

**OF ORIGINS, CONTRACTS AND ALLOTHESIS:  
*THE ISLE OF PINES*  
OR  
A VOYAGE INTO MALE DESIRE\***

*Jina Politi*

When Henry Neville's *The Isle of Pines* was published in 1668, in "one of those repulsively thorough studies which only a German can make," it was asserted "that Pines, masquerading as the name of the discoverer and Patriarch of the island itself, was only an anagram of the male organ of generation – penis" (Ford 1920:38). *The Isle of Pines* enjoyed great popularity in its time and during a great part of the 18th century, but was subsequently virtually forgotten. Disclaiming his potent progenitor, Robinson Crusoe came to occupy the position of "originator" thus bequeathing to Europe a "Robinsonade" instead of a "Penisade" with the known consequences on the relations of production and labour. A generic combination of Imaginary Voyage and Utopia, *The Isle of Pines* fantasises male desire within the scene of origins – a scene occupied as well by such great dreamers as Hobbes, Darwin, Freud. As Henry Neville was "a revolutionary within the Revolution" who opposed the Protectorate, *The Isle of Pines* may also be seen as a "shipwrecked" text miraculously crossing the divide over into parody, there to discover, together with Joyce, the terra-incognita of "natural" Man.

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**W**hen I was writing down these fantasies, I once asked myself "what am I really doing? Certainly this has nothing to do with science. But then what is it?" Whereupon a voice within me said: "it is art." I was astonished [...] I knew for a certainty that the voice had come from a woman [...] I said very emphatically to this voice that my fantasies had nothing to do with art, and I felt a great inner resistance. No voice came through, however, and I kept on writing. Then came the next assault, and again the same assertion: "that is art." This time I caught her and said, "No, it is not art! On the contrary, it is nature," and I prepared myself for an argument. When nothing of the sort occurred, I reflected that "the woman within me" did not have the speech centres I had. And so I suggested that she use mine.<sup>1</sup>

The "woman within" thanked Carl Jung for lending her his "speech centres" and behold! "flash becomes word and silents selfloud."<sup>2</sup> While Jung went on writing her, muttering "nature," who was neither science nor art, but before, before and "ere commence commencement"<sup>3</sup> when "the law of the jungerl"<sup>4</sup> reigned supreme, before "Ainsoph, this upright one,"<sup>5</sup> "the decempt man,"<sup>6</sup> contracted the "CONSTITUTION OF THE CONSTITUTIONABLE AS

CONSTITUTIONAL”<sup>7</sup> and all the Kores sang in unison: “Heil heptarched span of peace! Live, leage of lex, nex and the mores!”<sup>8</sup>

O Wearisome condition of humanity!  
Born under one law to another bound.<sup>9</sup>

Henceforth, his Hobbism focusing on the “PANOPTICAL PURVIEW OF POLITICAL PROGRESS AND THE FUTURE PRESENTATION OF THE PAST,”<sup>10</sup> showing how “MODES COALESCING PROLIFERATE HOMOGENUINE HOMOGENEITY” – “pot price pon patrilinear plop [...] omen nome?” Yes. Name of the Father and Law of the Same. “Since alls war that end war let sports be leisure and bring and buy fair.”<sup>11</sup> Let all re-Joyce.

Meantime, old “gramma” Nature jungerl advises to mind her “genderous towards his reflexives,”<sup>12</sup> for, said she, “the beggar the maid the bigger the mauler. And the greater the patrarc the griefer the pinch,”<sup>13</sup> witness “his grand movement, which seem’d to rise out of a thicket of curling hair that spread from the rest, all round his thighs and belly up to the navel [and which] stood stiff, and upright, but of a size to frighten me, by sympathy, for the small tender part, which was the object of his fury.”<sup>14</sup> So that:

This day there was a commotion in the House by reason of a disorder in the city occasioned by a rumour of Doomsday, which the people did believe was at hand, and that the world was now ending, because it hath met with its beginning, for *Adam* and *Eve* were seen both in one person, and whereas *Eve* was once taken out of *Adam*, *Adam* was now seen strutting out of *Eve*.<sup>15</sup>

As witnessed by Henry Neville (1620-1649), of whom Thomas Hobbes said that he certainly “had a finger in the pye”<sup>16</sup> (meaning Harrington’s *Oceana*), and who, being a time radical, refused all the *Shuffling, Cutting and Dealing in a Game at Pickquet: Being acted from the year 1653 to 1658* with Oliver the Protector.<sup>17</sup>

This same Henry Neville who, in the year 1658, sat as a member in Parliament at that Session where a Bill was presented to legalise *Polygamy*. For a writer had seriously proposed this to Cromwell who, attracted by the idea, had ordered on 22 January of the same year, a Committee “to consider of the Book concerning Polygamy and to report.” Thus, the Bill was presented as a means of increasing the English Population and “as a remedy for the murder of illegitimate children by their mothers.”<sup>18</sup>

The above is supported by the thesis which locates the multiplication of discourses concerning sex in the field of exercise of power itself, noting how in the seventeenth and early eighteenth centuries there was an incitement to talk about sex, “to pronounce a discourse on sex that would not derive from morality alone but from rationality as well,” one of the great innovations in the

techniques of power being “the emergence of ‘population’ as an economic and political problem,” at the heart of which problem was “sex,” since it was necessary “to analyze the birth-rate, the age of marriage, the legitimate and illegitimate of births, the precocity and frequency of sexual relations, the ways of making them fertile or sterile.”<sup>19</sup>

In the year 1675 as evidenced in *The Debates of the House of Commons* (London 1763), yet another Bill was introduced to legalize Polygamy with a view of fostering “a more effectual peopling of the Nation” and of preventing “the pernicious use of women.”<sup>20</sup> This time the Bill was occasioned by the pioneer work on demography *Observations upon the Bill of Mortality*, by Captain John Graunt (1662), written in part to show that “the irreligious proposals of some to multiply people by Polygamy is not withal irrational and fruitless.”<sup>21</sup> For, as Theophilo Aletheo had argued in his treatises *Discursus Politicus de Polygamia* and *Polygamia Triumphatrix*:

*Legi Natura et Gentium nullo modo est contraria [...] masculum ut uno anno plures infantes procreare possit, quod cum una foemina fieri non potest.*<sup>22</sup> Ubi clarissime videmus adulterium non consistere in *Polygamia* virili, sed in *Polygamia* mulhieri [...] et in hanc *Polygamiam* mulhierum quod verum est adulterium, *jure divino capitalis poena est constituta.*<sup>23</sup>

Yet, when this Bill concerning the *appetitus procreativus* was again introduced in the English Parliament, Henry Neville was not sitting in the House, living now in retirement yet having greatly contributed, together with other famous *Polygamarians* such as: Sir William Temple, Bishop Burnet, William Cowper (alias Wil Bigamy) first Lord Chancellor of Great Britain, Lord Bolingbroke, the Reverend Conyers Middleton, Mathew Tindal, the Earl of Rochester, nay, even David Hume in his “Of Polygamy and Divorces,” in advancing the adoption of this venerable yet obsolete Institution, which sanctioned in the European Community the community of wives and which operated:

In pious times, ere priestcraft did begin,  
Before Polygamy was made a sin;  
When Man on many multiplied his kind,  
Ere one to one was cursedly confin'd;<sup>24</sup>

contributed, as was previously said, greatly by publishing:

*The Isle of Pines*  
or,  
*A late Discovery of a Fourth ISLAND near*  
*Terra Australis, Incognita*  
BY HENRY CORNELIUS VAN SLOETEN.

Wherein was contained,

A true Relation of certain *English* persons, who in Queen *Elizabeth's* time, making a Voyage to the *East Indies* were cast away, and wracked near to the coast of *Terra Australis, Incognita*, and all drowned, except one Man and four Women.

“-----Shut the door-----”<sup>25</sup>

And now lately Anno Dom. 1667, a Dutch Ship making a Voyage to the East Indies, driven by foul weather there, by chance have found their Posterity, (speaking good English) to amount (as they suppose) to ten or twelve thousand persons. The whole relation (written and left by the Man himself a little before his death, and delivered to the Dutch by his Grandchild) is here annexed with the Longitude and Latitude of the Island, the situation and felicity thereof, with other matter observable.<sup>26</sup>

Thus, the Captain's letter to a friend in London encompasses and frames the oral narrative of the present Prince of the Isle, William Pine, concerning the reign of his Father Henry, a narrative which in turn frames the Memoir of the original “patrac” George Pine. Could one hazard the hypothesis that this framing strategy of the Imaginary Voyage implies that a *terra incognita* must needs be *cognita* before it is designated as *incognita*? As, for example, in the case of the Primitive Condition of Mankind which is arrived at by Hobbes through “the inference made from the Passions,” or by Freud through the “slow return of the repressed”? It is because of the prediction of a Second Coming that one can ever dream of the first?

By now, I hope it has become abundantly clear that this paper aspires to sail out into the Oceanas of Origins, Contracts and Allothesis, in short, “the primal made alter in Garden of Idem”<sup>27</sup> or, as Bishop Hall wrote three centuries before James Aloysius Joyce: *Mundus Alter et Idem sive Terra Australis antehac semper Incognita Lustrata*. I, therefore, propose to begin at the beginning.

*AN EPITOME OF THE ISLE OF PINES WITH PERTINENT  
INTERJECTIONS AND FOLLOWED BY COMMENTARY*<sup>28</sup>

*I. The Patrac's Memoir or “the latter end of his Commonwealth forgets its beginning.”*<sup>29</sup>

“They want to go in  
where they came out from.”<sup>30</sup>

Molly Tweedy Bloom

A way to the East *India's* being lately discovered by Sea, certain English Merchants (were) encouraged by the great advantages arising from the Eastern

Commodities, to settle a Factory there for the advantage of Trade. And having for that purpose obtained the Queen's Royal Licence *Anno Dom* 1569, furnisht out for those parts four ships, my Master being sent as a Factor to deal and Negotiate for them, and to settle there, took with him his whole Family, (that is to say) his Wife, and one Son, and one Daughter of about fourteen years, two Maidservants, one *Negro* female slave, and my Self, who went under him as a Book-keeper. When we were almost in sight of *St. Laurence* (61) we were overtaken and dispersed by a great storm of Wind, which continued with such violence many days, "Winds and Storms, Hail and Thunder, and many the like being things that are in themselves natural, yet when they are in such a season and such a juncture, they may be and are, and possibly more often than we are aware, *actus imperati specialis providentia*."<sup>31</sup> We about the break of day discerned Land (but what we knew not) the Land seemed high and Rocky, and the Sea continued still very stormy and tempestuous. The Captain, my Master, and some others got into the long Boat, thinking by that means to save their lives by swimming, onely myself, my Masters Daughter, the two Maids, and the *Negro* were left on board, for we could not swim; but God was pleased to spare our lives, as it were by miracle (62), so that we had opportunity to land ourselves, in all four persons, besides the *Negro*. We were at first afraid that the wild people of the Countrey might find us out, although we saw no footsteps of any, not so much as a Path; But above all, and that we had greatest reason to fear, was to be starved to death for want of Food, but God had otherwise provided for us, as you shall know hereafter (63). We took up our Lodging for that night altogether (the *Blackmoor* being less sensible then the rest we made our Centry) we slept soundly that night.

On the morrow, I lookt out a convenient (64) place to dwell in, that we might build us a Hut to shelter us. I in the space of a week had made a large Cabbin big enough to hold all our goods and ourselves in it.

We having now lived in this manner full four months, and not so much as seeing or hearing of any wild people, and the place, as we after found, being a large Island, and disjoyned, and out of sight of any other Land, was wholly uninhabited by any people, neither was there any hurtful beast to annoy us: But on the contrary the countrey so very pleasant, being always clothed with green, and full of pleasant fruits, and a variety of birds, ever warm (65). So that this place (had it the culture, that skilful people might bestow on it) would prove a Paradise. "L' élément paradisiaque de l' île réside bien entendu dans l' innocence de la nature qui, vierge de toute présence humaine et de tout travail, témoigne à son premier occupant une bienveillance infinie."<sup>32</sup>

With margerain gentle  
The flower of goodlihead,  
Embroidered the mantle  
Is of your maidenhead.<sup>33</sup>

Idleness and Fulness of every thing begot in me a desire of enjoying the women, beginning now to grow more familiar, I had persuaded the two Maids to let me lie with them, which I did at first in private, but after, custome taking away shame (there being none but us) we did it more openly, as our Lusts gave us liberty; afterwards my Masters Daughter was content also to do as we did; seeing us at Liberty to do our wills, made us thus bold; "Toute leur vie estoit employée non par loix, statuz ou reigles, mais selon leur vouloir et franc arbitre [...] En leur reigle n' estoit que cette clause: FAY CE QUE VOUDRAS."<sup>34</sup> One of the first of my Consorts with whom I first accompanied (the tallest and handsomest) proved presently with child, the second was my Masters Daughter, and the other also not long (66) after fell into the same condition: none now remained but my Negro, who seeing what we did, longed also for the share; one Night, I being asleep, my Negro (with the consent of the others) got close to me thinking it being dark, to beguile me, but I awakening and feeling her, and percieving who it was, yet willing to try the difference, satisfied myself with her, as well as with one of the rest: that night, although for the first time, she proved also with child, so that in the year of our being here, all my women were with child by me:

La Parolle sainte  
Je ne soit extaincte  
En ce lieu tressainct;  
Chascun en soit ceinct,  
Chascune ay enceinte  
La Parolle sainte.<sup>35</sup>

The first brought me a brave Boy, my Masters Daughter brought me a Girl, so did the other Maid, the *Negro* had no pain at all, brought me a fine white Girl, so I had one Boy and three Girls, the Women were soon well again, and the two first with child again before the two last were brought to bed, my custome being not to lie with any of them after they were with child, till others were so likewise, and not with the black at all after she was with child, which commonly was at the first time I lay with her, which was in the night and not else, my stomach would not serve me (67). "Such Ethiop words, blacker in their effect than in their countenance!"<sup>36</sup>

And having now no thought of ever returning home; having by my several wives, forty seven Children, Boys and Girls, but most Girls, my *Negro* having had twelve, was the first that left bearing, so I never meddled with her more: My Masters Daughter (by whom I had most children, being the youngest and handsomest) was most fond of me, and I of her. LABOR OMNIA VINCIT! Starting in the seventeenth century the power over life "centered on the body as a machine: its disciplining, the optimization of its capabilities, the exortion of its forces, the parallel increase of its usefulness and its docility [...] focused on the species body, the body imbued with the mechanics of life and serving as the basis of the biological processes: propagation, births and mortality."<sup>37</sup> Thus we

lived for sixteen years, till perceiving my eldest Boy to mind the ordinary work of Nature, by seeing what we did, I gave him a Mate, and so I did to all the rest, as fast as they grew up and were capable. "Car il fallut bien que les premiers hommes epousassent leur soeurs."<sup>38</sup> My wives having left bearing, my children began to breed apace, so we were like to be a multitude (68).

Thus having lived to the sixtieth year of my age, I sent for all of them to bring their children and there were in number descended from me by these four women, five hundred sixty five of both sorts, I took off the Males of one Family, and married them to the Females of another, not letting any to marry their sisters, as we did formerly out of necessity. "Le moment de la fête est le moment de cette continuité pure, de l' in-différence entre le temps du desir et le temps du plaisir [...] Qu'est-ce qui suit cette fête? L' âge du supplément, de l' articulation, des signes, des representants. Or cet âge est celui de la prohibition de l' inceste [...] Après la fête il n'y a plus d' inceste parce qu'il est interdit."<sup>39</sup> "La supplémentarité naissent donc en même temps que la prohibition de l' inceste. Celle-ci est la brisure entre la nature et la culture."<sup>40</sup> So blessing God for his Providence and goodness, I dismiss them, "And may St. Jerome of the Harlots Curse make family three of you which is much abbeder!"<sup>41</sup> I having taught some of my children to read formerly, for I had left still the Bible, charged it should be read once a month at a general meeting. For, "the East India Company saw to it that ships were amply provided with edifying reading matter. The essentials were a Bible and a book of Common Prayer."<sup>42</sup> I had now nothing to mind, but the place whether I was to go, being very old, almost eighty years, I gave my Cabin and Furniture to my eldest son after my decease, whom I made King and Governour of all the rest. For all power on earth "is either derived or usurped from the fatherly power."<sup>43</sup> Though "if we were to trace all foundations of polities that now are; or ever came to our knowledge since the world began; we shall find none of them to have descended from paternal power [...] So I believe this *fancy* to have been first stated, not by the solid judgement of any man, but to flatter some prince; and to assert for want of better arguments, the divine right of Monarchy."<sup>44</sup>

And now once for all, I summoned them to come to me, that I might number them, and found the estimate to contain in all, of all sorts, one thousand seven hundred eighty and nine. I gave these people the name of THE ENGLISH PINES. *George Pine* being my name, and my Masters Daughter *Sarah English*, my two other wives *Mary Sparkes* and *Elizabeth Trevor*, so their several Descendants are called the ENGLISH, the SPARKS, and the TREVORS, and the PHILLS, from the christian name of the Negro, which was *Philippa*, she having no surname: And the general name of the whole the ENGLISH PINES; whom God bless with the dew of Heaven and the fet of the Earth, AMEN (70).

#### COMMENTARY

"Ita videmus quantum expediat habere plures uxores."<sup>45</sup> As in primeval times, when "primitive man lived in small hordes, each under the dominion of a

powerful male” and where “the strong male was lord and father of the entire horde and unrestricted in his power. All the females were his property-wives and daughters of his own horde.”<sup>46</sup>

This primitive social organisation was founded on biological difference for, as George Williams observes in his *Sex and Evolution*, “in courtship males take a more active role, are less discriminating in choice of mates, more inclined towards promiscuity and polygamy [...] Evolutionary theory is the sum of the stories of those who leave the greatest number of descendants.”<sup>47</sup> Precisely the case of George Pine.

The natural connection between Sex Trade and Power is most designedly revealed in this original Memoir. For consider: instead of the Merchant setting up a Factory in the East India’s, it was Divine Providence which intended that his Book-keeper set up his own Fuck-tory near *Terra Australis Incognita!* There, mortal Pine was destined to re-invent immortal Phallus – or, as it was known in the olden days, before Lacan, *The King’s two Bodies* showing ahead of Freud how “the first form of social organisation came about with the *renunciation of instinct*, a recognition of mutual *obligations*, the introduction of definite institutions, pronounced inviolable (holy) – that is to say, the beginnings of morality and justice.” And how, “each individual renounced his ideal of acquiring his father’s position for himself and of possessing his mother and sisters. Thus the *taboo on incest* and the injunction to *exogamy* came about,”<sup>48</sup> thanks to George Pine, a “true born Briton” “breeding new Britanies in another world.” Madam, do not question “this right to settle savage countries.” For to do so is “to disappoint that Divine Ordinance of replenishing the Earth.”<sup>49</sup>

#### Envoi

Blest Isle! With matchless beauty crowned,  
And manly hearts to guard the fair.<sup>50</sup>  
Ring out the old, ring in the new  
Ring in the nobler modes of life  
With sweeter manners, purer laws<sup>51</sup>  
(ringrang, the chimes of sex appealing  
as conchitas with sentas stray, rung!)  
all thinking all of it, the It with  
an itch in it, the All every inch of it,  
the pleasure each will preen her for,  
the business each was bred to breed by.<sup>52</sup>



**II. The Narrative of Prince William Pine or, the PROBAPOSSIBLE PROLEGOMENA TO IDEAREAL HISTORY<sup>53</sup>**

“What God hath conjoined,” said King James in 1603, “let no man separate. I am the husband and the whole island is my lawful wife.” “A King,” Norman O. Brown adds “is an erection of the body politic [...] His Royal Highness, the personification of a penis.”<sup>54</sup> Herbert Marcuse took issue with this: “The King may be an erected penis,” he said, “and his relation to the community may be intercourse, but, unfortunately, it is also something very different and very real.”<sup>55</sup>

My grandfather when he wrote this, was as you hear eighty yeares of age. My Father was his eldest son, and was named Henry, whom he appointed chief Governour and Ruler over the rest.

But as it is impossible, but that in multitudes disorders will grow, the stronger seeking to oppress the weaker; no tye of Religion being strong enough to chain up the depraved nature of mankinde, even so amongst them mischiefs began to rise (71), and they soon fell from those good orders prescribed them by my Grandfather. The source from whence those mischiefs spring, was at first, I conceive, the neglect of hearing the Bible read, whereby the sense of sin being quite lost in them, they fell to whoredoms, incests and adulteries; nay not confining themselves within the bounds of any modesty, but brother and sister lay openly together; those who would not yield to their lewd embraces, were by force ravished, yea many times endangered of their lives; “En elle la société s’entame et se diffère. En commençant, elle commence à se dégrader [...] Transcendant le besoin, la passion engendre de nouveaux besoins qui la corrompent à leur tour. La dégradation post-originaire est analogue à la répétition pré-originaire.”<sup>56</sup> To redress those enormities, my father assembled all the Company near unto him, who all with one consent agreed that [the offenders] should be severely punished. “For the laws of nature [...] of themselves, without the terrour of some power, to cause them to be observed, are contrary to our natural passions [...] And Covenants without the Sword, are but words, and of no strength to secure a man at all.”<sup>57</sup> For, “every individual is virtually an enemy of civilization, though civilization is supposed to be an object of universal human interest [...] Every civilization must be built upon coercion and renunciation of instinct [...] For masses are lazy and unintelligent; they have no love for instinctual renunciation, and they are not to be convinced by argument of its inevitability.”<sup>58</sup> And so arming themselves with boughs, stones and such like weapons, they marched against them. “La fete aussitot deviens la guerre.”<sup>59</sup> The grandest offender of them all was taken, whose name was *John Phill*, the second son of the *Negro-woman*. He being proved guilty of divers ravishings and tyrannies, was adjudged guilty of death, and accordingly was thrown down from a high Rock into the Sea, where he perished (72) in the waters. “Those kinde of people should be sente forth of the land [...] Such Negroes and Blackamoors [...] who are fostered and

powered here [...] most of them are infidels having no understanding of Christ or his Gospel."<sup>60</sup> Execution being done upon him, the rest were pardoned for what was past.

White as an angel is the English child,  
But I am black, as if bereav'd of light.<sup>61</sup>

Now as seed being cast into stinking Dung produceth good and wholesome Corn for the sustentation of mans life, so bad manners produceth good and wholesome Laws for the preservation of Humane Society. For, those human qualifications "which we all pretend to be ashamed of, are the great support of a flourishing society."<sup>62</sup> Soon after my Father ordained and set forth these Laws to be observed by them.

1. That whosoever should blaspheme or talk irreverently of the name of God should be put to death. "A pox of God take all your prayers!"<sup>63</sup>

2. That who should be absent from the monethly assembly to hear the Bible read, without sufficient cause shown to the contrary, should for the first default be kept without any victuals or drink, for the space of four days, and if he offend therein again, then to suffer death. Though "Religion is 'of itself a fable' deliberately invented 'to keep the baser sort in fear' when private property, the family and the state were established."<sup>64</sup>

3. That who should force or ravish any Maid or Woman should be burnt to death, the party so ravished putting fire to the wood that should burn him. For "rape is a robbery of a woman's bodily freedom."<sup>65</sup>

4. Whosoever shall commit adultery, for the first crime the Male shall lose his Privities, and the Woman have her right eye bored out, if after that she was again taken in the act, she should die without mercy. "Give over thy stinking family duties [...] I can [...] kiss and hug ladies, and love my neighbour's wife as myself, without sin [...] Adultery, fornication and uncleanness is no sin, community of wives is lawful."<sup>66</sup> "To the pure all things, yea all things, are pure."<sup>67</sup>

5. That who so injured his Neighbour by laming of his limbs or taking anything away which he possesseth shall suffer in the same kind himself by loss of limb, and for defrauding (73) his Neighbour, to become servant to him, whilst he had made him double satisfaction. "Have ALL THINGS common, or else the plague of God will rot and consume all that you have."<sup>68</sup>

6. That, who should defame or speak evil of the Governour, or refuse to come before him by Summons, should receive a punishment by whipping with Rods, and afterwards be exploded from the society of the rest of the inhabitants. "The Prince, whom you may justly call the Father of the Country, ought to be to every man dearer and most reverent than any Father, as one ordained and sent unto us by God."<sup>69</sup> "God made men and the devil made Kings!"<sup>70</sup>

The Country being thus settled, my father lived quiet and peaceable till he attained to the age of ninety and four years, when dying, I succeeded in his place, in which I have continued peaceably and quietly till this very present time (74).

COMMENTARY

- Greville** What meaneth nature by these divers Laws?  
Passion and reason self-division cause.  
Is it the mark, or majesty of power  
To make offences that it may forgive?<sup>71</sup>
- Foucault** The problem is not whether desire is alien to power, whether it is prior to the law as is often thought to be the case, when it is not rather the law that is perceived as constituting it. This question is beside the point. Whether desire is this or that, in any case one continues to conceive of it in relation to a power that has its central point in the enunciation of the law. One remains attached to a certain image of power-law, of power-sovereignty, which was traced out by theoreticians of right and the monarchic institution.<sup>72</sup>
- Winstanley** This same power in man that causes divisions and war is called by some men the state of nature [...] Here is disorder, therefore this subtle spirit of darkness [...] tells the people, you must make one man king over you all and let him make laws, and let everyone be obedient thereunto.<sup>73</sup>
- Frazer** The law only forbids men to do what their instincts incline them to do [...] Instead of assuming, therefore, from the legal prohibition of incest that there is a natural aversion to incest, we ought rather to assume that there is a natural instinct in favour of it, and that if the law represses it, as it represses other natural instincts, it does so because civilized men have come to the conclusion that the satisfaction of these natural instincts is detrimental to the general interests of society.<sup>74</sup>
- Freud** The findings of psychoanalysis make the hypothesis of an innate aversion to incestuous intercourse totally untenable.<sup>75</sup>
- Hobbes** The desires and other passions of man are in themselves no sin, no more are the actions that proceed from these passions, till they know a law that forbids them: which till lawes be made they cannot know.<sup>76</sup>
- Clarkson** Sin hath its conception only in the imagination [...] What act soever is done by thee in light and love. is light and lovely [...] No matter what Scripture, saints or churches say, if that within thee do not condemn thee, thou shall not be condemned.<sup>77</sup>
- N.O. Brown** The death instinct is reconciled with the life instinct only in a life which is not repressed. which leaves no "unlived lines" in the human body.<sup>78</sup>

- Clarkson** Till you can lie with all women as one woman, and not judge it a sin, you can do nothing but sin.<sup>79</sup>
- Oedipus** Should I not fear my mother's bed?
- Jocasta** Luck governs all! [...] Take life at random. Live as best you can. That's the best way. What fear that you may wed your mother? Many a man has dreamt as much, and so may you. The man who values least such scruples, lives his life more easily.<sup>80</sup>
- Freud** But how ungrateful, how short-sighted after all, to strive for the abolition of civilization! What would then remain would be a state of nature, and that would be far harder to bear [...] It was precisely because of these dangers with which nature threatens us that we came together and created civilization [...] For the principal task of civilization, its actual *raison d'etre*, is to defend us against nature,<sup>81</sup> man's moral untrustworthiness.<sup>82</sup>
- Hobbes** It may seem strange to some men that Nature should thus dissociate and render men apt to invade, and destroy one another: and he may, therefore, not trusting to this inference, made from the passions, desire perhaps to have the same confirmed by experience. Let him therefore consider with himselfe [...] what opinion has he of his fellow subjects when he rides armed; of his fellow citizens when he locks his doors; and of his children and servants when he locks his chests. Does he not there as much accuse mankind by his actions as I do by my words?<sup>83</sup>
- V. Woolf** There is the old brute [...] the savage, the hairy man who dabbles his fingers in ropes of entrails; and gobbles and belches; whose speech is guttural, visceral – well he is here. He squats in me [...] It is true, he washes his hands before dinner, but they are still hairy, he buttons on trousers and waistcoats, but they contain the same organs [...] that man, the hairy, the ape-like has contributed his part in my life.<sup>84</sup>
- Freud** The archaic heritage of human beings [...] memory-traces of the experience of earlier generations,<sup>85</sup> a slow “return of the repressed.”<sup>86</sup>
- Beddoes** The mighty thoughts of an old world  
Fan, like a dragon's wing unfurled,  
The surface of my yearnings deep;  
And solemn shadows then awake,  
Like the fish-lizard in the lake,  
Troubling a planet's morning sleep.<sup>87</sup>

- Meredith** Our o'er-hoary ancestry – them in the oriental posture – a primeval chattering to rival the Amazon forest night nightfall, cured we fancied. And before daybreak our disease was hanging onto us again, with the extension of a tail. We had it fore and aft. We were the same and animals into the bargain.<sup>88</sup>
- Joyce** The thing is he must be put strait on the spot, no mere waterstichystuff in a selfmade world that you can't believe a word he' written in, not for a pie, but one's only owned by natural rejection. Charley, your my darwing. So sing they sequent the assent of man.<sup>89</sup>
- Freud** Thus we are faced by the phenomenon that in the course of the development of humanity sensuality is gradually overpowered by intellectuality and that men feel proud and exalted by every such advance.<sup>90</sup>
- Rochester** [...] that vain animal  
that is so proud of being rational.  
  
And before certain Instinct will prefer  
Reason, which fifty times for one does err.<sup>91</sup>

### III. Captain Van Sloetten's Letter to a friend in London

Madame! je vous ai trompée:  
nous n'avons pas fait ce voyage.  
[...]  
Ce voyage n'est que mon rêve.  
[...]  
Tout ce livre n'est que mensonge.<sup>92</sup>

SIR,

I received your Letter of this second instant, wherein you desire me to give you a further account concerning the Land of *Pines*, on which we were driven by distress of Weather the last Summer, desiring you to bear with my blunt Phrases as being more a Seaman than a Scholler.

*April* the 26th 1667. We set sail from *Amsterdam*, intending for the *East Indies*; on the 27 of *May* following we had a sight of the high Peak of *Tenriffe* (55).

*June* the 14. We had sight of *Madagascar*, thither we steered our course and trafficked with the inhabitants. Departing from there we were encountered with a violent storm, and the wind holding contrary, for the space of a fortnight, brought us back almost as far as the *Isle del Principe*; the wind favoured us again and we steered on our course merrily, for the space of ten days: when on a sudden we were encountered with such a violent storm, as if the four winds

together had conspired for our destruction. Sixteen days together did the storm continue, at length all on a sudden the Wind ceased and a very serene Sky followed, for which we gave hearty thanks to the Almighty.

At length one of our men mounting the Main-mast espied fire, and steering our course (56) more nigher, we saw several persons promiscuously running about the shore, as it were wondering and admiring at what they saw: Being now near to the Land, we asked them in our Dutch Tongue *Wat Eyland is dit?* to which they returned this answer in English, *That they knew not what they said.* Sir, be not too hasty to draw the conclusion that the British Council had been there to teach the Imperial Language in Paradise, before the Author of Idem had time to introduce there the Adamic! One of our company who understood *English* very well discoursed to them in their own Language; so that in fine we were very kindly invited on shore, great numbers of them flocking about us, admiring at our Cloaths, as we on the other side did to find in such a strange place, so many that could speak *English*, and yet go naked.

From Indian blood you deemed him sprung  
but no! he spake the English tongue.<sup>93</sup>

Having refreshed ourselves, they invited us to the Pallace (57) of their Prince or chief Ruler (whose name was *William Pine* the Grand – child of *George Pine* that was the first on shore on this Island). Scarcely had he done saluting us when his lady came likewise forth of their Pallace, attended by two Maid-servants. Her privities were hid with some pieces of old Garments, indeed modesty prevailed over all the Female Sex of that Island, that with grass and flowers interwoven cover those parts which nature would have hidden (58). For Nature is “both law and impulse” an “overseeing power to kindle or restrain.”<sup>94</sup>

Our Companion (who could speak *English*) by our request desired to know of him something concerning their Original and how that people speaking the Language of such a remote Countrey, should come to inhabit there (59).

Then stepping into a kind of inner room, he brought forth two sheets of paper fairly written in *English* and very distinctly read the same over unto us, which we hearkened unto with great delight and admiration, freely proffering us a Copy of the same, which copy hereafter followeth (60). Then proceeded he on in his discourse (71-3).

He having ended his Speech, he would needs engage us to see him, the next day, when was to be their monethly meeting for the celebration of their Religious Exercises.

Accordingly the next day we came thither (74) and first there were several Weddings celebrated. the manner whereof was thus. The Bridegroom and Bride Appeared before the Priest, together with the Parents of each party, without whose consent as well as the parties to be married, The Priest will not joyne them together.

The next day, taking with us two or three Fowling-pieces leaving half our Company to guard the Ship, the rest of us resolved to go up higher into the Country for a further discovery (75). No question had but Nature here the benefit of Art added unto (76) it, it would equal, if not exceed many of our European Countries; and no question but the earth hath in it rich veins of Minerals, enough to satisfie the desires of the most covetous (77-79).

And now we intended to take our leaves, but as we were hoisting of our Sails, we were suddenly Allarm'd with a noise from the shore, the Prince, *W. Pines* imploring our assistance in an Insurrection, of which this was the cause. Henry Phil, the chief ruler of the Tribe or Family of the Phils, being an Offspring of George Pines which he had by the Negro-woman; this man ravished the Wife of one of the principal of the Family of the Trevors (80). For, blackness is "an example of contempt of Almighty God, and disobedience of parents, God would a sonne should be borne whose name was Chus not only it selfe, but all its posteritie after him should be so blacke and lothsome, that it might remaine a spectacle of disobedience to all the worlde. And of this blacke and cursed Chus came all these blacke moores."<sup>95</sup>

The Governour had interposed, but found his Authority too weak to repress such Disorders; for where the Hedge of Government is once broken down, the most vile bear the greatest rule, whereupon he desir'd our assistance, to which we readily condenscended, rather as to surprise then fight, for what could nakedness do to encounter with Arms. The Band of the *Trevors* having taken their Captain, he was adjudged to death and thrown off a steep Rock into the Sea.

And now we took our solemn leaves of the Governour and departed, having been there in all, the space of three weeks and two dayes (81).

June 8. We had sight of *Cambaia*, in four days time more we came to *Calecute*. It is the custome here the kings sisters sons succeed in the kingdom, as being more certainly known to be of true Royal blood (82).

Having dispatched our business, we left *Calecute* (83). December the first we came again to *Madagascar* (84). *January* the first, we again hoisted Sail, we at last safele arrived at home May 26, 1668.

Thus, Sir, Have I given you a brief, but true Ralation of our Voyage. As for the Island of *Pines* itself, I suppose it is a thing so strange as will hardly be credited by some; Others, I know, applying that (85) Proverb unto us, *That Travelors may lye by authority* (86).

## COMMENTARY

Ever let thy fancy roam!  
Pleasure never is at Home.<sup>96</sup>

A careful examination of the dates and days, as given by the Captain, presents a curious *elision* in the recording: the Captain departs from Amsterdam

on April 26, 1667 and returns on May 1668. On June 14, 1667, he records the first violent storm encountered. The winds lasting for *fifteen* days, the ship is driven back to the *Isle del Principe*. The wind subsiding, the ship sails for another *ten* days when another storm, lasting for *sixteen* days, brings the ship to the Isle of Pines where, as the Captain records, they stayed for *three* weeks and *two* days.

Calculating from June 14 – last dated entry – , departure from the Isle should be approximately *August 17*. Yet paradoxically, the first entry after departure is dated *June 8*! The Captain's longing "to travel back/and tread again the ancient track,"<sup>97</sup> is *literally* figured in the dating. For, if the return to the Primal Scene suspends time; and if Nature in her original state "knew not yet the gauge of time/Nor wore the manacles of space,"<sup>98</sup> here, the backward movement of the leap in the dark is reflected in the numerical rupture.

That the *Isle del Principe* serves as the point of origin for a fantasy on Origins, may not be accidental. Machiavelli's *The Prince* was the first modern treatise on Government and Henry Neville was the first translator of his complete works in English.

Thus, the "allothesis" of this "paradismic perimutter,"<sup>99</sup> materialises in the erasure of an already written time – a subtle strategy which, by literally abolishing the time of the narrative and investing with being only the time of narration, exposes "origins" as an imaginary construction, a trope generated by the Discourse itself. In *Plato Redivivus*, Neville writes:

I will not take it upon me to say, or so much as conjecture, how and when government began in the world; or what government is most ancient. History must needs be silent in that point: for that government is more ancient than history; and there was never any writer but was bred under some government [...] And therefore it would be as hard for a man to write an account of the beginning of the laws and polity of any country, except there were memory of it; (which cannot be before the first historiographer) as it would be to any person, without records, to tell the particular history of his own birth.<sup>100</sup>

Vainly does each as he glides  
Fable and dream  
Of the lands which the river of Time  
Had left ere he woke on its breast.  
Who can see the green earth anymore  
As she was by the sources of Time?<sup>101</sup>

None, really, ever believe they can. For Hobbes, as is well known, the State of Nature was a logical, not a historical hypothesis. For, to have "a completely sovereign state men must act as if they had moved out of a state of nature by agreement." The Natural Law theory was directed not only "to the purpose of a scientific explanation of the past," but also "to that of the exposition and justification of a new future."<sup>102</sup>



In *The Future of an Illusion*, Freud writes: "When one has lived for quite a long time in a particular civilization and has often tried to discover what its origins were and along what path it has developed; one sometimes also feels tempted to take a glance in the other direction and to ask what further fate lies before it and what transformations it is destined to undergo."<sup>103</sup> Speculation along this track is facilitated by Vaihinger's philosophy of *As if*, which, as Freud sums it up, states that "our thought-activity includes a great number of hypotheses whose groundlessness and even absurdity we fully realize [...] They are called 'fictions', but for a variety of practical reasons we have to behave *as if* we believed in these fictions."<sup>104</sup>

Yet, it is here that the Freudian trap lies: in the *imperative* placed on behaviour which automatically transforms the Iudic *as if* into a transcendent *as is*. Political and psychoanalytic theorising employs a variety of fictional entities. However, the discourses project the claim of being free of fiction, in opposition to those other discourses which are directed by fiction. In view of this Henry Neville's *The Isle of Pines* may be seen as a text of fiction which sails out to deconstruct such interested "fictions" as the founding myths of political theory, sexual difference, religion, science.

In *Towards a Theory of Literary Production*, Pierre Macherey observes that Defoe "initiates-in all senses of the word [...] the theme of the man on the island." Macherey further notes that he is not concerned with "immediate antecedents," but considers that "it would be nevertheless interesting to discover how Defoe realized this form by looking at its thematic prehistory and tracing a history of what was not yet a theme." For, according to Macherey, it was Defoe who "made the island the indispensable setting, the scene for an ideological motif which was only beginning to emerge: the meditation on 'origins'."<sup>105</sup>

Henry Neville is believed to have been the first English author to have employed island life for the whole story. As Ford states, *The Isle of Pines* has long been recognised as one of the more possible sources of Defoe's *Robinson Crusoe*.<sup>106</sup> However, it is not only the island theme that designates Neville as a progenitor. For, what Macherey considers as the distinctive, original mark of *Robinson Crusoe*, namely, that "from the first moment the origin allots itself what it would like to engender" and that "The origin appears expressly as a false origin, whose function is to display a process rather than explain it";<sup>107</sup> so that Crusoe actually "teaches us that there is no state of nature; that the notion belongs with those other myths which have been successively denounced,"<sup>108</sup> this "original mark," then, must in all justice be transferred back to Neville, genitor of this demythification of origins and, moreover, with a significant difference from Defoe: For, where his Crusoe "teaches," Pine *teases*. Thus, in *Robinson Crusoe* the *as if* fades into *as is* on offer to be subsequently represented by "fiction."

Neville's text on Origins, however, is truly a shipwrecked text speaking from an elsewhere: the Terra *Textualis Incognita Alter et Idem*. The genre of the

Imaginary Voyage becomes here a carnivalesque allegory of the genre itself. In *The Isle of Pines*, Neville not only exposes male monomania with Origins and the fictionality of its speculative theories. He also foregrounds the phallocratic, racist motives of power which dictate them. The conspicuous silence of the four women, existing in a "paradisaal" world of harsh *scarcity* (one male), condemned to mechanical, hard *labour*, the repetitive, "instinctual" backslidings of the ever black scapegoat; the sexual prowess of the white Patriarch and his siring not only to a multitude, but to Law and Government as well, may be said to parody the most fundamental axioms of theories of Origin. Namely, *patriarchy* and the *nature/culture* opposition.

As Judith Butler observes, "the sexual politics that construct (the nature-woman, culture-man) and maintain this distinction, are effectively concealed by the discursive production of a nature and, indeed, a natural sex that posits as the unquestioned foundation of a culture."<sup>109</sup> Captain Van Sloetten's "anthropological" observations, if nothing else, at least foreground the fact that there are cultures with "strange customs" where descent is *matrilinear*.

Henry Neville's *The Isle of Pines* is, I believe, a text against which any fantasy on the nature/culture distinction; and theory of Origins if read, will be shown for what it is: a discursive strategy for the legitimation of male, white structures of power which *lie by authority*.

Thus spoke Carl Jung's "woman within."

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## NOTES

- \* This paper was given as a sub-pleinary lecture at the ESSE Conference in Bordeaux, September 1994. Due to the form of the paper, we thought fit to follow the old MLA stylesheet.
1. C.G.Jung, *Memories, Dreams, Reflections* (London: The Fontana Library, 1977), p. 210.
  2. James Joyce, *Finnegan's Wake* (New York: The Viking Press, 1955), p. 267.
  3. *Ibid.*, p. 266.
  4. *Ibid.*, p. 268, n. 3.
  5. *Ibid.*, p. 261.
  6. *Ibid.*, p. 262.
  7. *Ibid.*, p. 261.
  8. *Ibid.*, p. 273.
  9. Fulke Greville, Lord Brooke, "Chorus Sacredotum," *The Zephyr Book of English Verse* (Stockholm: The Continental Book Company AB, 1945), p. 87.

10. *Finnegan's Wake*, op. cit., p. 272.
11. *Ibid.*, p. 279.
12. *Ibid.*, p. 268.
13. *Ibid.*, p. 269.
14. John Cleland, *Memoirs of a Woman of Pleasure* (Oxford: Oxford Univ. Press, 1985), p. 30.
15. Henry Neville, *The Parliament of Ladies, or Divers Remarkable Passages of Ladies in Spring-Garden Assembled*, (London, 1647), p. 13.
16. J. Aubrey, *Brief Lives and Other Selected Writings* (London 1949), p. 263.
17. Henry Neville, (London 1659).
18. A. Owen Aldridge, "Polygamy in Early Fiction: H. Neville and D. Veiras," *PMLA*, 65 (1950), pp. 464-72, p. 466.
19. *The History of Sexuality* (Harmondsworth: Penguin, 1978), vol. I, pp. 23-25.
20. Aldridge, op. cit., p. 466.
21. *Ibid.*, p. 467.
22. *Discursus Politicus de Polygamia* (Friburgi, 1676), p. 3.
23. *Polygamia Triumphatrix* (Londini, 1782), p. 400.
24. John Dryden *Absalom and Achitophel*, *English Prose and Poetry 1660-1800*, eds. O. Shepard and P.S.Wood, (Cambridge, Mass.: Houghton Mifflin, 1962), p. 32.
25. L. Sterne, *Tristram Shandy* (New York: Pocket Books Inc., 1957), p. 46.
26. W. C. Ford, *The Isle of Pines, 1668, An Essay in Bibliography* (Boston: The Club of Odd Volumes, 1920).

*The Isle of Pines* saw its first publication in 1667 and contained only the Memoir of George Pine. As Ford notes, "the publication must have attracted attention at once, for before the end of July Neville put forth a second part 'A New and further Discovery of the Isle of Pines'. Almost immediately after publication of the second part it was combined with the first part [...] and published late in July or early August" (Prefatory Note, pp. 37-8). It is this combined publication that Ford reprints. As he observes, "many issues appeared in many countries within six months of the first appearance of the tract in London [...] and the European interest continued for a full century." The last English republication was in 1778 (p. 19). Interestingly, in the section on Interpretations, Ford states: "It was Pine's relation which received the greatest attention on the continent, and that was chiefly concerned in describing his performances in populating the island. It was therefore with only a mild surprise that I read in one of those repulsively thorough studies which only a German can make, a study made in 1668 of this very tract [...] the assertion that Pines, masquerading as the

- name of the discoverer and patriarch of the island [...] was only an anagram of the male organ of generation – penis.”
27. *Finnegan's Wake*, p. 263.
  28. As the combined text is not in print and hardly known – except for Pine's Memoir published as *The Isle of Pines* in *Shorter Novels of the Seventeenth Century* (Everyman's), I felt I had to give a synopsis of the story if it was to make sense to the reader of my paper. So as not to disrupt narrative continuity, I have not indicated elisions but give in brackets the page number of Ford's edition from which extracts are taken.
  29. W. Shakespeare, *The Tempest. The Complete Works of Shakespeare*, ed. G. L. Kittredge (Boston: Ginn and Company, 1936) II,1, 158.
  30. James Joyce, *Ulysses* (Harmondsworth: Penguin, 1986), p. 626.
  31. Hale, Sir Mathew, *The Primitive Origination of Mankind Considered and Examined according to the Light of Nature* (London 1677), p. 36.
  32. Marthe Robert, *Roman des Origines et Origines du Roman*, (Paris: Gallimard, 1972), p. 139.
  33. J. Skelton, “To Mistress Margery Wentworth,” *The Zephyr Book of English Verse*, op. cit., p. 25.
  34. F. Rabelais, *Oeuvres* (Paris: Flammarion, 1929), Vol. I, pp. 129-130.
  35. *Ibid.*, p. 126.
  36. W. Shakespeare, *As You Like It*, op. cit., IV, iii, 35-6.
  37. Foucault, op. cit., p. 139.
  38. J. J. Rousseau, quoted in J. Derrida, *De la Grammatologie* (Paris: Minuit, 1967), p. 373.
  39. *Ibid.*, p. 372.
  40. *Ibid.*, p. 375.
  41. *Finnegan's Wake*, p. 252.
  42. Louis B. Wright, *Religion and Empire: The Alliance between Piety and Commerce in English Expansion: 1558-1625* (New York: Octagon Books, 1965) p. 71.
  43. Filmer, Patriarcha, quoted in: Jean Bethke Elstain, *Public Man Private Woman* (Princeton: Princeton University Press, 1981), p. 107.
  44. H. Neville, *Plato Redivivus: Two English Republican Tracts*, ed. C. Robins (Cambridge: Cambridge University Press, 1969), p. 86.
  45. *Discursus Politicus de Polygamia*, op. cit., p. 25.
  46. S. Freud, *Moses and Monotheism* (Harmondsworth: Penguin, 1990), vol. 13, pp. 324-5.
  47. (Princeton: Princeton Univ. Press, 1975), p. 59.
  48. *Moses and Monotheism*, pp. 325-6.

49. Quoted in *Religion and Empire*, op. cit., p. 124.
50. J. Thomson, "Rule Britannia," *The Oxford Book of Eighteenth Century Verse* (Oxford: Oxford Univ. Press, 1984), p. 193.
51. Tennyson, Lord Alfred, "In Memoriam," *Selected Poems* (Harmondsworth: Penguin, 1991), cvi, p. 204.
52. *Finnegans Wake*, p. 268.
53. *Ibid.*, p. 262.
54. N. O. Brown, *Love's Body* (New York: Random House, 1966), pp. 132-3.
55. "Love Mystified: A Critique of N. O. Brown," *Commentary*, February, 1967, p. 73.
56. Derrida, op.cit., p. 377.
57. T. Hobbes, *Leviathan* (Harmondsworth: Penguin, 1968), p. 223.
58. S. Freud, *The Future of an Illusion* (Harmondsworth: Penguin, 1985), Vol. 12, pp. 184-6.
59. Derrida, op.cit., p. 337.
60. J. Walvin, *Black and White: The Negro and English Society 1555-1945* (London: Allen Lane, 1973), p. 8. Proclamation issued in January, 1601, by Elizabeth I For the Deportation of Blacks.
61. W. Blake, "The Little Black Boy," *The Zephyr Book*, op. cit., p. 323.
62. B. Mandeville, *An Inquiry into the Origin of Moral Virtue in British Moralists 1650-1800* (Oxford: Clarendon Press, 1969), Vol. I, p. 229.
63. Abiezer Coppe, quoted in Christopher Hill, *The World Turned Upside Down* (Harmondsworth: Penguin, 1978), p. 202.
64. R. Greene, quoted in Hill, p. 163.
65. G. Winstanley, quoted in Marie Louise Berneri, *Journey through Utopia* (London: Routledge, 1950), p. 145.
66. A. Coppe, in Hill, p. 315.
67. L. Clarkson, quoted in Hill, p. 315.
68. E. Coppe, quoted in Hill, p. 211.
69. Filmer, Patriarcha, in *Public Man, Private Woman*, op.cit., p. 102.
70. Tyrannipocrit discovered, in Hill, p. 123.
71. "Chorus Sacredotum," op.cit., 87.
72. *History of Sexuality*, op. cit., pp. 89-90.
73. Quoted in Hill, p. 387.
74. Quoted in S. Freud, *Totem and Taboo*, vol. 13, op. cit., pp. 183-4.
75. *Ibid.*
76. *Leviathan*, op. cit., p. 187.
77. Quoted in Hill, p. 215.

78. N. O. Brown, *Life against Death* (Middletown Conn: Wesleyan University Press, 1959), p. 308.
79. Quoted in Hill, p. 315.
80. Sophocles, *Oedipus Tyrannus*, Trans. J.T. Sheppard (Cambridge: Cambridge University Press, 1922), p. 34.
81. *The Future of an Illusion*, op. cit., p. 194.
82. *Ibid.*, p. 191
83. *Leviathan*, p. 186.
84. *The Waves* (London: Grafton Books, 1987), p. 195.
85. *Moses and Monotheism*, op. cit., p. 345.
86. *Ibid.*, p. 381.
87. "The Mighty Thoughts," *The Zephyr Book*, op. cit., p. 421.
88. *The Egoist* (New York: New American Library, 1963), p. 10.
89. *Finnegans Wake*, p. 252.
90. *Moses and Monotheism*, p. 365.
91. "A Satire against Mankind," *The Zephyr Book*, op. cit., p. 268.
92. A. Gide, *Le Voyage d' Urien* (Paris: Gallimard, 1929), p. 163-4.
93. W. Wordsworth, "Ruth," Francis Turner Palgrave, *The Golden Treasury* (London: Oxford Univ. Press, 1933), p. 283.
94. W. Wordsworth, "The Education of Man," *ibid.*, p. 180.
95. George Best, quoted in J. Walvin, op. cit., p. 20.
96. J. Keats, "The Realm of Fancy," Palgrave, p. 281.
97. H. Vaughan, "The Retreat," *ibid.*, p. 65.
98. M. Arnold, "Morality," *ibid.*, p. 421.
99. *Finnegan's Wake*, p. 298.
100. Op. cit., p. 84.
101. M. Arnold, "The Future," *Palgrave*, op. cit., p. 429.
102. Otto Gierke, *Natural Law and the Theory of Society: 1500 to 1800* (Cambridge: Cambridge University Press, 1934), p. 35.
103. Op. cit., p. 183.
104. *Ibid.*, p. 210.
105. (London: Routledge, 1978), p. 240.
106. Prefatory Note, p. 48.
107. *Towards a Theory of Literary Production*, op. cit., p. 242.
108. *Ibid.*, p. 246.
109. *Gender Trouble* (London: Routledge, 1990), p. 37.

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Όταν το 1668 δημοσιεύτηκε το *The Isle of Pines* του Henry Neville, "σε μια από εκείνες τις απωθητικά σχολαστικές μελέτες που μόνο ένας Γερμανός μπορεί να γράψει," υποστηρίχτηκε πως "το όνομα Pines, του πρώτου ανακαλύψαντα και Πατριάρχη της Νήσου, δεν ήταν παρά ένας αναγραμματισμός του ανδρικού σεξουαλικού οργάνου Penis" (Ford, 1920:38). Το κείμενο είχε τεράστια επιτυχία στην εποχή του η οποία συνεχίστηκε και κατά τη διάρκεια του 18ου αιώνα. Μετά, κυριολεκτικά ξεχάστηκε. Τη θέση του σεξουαλικά ακμαίου Pines ήρθε να καταλάβει ο Robinson Crusoe κι έτσι η Ευρώπη κληρονόμησε την παράδοση μιας Robinsonade αντί μιας Penisade, με την συνακόλουθη ιδεολογία περί εργασίας και παραγωγής. Συνδυάζοντας τα είδη του φανταστικού ταξιδιού και της ουτοπίας, το *Isle of Pines* φαντάζεται την ανδρική επιθυμία μέσα στη σκηνή της Αρχής – σκηνή την οποία κατέλαβαν διαχρονικά κι άλλοι μεγάλοι ονειροπόλοι όπως οι Hobbes, Darwin, Freud. Καθώς ο Neville υπήρξε "επαναστάτης μέσα στην Επανάσταση" και σκληρός πολέμιος του Cromwell, το *Isle of Pines* μπορεί να ιδωθεί κι ως ένα "ναυαγισμένο" κείμενο το οποίο, ως εκ θαύματος, περνά το όριο προς τις ακτές της παρωδίας για ν' ανακαλύψει εκεί, μαζί με τον Joyce, την terra-incognita του "φυσικού" ανθρώπου.