰であった。この弱々しい無気力さの解毒剤となるべく決心したために、ダロウは無益論者、悲観主義者として非難された(ストーン 119)
22. The overwhelming majority of the population was nonwhite, Asian or Hawaiian, as was the entirety of the low-paid workforce laboring in the fields of the sprawling sugar and pineapple plantations. In contrast, a small and wealthy white minority controlled the economy and lived in a style of opulence that most

officers and enlisted men had never before encountered. (Stannard, 位置No. 698)

23. This case illustrates the working of human destiny more than any other case I have handled. It illustrates the effect of sorrow and mishap on human minds and lives, and shows us how weak and powerless human beings are in the hands of relentless powers. (Darrow 2012, 106)

24. A courtroom is a hard place for a man or woman of inferior ability, little schooling, timid and embarrassed, as most people are in new and hampered surroundings. Neither the method nor the make-up is calculated to determine facts; it is too formal; and its rules are entirely too strict. Sometimes they are right and sometimes wrong, and no one even knows until the last appeal is taken; then they are sure only because they can go no farther.

... They laugh at pity and mercy as if they had no proper place in the emotions of man. And yet no one wants justice or can understand what it is. But everyone wants mercy, and knows exactly what that means. (Darrow 1996, 308)

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