**15. "I believe the Reader of this will not think strange."**

"I believe the Reader of this will not think strange." through ".I knew not whither" (pages 128-140)
While cutting wood one day, Crusoe is startled to see a pair of eyes in the brush. They are the eyes of "a most monstrous frightful old He-goat" who is dying in a cave behind the brush. Crusoe returns to this grotto the next day and establishes it as his powder magazine.
In the winter of his twenty-third year, Crusoe spies "savages" have been, not on the opposite side of the island as before, but on "his" side. For a long time he remains hidden away in his grotto; at length, however, he emerges to find "nine naked Savages" sitting around a fire. Crusoe observes how the natives always come with "the Current of the Ebb"-they are dependent upon the vicissitudes of the ocean, and this realization brings some comfort to the castaway. Finding further evidence of the "savages"' cannibalistic ways, Crusoe again falls into a "murthering Humour," until he realizes that to give into the temptation to kill the "savages" would make him a murderer, too.
In May of his twenty-fourth year, Crusoe watches a shipwreck take place. The wreck reinforces Crusoe's sense of gratitude to divine providence, thanksgiving that "of two Ships Companies who were now cast away upon this part of the World, not one Life should be spar'd but mine." Crusoe nevertheless desperately wishes that at least one of the sailors had survived to bring him the comfort of human companionship. Crusoe salvages what supplies he can from the wreck, and, for the next two years, continues to try and think of ways to escape his isolation.
Analysis
The incident of the anonymous eyes which occurs near the beginning of this section demonstrates Defoe's mastery of suspense as a narrative technique. Readers cannot help but wonder if the eyes belong to one of the "savages" about whom Crusoe has spent so much time reflecting and worrying, and even plotting to kill. That the eyes turn out not to in no way diminishes the effect of the incident: not only does it briefly heighten the tension of the story but also it further, subconsciously prepares the reader for the introduction of other human characters into the tale, a development that will relieve the narrative tension here intensified. That tension is, of course, only further intensified when Crusoe sees the nine natives around the fire near his grotto. Note how Crusoe's observations of the "savages" reinforces his dehumanization of them: although the natives are "stark naked," Crusoe cannot determine "whether they were Men or Women." Notice also how in this section, Crusoe seems to regress from-only to once more be restored to-the previous section's spirit of relative tolerance toward the savages: e.g., "I was so filled with Indignation at the Sight [of the evidence of cannibalism] that I began now to premeditate the Destruction of the next [native] that I saw." Again, this dehumanization of native populations can be read as merely characteristic of Defoe's cultural context-but readers should also question the extent to which Defoe may be reinforcing such stereotypes in order to challenge them. (Additionally, Crusoe's wavering away from and toward tolerance may simply reflect the psychological reality of human beings, who struggle to maintain firm resolutions over the course of a lifetime.) Of additional note is Crusoe's rather interesting conjecture about the men of the new shipwreck-that, in desperate straits, "they might. think of starving, and of being in a Condition to eat one another." This "Conjecture at best" may nevertheless show a new capacity for empathy with the "savage" that Crusoe did not heretofore possess, and of which he may not even yet be fully aware.
The grotto in which Crusoe discovers the goat serves to reinforce the castaway's (false?) sense of security-"I fancy'd my self now like one of the ancient Giants, which are said to live in Caves."-but it also serves as one example of how a "relationship" of sorts has come to exist between Crusoe and the island over the past two decades plus. Crusoe is not only acted upon by his environment; he acts upon it in turn, as readers have already seen with his primary dwelling and his "country house" and, in this section, the various parrots he has trained to call his name, who "may be alive there still, calling after Poor Robinson Crusoe to this day." The highlighting of some ways in which Crusoe is not only shaped by but also shapes his environment again bring to mind the biblical precedent of Adam, who is cast out of Paradise in order to till the soil for his bread. In his experience upon the island, Crusoe is to some degree recapitulating human history.

**16. "I have been in all my Circumstances."**

"I have been in all my Circumstances." through ".never to remove from the place while I lived" (pages 140-52)
In this section, Crusoe presents what modern audiences might call a "flashback" as he recounts a time in the twenty-fourth year of his time on the island when he, once more overwhelmed with fear of falling into the "merciless Hands. of the Savages," resolved to capture one of them who comes ashore and make him his servant in order to escape the island. Crusoe rationalizes this plan of action as self-defense: "these Men were Enemies to my Life, and would devour me, if they could." Thus, Crusoe, in his twenty-sixth year (where the previous section left us), comes upon a large number of "savages" around a fire, preparing to kill and eat a victim. Crusoe creates a disturbance, shoots one of the "savages," and delivers their captive, who-through an improvised language of hand gestures-pledges himself to Crusoe's service and whom Crusoe names "Friday."
Analysis
This section contains more examples of the moral and ethical lessons Crusoe draws from his exile, confirming his statement that he serves as a "Memento"-that is, a cautionary example-to his readers. For instance, he discourses at length upon the dangers of dissatisfaction with one's God-given station in life, claiming such dissatisfaction is "ordinarily the Fate of young Heads." Whether Defoe intended readers to question such conclusions is left for them to decide; after all, a completely passive acceptance of one's station would never lead to self-improvement, and Crusoe himself, even as an island castaway, has learned much about life and about himself as an albeit unintended consequence of leaving Hull all those years before. Perhaps Defoe crafted his tale as a warning against only the excesses of such dissatisfaction. It is theologically significant and consonant with classic Christian thought, however, that Crusoe labels this dissatisfaction Original Sin, for it was Adam and Eve's wanting to become as gods that led to their disobedience and expulsion from Paradise (Genesis 2-3). This reflection therefore further cements the identification between Crusoe and Adam in the reader's mind.
This section also presents an apparent "relapse" in Crusoe's semi-enlightened thinking about the "merciless" native population. For example, he wonders how good and wise God "should give up any of his Creatures to such Inhumanity; nay, to something so much below, even Brutality itself." Gone now are all theoretical defenses of cannibalism as blameless in the "savages"' own worldview, now that Crusoe is more desperate than ever to leave the island. This further dehumanization of "the other" exemplifies the problems inherent in accepting one's own context in life as a God-given fait accompli: when and how does acceptance of one's own station become, instead, oppression of others of different and "lower" stations? Readers may profitably use Defoe's text to examine such questions. Although Crusoe claims that he "greatly scrupled the Lawfulness" of his plan to capture a "savage," he is ultimately able to justify his scheme in the name of self-interests-as human beings, then and now, justify so much. Readers will also recall (as, indeed, Crusoe himself does in this section), that Crusoe was involved in the slave trade prior to his shipwreck; in fact, slaving was the primary purpose of his fateful sea voyage. This realization may lead readers to question exactly how much Crusoe has, actually, learned during his two decades and more of isolation. He is apparently quite ready to return to his former way of life, both in its good and bad, moral and immoral aspects. (Of course, readers should also bear in mind the eighteenth-century mindset in which Defoe wrote the book. All texts are conditioned by the "zeitgeist" in which they were produced.)
Along these lines, readers should note how effortlessly Crusoe portrays himself as Friday's savior: for example, "I was call'd plainly by Providence to save this poor Creature's Life." Certainly, saving life is a noble aim; note, however, the ease with Crusoe, who for so long has seen himself solely as a subject upon whom God acts, now sees himself as one through whom God acts. Again, modern readers will be more sensitive to the negative aspects of colonialism and imperialism than were Defoe and his European readers; nevertheless, that troubling concept of what would come to be called the "white man's burden" or, in nineteenth-century America, the "manifest destiny" is present in the text, even if Defoe was not troubled by it: namely, the moral obligation of the "civilized" toward the "savage." Even as an isolated castaway, Crusoe, so thoroughly conditioned by his upbringing and society, remains an imperialist! "I. made it my business to teach him every Thing." Crusoe feeds and clothes Friday; he brings "civilization" into even this island wilderness; he even "cures" (not Defoe's word) Friday of his cannibalistic impulses, threatening to kill Friday if Friday indulges those yearnings.
Incidentally, the naming of Friday further establishes Crusoe as an Adamic figure, for Adam gave the wild beasts of the earth their name. This name, readers should note, is only bestowed after the immediate danger to Crusoe has passed: tellingly, Friday is initially "my Savage, for so I call him now" (emphasis in Defoe's original text). Notice the language of possession: even though Crusoe will come to value Friday as a close companion-so much so that the name "Friday" has at times entered the popular lexicon as a synonym for a good friend and ally, "a right-hand man"-Friday is still not a human in his own right. Crusoe's (and perhaps Defoe's) language betrays his imperialistic mindset. Friday will always be "my Man Friday." Indeed, Crusoe seems so fond of Friday precisely because Friday is "less than human": note such passages as, "never Man had a more faithful, loving, sincere Servant than Friday was to me, without Passions, Sullenness or Designs." (emphasis added).

**17. "After I had been two or three Days."**

"After I had been two or three Days." through ".every Part in its order" (pages 152-160)
Crusoe trains Friday in doing his work for him and in the tenets of Christianity. Crusoe also learns from Friday more about the habits of the other "Savages" in visiting the island. From this knowledge he gleans more about his location-"these were the Caribbees, which our Maps place on the Part of America"-and he begins to formulate plans for leaving: "from this Time I entertain'd some Hopes, that one Time or other, I might find an Opportunity to make my Escape from this Place; and that this poor Savage might be a Means to help me to do it."
Analysis
This section of the narrative begins with Crusoe's continuing efforts to "tame" the "savage," as the castaway "cures" (not Defoe's word) Friday of his cannibalistic appetites. As noted above, Crusoe has not only been shaped by but has shaped his environment; now, Crusoe is similarly shaping Friday-to continue our exploration of the narrative's connections with Genesis, we might even say that Crusoe is re-creating Friday in his own image. Thus, Crusoe takes on a god-like quality as well as an Adamic aspect. (Note, for instance, how Friday is-as Crusoe interprets the act-praying to Crusoe to spare his life.) In the colonial era, of course, the colonial powers explicitly and implicitly exercised this god-like power in many ways, as, for example, in this section Crusoe teaches Friday about the Christian religion. Another way was the introduction of fire arms into the new world, a development also recapitulated in microcosm in the relationship between Crusoe and Friday.
Perhaps most arresting to a modern reader's mind, however, is the fact that Crusoe, for all intents and purposes, enslaves Friday: "in a little Time Friday was able to do all the Work for me. he would work the harder for me, if I would tell him what to do. This was the pleasantest Year of all the Life I led in this Place." The comments are telling. Crusoe does not, to his credit, cease working altogether; yet he clearly takes delight in the fact that Friday can, not help him, but serve him-a key difference. (Note, for example, the comment quoted above about how Friday can be "a Means" to help Crusoe leave the island; Crusoe can be seen as valuing Friday more for his utility to him than as a person in his own right-an attitude consistent with Crusoe's, and Defoe's, historical and cultural setting). Thus, the text again offers evidence that Crusoe is still very much the slaver he was in Brazil before his exile began. Typical of the slave-owner mentality, Crusoe declares about Friday, "I believe he lov'd me more than it was possible for him ever to love any Thing before." Defoe offers no insight into Friday's mind, as to whether this presumed affection is, in fact, present.
Interestingly, a 1975 film entitled Man Friday does offer just such insight, retelling the story from the "savage's" point of view: "In the 1975 film Crusoe (Peter O'Toole) comes across as an insufferable fool in comparison to the noble Friday (Richard Roundtree). The fact that actor Roundtree, in actuality, is an African-American is an obvious ploy to shift the novel's subtext of 18th-century race relations to a more contemporary context" (John C. Tibbets, The Encyclopedia of Novels into Film, Facts on File, Inc., 1998, p. 235).

**18. "After Friday and I became."**

"After Friday and I became." through ".every necessary Thing as before" (pages 160-166)
Crusoe inducts Friday "into the Mystery" of marksmanship. He also tells Friday about Europe and England, and about his own shipwreck, at which account Friday tells Crusoe that he, Friday, has seen a similar shipwreck, from which some seventeen European sailors survived and are living on the mainland. Crusoe begins to form an idea of going to the mainland to find these sailors. To that end, he has Friday help him build a boat. As the twenty-seventh year of his exile begins, Crusoe believes his deliverance is closer than ever.
Analysis
This section further emphasizes Friday as the "noble savage"-that is, an idealized representative of humanity in its "natural" state: "every thing he said was so Honest, and so Innocent. I could not suspect him of Deceit." Because the character of Friday is one element that consistently survives abridgment and adaptation, he has done much to keep the "noble savage" archetype alive in Western literature and creative arts. In this section in particular, Friday embodies the dream of imperial powers: to perpetuate their own way of life on others. Friday tells Crusoe that, were he to return to his own people on the mainland, he would "tell them to live Good, tell them to pray God." In other words, he would replicate the ideal European society of which Crusoe has told him.

**19. "The rainy Season."**

"The rainy Season." through ".six Months in the Ground in the Country" (pages 166-178)
One day, Friday reports to Crusoe that three canoes of "savages" have come ashore on the island. He fears he is being hunted down. Crusoe and Friday resolve to kill the newcomers. Upon entering the wood where the "savages" are, however, Crusoe is startled to see a European prisoner bound to a tree. Crusoe and Friday shoot many of the "wretches" and free the "poor Christian" captive, who is one of the Europeans of whose presence on the mainland Friday had previously told Crusoe. Crusoe frees the Spaniard. By the end of the adventure, the three men have killed 16 (and possibly 17) of 21 "savages."
A further surprise awaits Crusoe when he discovers a "savage" bound as was the Spaniard. This individual Friday recognizes as his father. Crusoe provides for everyone's physical needs of shelter and hunger. Crusoe learns from the Spaniard that 16 others are on the mainland, "very sore put to it for Necessaries, and indeed for Life." Crusoe proposes freeing the other Europeans from the hands of the "savages," on the condition that the Spaniard and his fellows swear loyalty to him. "Upon these Assurances, I resolv'd to venture to relieve them." Crusoe plans to send the Spaniard and Friday's father by canoe to the mainland to negotiate with the Europeans.
Analysis
Although this section contains some evidence of Friday's common humanity-his emotional reunion with his father-Friday's reaction to the threat of his former enemies pursuing him (or, more accurately, Crusoe's depiction if it) further paints him as a loyal servant/slave: for example, "He said, Me die, when you bid die, Master." This section thus shows the extreme end to which Crusoe's "civilizing" of Friday has led: Crusoe convinces Friday to use lethal force against his own people. (Indeed, the text states that Friday inflicts more damage upon them than does Crusoe!) Again, Friday is dehumanized in Crusoe's eyes. And the "dehumanization" of Crusoe himself may be seen as continuing. For instance, the second thoughts and moral-theological reflections in which Crusoe formerly engaged when faced with the prospect of violence against the "savages" are much more cursorily covered in this section than previously; it is almost as though Crusoe is making a perfunctory nod to his former scruples and to his faith, but these issues truly no longer weigh heavily upon him. Thus, for both Friday and Crusoe, the result of "civilization" is, in fact, a new kind of "savagery." Whether Defoe is making an intentional statement about the consequences of colonialism and imperialism, readers must judge for themselves.

**20. "Having now Society enough."**

This section is also notable because it presents-and somewhat abruptly, given the tone of the narrative since the introduction of Friday-a moment in which European "civilization" and native "savagery" are again compared and equalized. Friday believes that the European captors are preparing to eat their captives. Crusoe rebuts this theory-"I am afraid they will [murder] them indeed, but you may be sure they will not eat them"-as if the end result, the prisoners' death, is any different. The irony is clearly lost on Crusoe; readers may wonder whether Defoe recognized it or not.
One final aspect of interest in this section is the continuing way in which Crusoe sees himself as a savior-figure. The ambush to free the three prisoners is a rousing adventure story, but at a deeper level it affords modern readers further glimpses into Crusoe's psyche. For example, the detailed way in which Crusoe narrates one prisoner's reaction to him-"Am I talking to God, or Man!"-begs the question of whether Crusoe is able to tell the difference himself at this point. We have already seen that he views himself as an agent of God, and this section serves to confirm that impression. While Crusoe reassures the ex-prisoner that he is no angel, one can almost hear the pleasure in Crusoe's voice as he recalls the incident for us. Furthermore, the conditions he places upon the victims of the mutiny before he will help them further suggest that he rather unduly enjoys his newfound identity of "Deliverer"-an ironic development for one delivered himself twenty-seven years prior! Crusoe, who has spent so long reflecting on the ways of providence, may have come to the conclusion that he was delivered in order that he might deliver others: a conclusion not wholly at odds with classic Christian theology, but playing itself out in the crucible of Crusoe's island in a potentially disturbing and destructive way, as it tends to dehumanize everyone-not only Friday: it reduces them to mere objects upon whom Crusoe acts, and who are totally dependent upon him.

**21. "All I shew'd them."**

"All I shew'd them." through ".from whom every Deliverance must always be acknowledged to proceed" (pages 186-197)
Crusoe learns from the captain of the mutinied vessel that 26 mutineers still remain aboard. Crusoe reasons that those still aboard ship are wondering what happened to their comrades who made landfall (who are now the prisoners of Crusoe and company), and so he prepares to defend himself and his companions. They raid the landing boat of its supplies and knock a hole in the bottom of it, rendering it useless (so as to prevent any future visitors' escape). The anchored ship sounds its gun, signaling the missing members of its crew who are ashore. At length, the mutineers, led by the Boatswain, come ashore themselves; Crusoe and his companions ambush and defeat them. The captain tells the mutineers they must submit to the authority of the English governor of this inhabited island-a fiction that serves to help in subduing the Boatswain and the others. Crusoe, for his part, remains in seclusion, "that they might not see what Kind of a Govenrour they had." The damaged boat is prepared, and both it and the boat used by the mutineers are made ready for Crusoe and the others to go aboard the sailing ship. The captain delivers authority of the ship over to Crusoe: "My dear Friend and Deliverer. there's your Ship, for she is all yours, and so are we and all that belong to her."
Analysis
Readers can, in this section, see a clear development in Crusoe's character as he exhorts the captain of the mutinied ship to resist giving in to fear: "Men in our Circumstances were past the Operation of Fear." Crusoe has, on several previous occasions, been practically paralyzed by fear: of death, of "savages," and so on. By this point in his experience, however, he has risen above fear. This development is consistent with his (rightly or wrongly) exalted view of himself he styles himself "Governour" of the island): notice how he again reserves the right to determine life and death to himself-"every Man of them that comes a-shore are our own, and shall die, or live, as they behave to us." At the end of the section, after the climax of the action has occurred and the falling action is underway, Crusoe hearkens back to earlier pious protestations of gratitude to God for deliverance; somehow, however, they do not ring as true as they did after either of Crusoe's earlier shipwrecks. This impression can be interpreted negatively-in keeping with the idea that Crusoe represents another Adam, "fallen from grace" and cast out (albeit, in Crusoe's case, of his own accord and volition) from paradise through hubris-or positively-in keeping with the suggestion that the text is largely concerned with recognizing the need to take our destiny into our own hands instead of a passive reliance on luck, providence, or any other external force. For while this section concludes with the religious observation that God must be "acknowledge" as the one "from whom every Deliverance. proceed[s]," it cannot be denied that Crusoe, in enlisting (enslaving?) others, has become the primary agent of his own freedom.

**22. "When we had talk'd a while."**

"When we had talk'd a while." through the end of the text (pages 197-220)
After arranging to leave behind a number of the mutineers, who would rather chance their fortunes on the island than face trial upon returning to England, Crusoe and the captain depart, bringing the castaway's long exile-just over twenty-eight years-to a close. When he arrives in England, Crusoe feels "as perfect a Stranger to all the World, as if I had never been known there." He learns that all of his family, save two sisters, have died. More happily, however, he finds that he has, in his absence, become a rich man, thanks largely to the investment and management of profits from his plantation in Brazil. Crusoe resolves to return to his plantation-but, understandably, traveling as much as possible by land instead of by sea! Crusoe and Friday, who stays with him, face some further adventures, including a perilous journey through snowbound Navarre in which Friday shoots a bear, but eventually arrive safely in Callais, from whence they travel by sea to Dover, and then to Lisbon and the Brazils. Crusoe is persuaded, however, to delay his departure for a full seven years. Once he does begin the voyage, he stops along the way at the island, and finds the "Collony" he left behind to be thriving. Once he arrives at Brazil, he sends more supplies and people to the island. Crusoe concludes his narrative by offering, perhaps, to relate both his further adventures, and those of the island's colonists, at some future date.
Analysis
Reflecting upon the wealth he has earned in his absence, Crusoe writes, "[T]he latter End of Job was better than the Beginning." In this section, which brings the narrative to a close, we do indeed see Crusoe's experience paralleling that of the Bible's most famous suffering individual. As "the LORD restored the fortunes of Job. twice as much as he had before" (Job 42:10), so does Crusoe experience reunion with family and restoration of wealth. Readers cannot help but reflect upon the irony-whether intended by Defoe or not-of this former castaway, who has learned to live so long and so ingeniously without wealth, now returning to his former life of prosperity apparently unchanged by the experience. Modern readers might expect Crusoe, who has been fond of drawing moral lessons from his life throughout the book, to arrive at such conclusions as, "I had discovered what was truly important in life." But no such introspection or reevaluation of priorities is forthcoming from Crusoe-although, in Crusoe's defense, he does give away much of his fortune, providing for the needs of his former captain and his widowed sisters, for example. Instead, Crusoe simply ascribes his "new" fortune to the agency of Providence. Perhaps, then, his lack of sustained reflection upon it is in keeping with the main lesson he learned while on the island, which was-to again quote Job-"Shall we receive the good at the hand of God, and not receive the bad?"
It is also, of course, very much in keeping with the Puritan belief that material wealth was a sign of God's blessing: Crusoe is thus possibly to be seen as being "rewarded" for his faith and trust in God during his exile. The book's ending, therefore, one final time reinforces the theme stated at its beginning in the preface: namely, the "Wisdom of Providence in all the Variety of our Circumstances" has been vindicated. Crusoe has offered his testimony as evidence of "Providence's Checquer-Work," and has shown how patient submission to Providence has rewarded him.
To its author, Robinson Crusoe was a work not of entertainment but of edification, though the didactic second part is seldom printed in modern editions.
Indeed, Robinson Crusoe has left a significant footprint upon English literature-no less so, one might say, than the iconic footprint Crusoe discovers, in wonder and fear, upon the beach of his remote island.