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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE



THE ABOLITIONIST TREND OF MARK TWAIN: A STUDY OF *ADVENTURES OF HUCKLEBERRY FINN.*

By

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A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the Degree **"Licence en Langue et Littérature Anglaises"**

Bujumbura, June 2008

DEDICATION

To my late father,

To my mother,

To my brothers and sisters,

To my relatives, and friends,

I warmly dedicate this work.

ACKNOWLEDGEMENTS

Many people have contributed to the completion of this work.

First and foremost, I do wish to express my distinguished thanks to Mr Eric Njeng Sipyinyu, lecturer at the University of Burundi for his guidance without which this study would not have come to a successful conclusion.

I am also indebted to all the lecturers of the University of Burundi, especially those of the Department of English Language and Literature for the education I got from them.

Still, sincere and deep thanks are due to my parents and relatives for their moral and financial support.

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ABSTRACT

This work aims at displaying the change in attitude manifested by Mark Twain towards slavery. The analysis carried through this work clearly shows that at first, Mark Twain joined his compatriots in oppressing Black people. Nonetheless, through his own experiences, he ended up discovering that Black people are full human beings rather than an inferior race to white people. Moreover, it also reveals that this new awareness of the humanity of the Black race led Mark Twain to realize that even the prejudices carried on it, were simply veiling the humanity of Black people so that it should be easy for Whites to justify the wrongs they were unfairly inflicting on them. Henceforth, this work aims at proving the extent to which Mark Twain disassociated from his fellow countrymen and then engaged actively in fighting for the abolition of slavery. Centered on the New Historicism approach, this work intends to demonstrate that no matter how immoral a society may be, there are always moral and conscientious people who work for the good of all.

INTRODUCTION

Brought from Africa to the United States, Black people were going to lead a dreadful life, a life without either enthusiasm, excitement or happiness. Because of the colour of their skins, Black people were going to lead a life of the oppressed, the exploited, a life of outsiders. They were subjected to all kinds of degrading practices such as violence, alienation, segregation and injustice. Besides, they carried on them the burden of prejudice and superstition. Also, they lived in perpetual fear, poverty, and helplessness. Injustice, exploitation and oppression were their daily diet. This was mainly practised by the overwhelming majority of the Southern States. Despite the precariousness of their lives, Blacks kept hoping for the betterment of their social situation. Fortunately for them, America later became divided on the issue of slavery, which caused the conflict between the South and the North. The latter was industrialised whereas the former was agrarian, and was thus in need of slaves for manual works in their plantations for the production of crops such as cotton, sugar, tobacco to name but a few. Hence, the industrialised North favoured the abolition of slavery while the agrarian South supported slavery. In 1860, Abraham Lincoln won the presidential elections. His inauguration took place on March 4th, 1861. The same year, a civil war broke out between the North and the South. On January 1, 1863, President Abraham Lincoln issued the Emancipation proclamation that led to the end of slavery in America. In the end, the South was defeated by the North. As far as the slavery issue is concerned, the civil war ended the southern way of life based on slave labour and consequently put a full stop to slavery in the United States. The Civil war ended on April 9, 1865 taking thousands of American lives, leaving horrible blood traces over America.

Samuel Langhorne Clemens is known under the pen name Mark Twain. He was born in Missouri in 1835. After his family moved to Hannibal, Missouri, he was constantly on move. He changed his residence and profession very often. He worked also as a pilot on the Mississippi river where he got his pen name, Mark Twain, a name to signify that sailing is safe. He enjoyed an adventurous boyhood which he later immortalised especially in his three classics: *Adventures of Tom Sawyer* (1876), *Life on the Mississippi* (1883) and *Adventures of Huckleberry Finn* (1885). In addition to his three classics, he is known for the following works:

The Innocents Abroad (1869),
Roughing It (1872),
The Gilded Age (1873),
A Tramp Abroad (1880),
The Prince and The Pauper (1880),
A Connecticut Yankee in King Arthur's Court (1889),
Pudd'n Head Wilson (1894)
Joan of Arc (1896), and
Following Equator (1897).

As a Southerner, Mark Twain, during his steamboating years on the Mississippi, favoured secession; and when the lower South left the Union, so did Clemens, serving briefly in a Confederation guerrilla army. Through the 1850s and into the 1860s, he ranted against "niggers" and told a series of popular jokes about "nigger's odour", fried "nigger" steak, Black sexual promiscuity and the evil of miscegenation. Yet, from the 1880s to his death, he befriended Frederick Douglass and Booker T. Washington. He financed several Black students through Yale Law School, wrote blistering essays about atrocities committed against Blacks, and created one of the outstanding Black character in American Literature, nigger Jim. As a native Southerner, Mark Twain began his public

career as a segregationist and negro-phobe. As a self-professed "reconstructed" Yankee, he turned himself into a champion of interracial brotherhood in *Adventures of Huckleberry Finn* and ended his life as a prophet of racial war and the complete extermination of Black and White alike. These experiences as a native Southerner, however "reconstructed", placed Mark Twain in the ranks of sizable minority of Americans who fought against social discrimination.

Nonetheless, Mark Twain's *Adventures of Huckleberry Finn* brought a lot of controversy in America. For instance, the public library committee of Concord, Massachusetts saw it as a novel which lacks moral instruction. The decision was reported in "The Boston Transcript" of March 17th, 1885 cited in Thomas M. Inge's *Huck Finn Among the Critics* as follows:

> The concord (Mass.) public library committee has decided to exclude Mark Twain's latest book from the library. One member of the committee says that while he does not wish to call it immoral, he thinks it contains but little humour, and that of a very coarse type. He regards it as the variest trash. The librarians and other members of the committee entertain similar views, characterizing it as a rough, coarse and inelegant, dealing with a series of experiences not elevating, the whole book being more suited to the slums than to intelligent, respectable people. (9)

Therefore, they hurried up to ban it from their libraries. However, the more it was badly talked about, the more interesting it appeared to the public. As a matter of fact, Mark Twain's *Adventures of Huckleberry Finn* rose from banishment to a literary classic.

For a better understanding of this study, it is worthwhile defining key terms. In the *Oxford Advanced Learner's Dictionary*, an "abolitionist" is a person who is in favour of the abolition of something. As far as a "trend" is

concerned, according to the same source, it is a general direction in which a situation is changing or developing. In the *Webster's Third New International Dictionary,* an "abolitionist" is an advocate of abolition. Also, the same dictionary provides two meanings of the word a "trend". On the one hand, it is the line of direction or movement. On the other hand, it is a prevailing tendency or inclination.

The aim of this work is twofold: first, this work aims at displaying Mark Twain's abolitionist attitude towards slavery. Also, in a society where it was easy to consider Blacks as subhumans for the mere reason of the colour of their skins, this study shows why a white American writer opted to disassociate from his fellow white men on the issue of slavery and criticized the society of which he was a member.

This work is based on the hypothetical contention that, no matter how immoral a society may be, there are always moral and conscientious people who work for the good of all. Indeed, as a Southerner, one expects Mark Twain to speak for slavery. On the contrary, he is against slavery and his denunciation of it is shown in *Adventures of Huckleberry Finn.*

In this work, our discussions will be centred on the New Historicism approach. Indeed, New Historicism is defined as a critical movement interested in providing a thick description of the historical contexts of literature. Proponents of this school include Clifford Greertz, Michel Foucault, Stephen Greenblatt, etc. In situating a novel historically, the critique needs to be aware of the history of the period in which the novel is set, of the history of the period in which the novel was produced, and even of the historical contexts in which we now read and interpret it.

Due in large to Greertz's influence, new historicists such as Stephen Greenblatt, have asserted that literature is not a sphere apart or distinct from the history that is relevant to it. That is what old historical criticism tended to do, that is to present history as information you needed to know before you could fully appreciate the separate world of art. So, the New Historicism seeks to bring down the boundaries between separate disciplines particularly politics and literature. Thus, the new historicists have discarded old distinctions between literature, history, and social sciences. They have erased the line dividing historical and literary materials. In addition to breaking down barriers that separate literature and history, history and social sciences, new historicists have reminded us that it is treacherously difficult to reconstruct the past as it really was – rather than as we have been conditioned by our own place and time to believe it was. And they know that their job is utterly impossible for anyone who is unaware of the difficulty and of the nature of his or her own historical vantage point.

Also, when new historicists' critics of literature describe a historical change, they are highly conscious of, and even likely to discuss, the theory of historical change that informs their account, they know that the changes they happen to see and describe are the ones that their theory of change allows or helps them to see and describe. And they know too, that their theory of change is historically determined.

Furthermore, like Marx, Foucault saw history in terms of power, but his view of power owed more perhaps to Nietzsche than to Marx. Thus, Foucault seldom viewed power as a tool of conspiracy used by one specific individual or institution against another. Rather, power represents a whole complex of forces, it is that which produces what happens. Thus, even a tyrannical aristocrat does not simply wield power because he is formed and empowered by discourses and

practices that constitute power. Viewed by Foucault, power is positive and productive, not repressive and prohibitive.

The New Historicism theory is applicable to this work in the sense that it helps to analyse Mark Twain's change from a proslavery person to a confirmed abolitionist.

This study will mainly cover the 19th Century, an epoch in which Mark Twain wrote his novels and other works. Also, its focus will mainly be his novel *Adventures of Huckleberry Finn* because this novel is a panorama of the age.

If *Adventures of Huckleberry Finn* has been a centre of social and political controversy, both the novel and the author have been the subjects of considerable critical debate. Thus, the majority of contemporary reviewers and commentators on Mark Twain found the novel praiseworthy.

James T. Farrel in his work *The Ligue of Frightened Philistines* asserts:

> Twain was a man of democratic principles. His democratic ideas seemed to be part of his very blood and flesh. His sense of the worth of the human being is a direct product of democratic ideas. And he expressed these magnificently when he made an unschooled boy and a runaway slave the heroes of what is truly an American odyssey (322).

In fact, according to the *Oxford Advanced Learner's Dictionary*, a democratic principle is based on the idea that all members of the society are equal rather than divided by money or social classes. Hence, Mark Twain is a man of democratic principles for letting a white unschooled boy and a nigger slave to

be heroes in his novel. For him, all human beings are alike. Being unschooled and young or a runaway slave cannot prevent someone from being a hero.

Leo Marx, cited by Barry A. Marks in *Mark Twain's Huckbleberry Finn* states that the novel *Adventures of Huckleberry Finn* is a repudiation of the conventional values of Mississippi valley society (101). As a matter of fact, for Leo Marx, what Mark Twain wrote concerned only the Mississippi valley society. Nonetheless, Twain's novel portrays the 19th Century American society. Moreover, it was not only in the Mississippi valley society where Black people were ill-treated. This fact was a concern of all blacks on the United States' soil.

Woodward H. Robert in *Social Rebel in American Literature* argues that Mark Twain's Huck Finn uncovered the hypocritical moral pretensions of a nation when he befriended a nigger slave Jim (1). From this instance, it is obvious that in the American society, it was strictly forbidden for white people to befriend Negroes. However, Huck dared to do it in the eyes of his society. In so doing, Huck questioned the Southern society's unrighteous laws and then proved that it was high time for white people to stop oppressing Blacks.

Thomas M. Inge in *Huck Finn Among the Critics* says "*Huck Finn* remains in American culture one of the works most challenging to racial bigotry, social and political hypocrisy and moral compromise" (viii). Here, Mark Twain's *Huck Finn*, is challenging the socio-political hypocrisy when Twain exposed the conventional piety to which he opposed the private vice. Indeed, Miss Watson's obsessions with good manners is immediately exposed as a private vice. This is what Twain calls hypocrisy and he is not afraid to denounce it openly by presenting a kind character such as Huck who, due to that very hypocrisy, resorts to fleeing his society.

Also, a German scholar cited in Sara de Saussure's and Philip D. Beidler's *The Mythologizing of Mark Twain* states that Mark Twain was a genius when he had the courage and honesty to let the disruptive elements appear in all their disruptiveness" (vii). Indeed, contrary to several writers of his time who were not disturbed by the prevailing situation in the American society, Twain found that there was nothing good to praise. Rather his view was that everything was to be debunked. In other words, Twain found that America was a decayed society and a very racist one.

In the same vein, Sara De Saussure and Philip D. Beidler in *The Mythologizing of Mark Twain* find Twain comparable to no one except the president Abraham Lincoln. "Possibly only Abraham Lincoln who retained the prestige of his office and the tragic aura of the war he directed merits comparison" (40). In fact, like Abraham Lincoln who officially and even heroically put an end to the evil of slavery in the United States of America, Mark Twain's voice against slavery was likely to put an end to slavery in the Southern part of the United States of America by either pushing his fellow countrymen to change their minds as far as Black people's freedom is concerned or by awakening Blacks who seemed asleep despite the hardships they were enduring.

The issue of slavery has also drawn the attention of many researchers in the University of Burundi.

Jean de Dieu Nzisabira in his thesis "Satire in Frederick Douglass: Narrative of the Life of Frederick Douglass: An American Slave" examines the terrible ordeal black people have been through in America. He upholds that slaves were sold and bought, put up for an auction as true beasts. He continues

that they were offered or inherited as any other property. In the sale, they experienced an unequalled humiliating treatment.

Alfred Bandora in his thesis "Religious Hypocrisy and Impact in Frederick Douglass's Narrative of the Life of Frederick Douglass: An American Slave" reveals Douglass's tactic while satirizing slavery. He says that Douglass recalls incidents that reflect humanity to reveal the ideal society he would like to see in America, while denouncing the hypocrisy by ridiculing the slave-holding Christianity.

Egide Niyongabo in his thesis "Religion as a Stratagem in the Struggle for the Abolition of Slavery: A study of Oloudah Equiano's *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African*" examines the abolitionist impact as far as slavery is concerned. He states that in the eighteenth century, abolitionist voices began to rise, denouncing the evils of slavery and religious abuses of slave dealers towards black people. Since then, the issue of slavery and its abolition become a recurring theme especially in African literature and Afro-American literature.

This work differs from the ones reviewed above on slavery in the sense that in the former, the abolitionist is a White while in the latter, the abolitionists are former slaves who, from their experiences, give testimonies about the evils of slavery. Furthermore, this work is going to show Mark Twain's metamorphosis as far as slavery is concerned.

This work will be structured into five parts: The Introduction includes the background of the study, the aim of the work, the hypothesis, the Methodology, the Literature review and the structure of the work. The first chapter entitled "Huck as a Conformist to Slavery" traces the relationships between a white boy,

Huck and a nigger slave, Jim. In fact, the way Huck initially considered Jim was inherited from the slavery and racist society in which he was born. That is the reason why in this work I will show how Black people were treated in general and how nigger Jim was treated in particular in the American society. The second chapter entitled "Huck as a Nonconformist to Slavery" examines the hypocrisy of the American society by characters such as Pap (Huck's father), Judge Thatcher, Miss Watson, Tom Sawyer, the Grangerfords and Shepherdson, Colonel Sherburn, the Duke and the King. This chapter deals with Huck's rebellious attitude against the American society by fleeing it, and by befriending Jim as well as by helping him to escape. The third chapter entitled "Liberation of Jim as the end of Slavery" deals with how white Americans came to discover that nigger Jim was a full human being thanks to Huck's protection of him against slavery. Hence, this led not only to Jim's liberation but also to the end of slavery. The conclusion is a synthesis of the major arguments in the work. Justifying the hypothesis, it brings out findings and suggests recommendations for further researchers.

CHAPTER ONE
HUCK AS A CONFORMIST TO SLAVERY

The chapter examines how Huck pretends that he is protecting Jim against slavery while oppressing him. Indeed, born and educated in a slave and racist society precisely at St Petersburg, Missouri, Huck witnessed the hardships of slaves as he grew up as a child. Thus, corrupted by his society and the propaganda with which that society tried to justify the crime of slavery, he too denigrates Jim – a nigger slave – while at Miss Watson, and during their flight at Jackson's Island as well as in the raft on the Mississippi river. Jean Cabeau in *Histoire du Roman Américain* states : "Mais Huck ne respecte pas le nègre. Il le tient pour inférieur. Il le sauve mais il lui joue des tours pendables. Il se moque de lui, de sa crédibilité et de ses superstitions" (147). This statement means that Huck does not respect the Negro, he considers him as inferior. He helps the Negro escape but subjects him to farcical indignities. (trans.mine)

Indeed, Huck at first considers Jim in terms of Miss Watson's property. When he wants to design Jim, he says "Miss Watson's big nigger". Later, while they were no longer at Miss Watson's, Huck goes so far and considers Jim as his own property. We read "I would not shake my nigger, would I, the only nigger I had in the world, and the only property" (273). Also, when Jim asks Huck to help him to steal his children out of slavery, Huck refuses and responds:

> It most freeze me to hear such talk (...) Here was this nigger, which I had as good as helped to run away, coming right out flatfooted and saying he would steal his children – children that belong to a man I did not even know; a man that had not ever done me no harm. (124)

In fact, Huck knows that these children belong to Jim and he illustrates it by the use of the possessive pronoun "his". But surprisingly, Huck seems to attribute the belonging of Jim's children to another person who is undoubtedly the slaveholder of these children. Huck consciously displays it by the use of the verb "to belong" in "...children that belong ...". By behaving in such a way towards Jim, Huck supports the property rights in human flesh that white people claimed to have over Blacks. Worthy of note is that for slaveholders, a Black ceases to be independent since he belongs to his master not to his family. June Purcel Guild in *Black Laws of Virginia: A summary of the Legislative Acts Concerning the Negroes from Earliest Times to the Present* affirms the following:

> Every slave state had a slave code establishing the property rights. The first clause confirmed the slave's status as property – the right of the owner to his obedience, compliance with all lawful commands. (192)

Also, Huck and Tom consider nigger Jim as an object of fun they can use while playing. Huck utters: "When we were ten foot off, Tom whispered to me and wanted to tie Jim to the tree for fun, but I said no, he might make disturbance, and they'd find out I warn't in" (23).This instance indicates that Huck prevents Tom from tying Jim to the tree not because he finds that it would be harmful to him but rather for the mere reason that Jim would make noises and ultimately Miss Watson would realize that Huck is not sleeping. Apart from that, Huck would have joined Tom's preposition because he appears to be disinterested in Jim's freedom.

Moreover, Huck oppresses Jim by putting a snake on his blanket. Huck reports:

> I went to the cavern to get at some, and found rattlesnake in there, I curled him up on the foot of Jim's blanket, ever so natural thinking they'd be fun when Jim found him there. (80)

Simply put, Huck is aware of the dangerousness of a snake to one's health but he puts it on Jim's blanket and then the snake bites him. Huck continues reporting "He was bare footed, and the snake bit him just on the heel". Despite this, Huck seems to ignore Jim's pain. But Jim hurts, "his foot swelled up pretty big, and so did his leg (...). Jim was laid up for four days and nights" (80). From this, we realize that Huck oppresses Jim to the extent that he does not even care about his good health. In other words, whether Jim dies or not it is not Huck's business.

Jim and other niggers are presented by Huck with all sorts of degrading images. They are lazy and fond of stories, quick to believe and without critical judgement. They are sleepy as well. For instance, when Huck and Tom come from their adventures, they meet Jim who falls asleep in less than a few minutes. Huck says:

> I reckoned I could stand it more'n a minute longer but it set my teeth hard and then, Jim began to breathe heavy, next he began to snore and then I was pretty soon comfortable again. (23)

By virtue of the above statement, Huck proves the level to which Jim is weak, for he is unable to resist sleepiness. Normally, children do not have that capacity, and then by affirming it Huck is equating Jim to children. However, this sleepiness recorded as black stereotype may be motivated by the fact of being overworked, by the tensions in which they live through their whole lives.

They live in physical and psychological tensions due to varied kinds of violence and frustrations they always suffer from.

Furthermore, the fact that Huck says that when Jim is sleeping, Tom takes his hat and hangs it on a limb of a tree and that Jim interprets it as a matter of being bewitched reveals that Huck takes Jim as not only superstitious but also naïve, quick to believe and without a critical mind. Also, we are told through Huck that not only is Jim interested in the matter but also he tells and spreads it so that other niggers come miles to hear Jim reporting about it. He is more looked up to than any nigger in the country. However, no white man is excited by this story. "Strange niggers stand with their mouths open and look him as if he was a wonder" (24). Up to now, Huck is showing not only Jim but rather all niggers as incapable of liberating their self-conscious as stupid, and without intellectual potentials.

In Huck's view, if Jim happens to be intelligent, it is something which happens very rarely. And if it does, it is hardly rated at its right value. Within this line of ideas, Huck says about Jim after the latter has made an intellectual performance: "(...) well, he was most always right; he had an uncommon level head for a nigger" (109). From this, Huck affirms that the average nigger is not intelligent. He continues to denigrate Jim by saying: " I see it warn't no use wasting time – you can't learn a nigger to argue" (114). For Huck, since a nigger has no intelligence, he cannot be able to argue and if you engage a conversation with him, it is a mere loss of time. However, Huck discovers Jim's qualities while both are exchanging on the issue concerning King Solomon. Here, Jim demonstrates to Huck the long-dated absurdity of cutting one's child into two halves. What is more, Solomon is considered by generation and generation as wise. Nevertheless, Jim does not accept this situation. In so doing, he displays not only his independence of judgement but also his intelligence. After this

interesting performance, Huck seems to be surprised but goes on showing the niggers' lack of intelligence. He says: "I never see such a nigger. If he got a notion in his head once, there warn't no getting it out. He was the most down on Solomon of any nigger." (112)

During their journey on shore as well as in the raft on the Mississippi river, Huck gives orders and has to decide on behalf of Jim what to do. The latter has nothing else to do rather than to obey them without any qualm. For instance, when they were to leave Jackson's Island to look for a secure place, Huck states: "Git up and hump yourself Jim! There ain't a minute to lose. They are after us. Jim never ask no question, he never said a word."(92) In other words, Huck considers himself as a master and considers Jim as a slave since a slave has to obey his master's orders. Hence, Huck has acquired from his early age that a White has to give orders which a Black must obey.

In addition, Huck is afraid of being called an abolitionist. This affirmation shows that he is faithful to the slave-holding society he has fled from. Therefore, when he comes across Jim at Jackson's Island, Huck is delighted to have his lonesomeness resolved by Jim's company. But if we take into account how Huck continues to denigrate Jim, we realize then that Huck's first decision to help Jim escape is made casually enough in the process of his own flight from civilisation and from his abusive father, Pap. He however starts thinking of the difficulties Jim's company would bring him. He goes on regretting: "People would call me a low-down abolitionist and despise me for keeping him" (38). By so saying, Huck shows that he accepts to help Jim escape simply in order to have a companion without taking into account the deplorable situation in which Jim is. Since Huck is regretting the act he comes to perform in favour of Jim, one can admit that he will betray him for the sake of the slave-holding society because Huck hates to be called an abolitionist. So if he chooses to help Jim, he

automatically becomes an abolitionist which is shameful to him in the eyes of his fellow countrymen. From what Huck says earlier, we can realize that he is too faithful to his society to the extent that he even wants to obey it whereas he has just fled from its dictates.

Jim's alienation by Huck is also perceived in Mark Twain's *Adventures of Huckleberry Finn*. When the skiff and the slavehunters were searching for five niggers who have run off, Jim hides in the raft and covers himself. After these men have realised that there is someone in the raft, Huck pretends that he is a White man who is ill. Thus, by such doing, he is convinced that in order to be safe, a Black cannot be himself. He must be disguised in a White as if being Black is a sin. In other words, Jim's safety results in the concealment of his identity, that of the healthy Black in that of a sick White.

In the same line of thought, the peak of negation of Jim's selfhood encountered in the novel, is the mask the Duke and Huck advise him to wear and the paintings done on him by the Duke so that he can hide his blackness and then be secured. Huck states:

> He was uncommon bright, the Duke was and he soon struk it. He dressed Jim up in King Lear's outfit – it was a long curtain – calico gown and then a white horse-hair wig and whiskers; and then he took his theatre – paint and painted Jim's face and hands and ears and neck all over a dead dull solid blue, like a man that's been drowned nine days. Blamed if he warn't the horriblest looking outrage I ever seen. Then the Duke took and wrote out a sign on a shingle, "sick arab – but harmless when not out of his head" and he nailed that shingle to a lath, and stood the lath up four or five foot in front of the wigwam. Jim was satisfied. (203-4)

Here, it is regrettable to realize that Jim is alienated from himself for he is no longer himself because he does not appear in his usual dress but in King Lear's. Besides, his selfhood is equated to those objects which are usually painted such as houses, pictures, blackboards, etc. All in all, he is ranked at the level of objects. Thus, Jim has lost not only his identity but also his life, since Huck says that he looks like " (...) a man that's been drowned nine days ago." However, despite this, Huck goes on to say that Jim is satisfied. In fact, Jim is healthy but he is devoid of his "blackness" because of the mask he wears and the paintings done on him. Simply, his health in "blackness" is substituted for his sickness in "arabness". Hence, showing him as a dangerous creature to be afraid of, Jim is portrayed as a wild beast.

Also, Huck, the King, and the Duke inflict on Jim physical torture for they often have to tie him when they leave him alone. Huck utters:

> You see, when we left him all alone we had to tie him, because if anybody happened on himself and not tied, it wouldn't look much like he was a runaway nigger, you know. (203)

The above passage shows to what extent Huck as well as the King and Duke ill-treat Jim. He has done nothing wrong but still, he is treated like a thief or a murderer. Huck attempts to justify it as a means of preventing Jim from being lynched once caught alone and not tied. This justification appears to be unfair since it is painful " to lay roped all day". Jim claims that it got heavy and tiresome to him when he had to lay all day in the wigwam tied with the rope (203). In this respect, Jim has to suffer twice – not only physical torture but also the moral one because he has no one to talk with.

Huck in his prejudices goes so far to consider Jim as incapable of even taking care of his children. For instance, when Huck hears Jim lamenting an incident in his past when he struck his child, Elizabeth, Huck realises the opposite of what might have been a common belief. The belief is that Black people do not care for their children. We read : "I do believe he cared just as much for people as white folks does for their'n. it don't seem natural but I reckon it's so" (201). As a matter of fact, Huck seems to be so surprised to find that a Black can be able to educate his children. For him, it does not sound natural to think or to say that Jim could care for his children as White people do since the idea is not integrated in the whites' beliefs. Hence, this assumption was to hide the evils of slavery because White people pretended that Blacks were an inferior race to exploit easily.

Thomas Jefferson cited in John Steinbeck's *America and Americans* echoed what Americans believed when he concluded: "All Blacks are inferior to the Whites in the endowments both of their body and of mind" (77). Thus, White Americans believed that there are inferior and superior races and that theirs was superior. That is the reason why they stubbornly held to their opinion that Blacks should toil and labour for them. Vernon L. Parrington in *The Romantic Revolution in America* exemplifies this American chauvinism in the following:

> If now as honest realists we realize frankly that equality cannot exist between inferior and superior races, if we accept the inevitable proletarian status of the Negro, if finally we concede the truism that the lifelong relations between master and slaves are more human than the temporary relation between wage-giver and wage-earner, we shall concern ourselves less with romantic egalitarianism and more with a rational conception of a democracy of

> equals that may conceivable erect a civilisation worthy of the name. (xiii)

Furthermore, Huck is not sympathizing with Jim in his sorrow after his separation from his wife and children. Jim tells Huck that the first thing he would do if he gets to a free state would be to save money to buy his wife who was owned on a farm close to where Miss Watson lived. And that they would both work to buy the two children, and if their master wouldn't sell them, they'd get an abolitionist to go and steal them (124). By hearing Jim, Huck becomes angry and responds: "It was according to the old saying, give a nigger an inch and he'll take an ell" (124). This answer shows that Huck is doubtlessly still attached to his society's ideology concerning slaves. His reference to the old saying reveals it. Instead of sympathizing with Jim, Huck goes on blaming him. In fact, the problem is that white Americans were blind to the hardships Blacks endured as Thomas M. Inge in *Huck Finn Among the Critics* notes:

> So profoundly ignorant of the nature of slavery are many persons that they are stubbornly incredulous whenever they read or listen to any recital of the cruelties which are daily inflicted on its victims. (305)

Besides, whatever misdeed that the society suspects Jim of having committed, Huck seems to support that it weighs on Jim's shoulders and whatever is lost in the house, Huck allegedly accuses niggers of stealing it. On the one hand, when Huck disappears from the society fleeing from civilization and his father Jim is the first to be suspected and accused of murdering him. However, while they are at Jackson's Island, Huck decides to go to the shore to find out what was going on there. He then dresses up like a girl so that people of the village should not know who he is. Once there, the old lady, Judith Loftus tells him that Huck was killed by a runaway nigger named Jim. Hence, instead of debunking it, for the security of the nigger, Huck returns to the Island and does not even reveal it

to Jim. The only thing he does is to urge Jim that they should leave the place without telling him the real reasons behind that prompt change.

Even though Huck takes this accusation against Jim for granted, this would endanger his life since apart from running away, he is also wanted for that pseudo-murder. On the other hand, when Huck has displaced the money in order to prevent the Duke and the King from taking it, he presumably thinks it has been taken by nigger slaves. In fact, it is Huck who has taken that money but he accuses niggers groundlessly as there is no evidence to support his guess. He tells the King: "Well, I see the niggers go in several times" (236). Therefore, this view pushes the King to take the accusation as true. Then the King states as openly as follows: " The niggers stole it the very next mornin' after I had went down stairs" (253). Clearly put, the accusation above is false since neither the King nor Huck has seen them taking that money and we are well informed throughout the novel that it is Huck who has taken it. Significantly, the niggers' only crime is the fact that they are Blacks carrying with them the object of accusation – "blackness" – rumour suffices to make a Black guilty in that slave-holding and racist society. In that society, a Black is considered as an eternal sinner and wherever he passes, there is an accusing finger pointing at him saying that wherever he is, he is guilty of something he does not know.

After the separation of Huck and Jim in the fog, the former then strikes out for shore and stays there for days. While there, no thought about his companion Jim enters Huck's head. It does not even occur to him to search for the "old Negro". But, they finally meet on the river. Jim becomes relieved. We read:

> Goodness gracious is dat you, Huck? En you ain' drowned-you's back agin? It's too good for true. Lemme look at you, chile, lemme, feel o' you. No, you ain' dead! You's back

> agin, live en soun', Jis de same ole Huck- de same ole Huck, thanks to goodness. (119)

From the aforementioned articulation, we realize that Jim's joy after recovering Huck goes even beyond words. He then uses the most affectionate terms to express his joy because Jim thought that he would not see Huck again. Paradoxically, as far as Huck is concerned there is no much indication that he is greatly relieved or moved at finding Jim alive. Simply, he is astonished by Jim's affection. He states: "What's the matter with you Jim? You been drinking!" (119). Normally, Huck is supposed to be as happy as Jim because of their reunion after their tragic separation in the fog. Surprisingly, Huck seems to be indifferent to see his companion Jim alive. Worthy of note is that Huck's absence of grief over Jim's "death" or his general indifference to Jim's fate indicates to what extent he underestimates his companion's value. In other words, whether Jim dies or is separated from him, Huck doesn't care.

Moreover instead of comforting Jim who seems to be heartbroken due to this separation, Huck is not far from disappointing him once again. Indeed, as they have been separated from each other due to the fog, Huck tries to convince Jim that there has been neither a fog nor a separation and that these are the outcome of a mere dream from Jim. Concretely, by so doing, Huck does not only underestimate the nigger but rather mocks him; his capacity of thinking is put to question. Thus, Huck presents Jim as unable to make a discrepancy between what really happened and dreams. As a result, Jim grows angry. He utters:

> (...) En when I wake en fine you back again all safe en soun, de tears come en I could a got down on my knees en kiss'yo' foot. I's so thankful. En all you wuz thinkin' bout wid a lie. Dat truck dah is trash, en trash is what people is that puts dirt on di head er dey fren's en makes e'm ashamed.(121)

Here, Jim's intention is to prove to Huck the extent to which he has understood that the trick is meant to make him ridiculous and ashamed. Accordingly, Huck ends up apologizing. However, Huck's words demonstrate that he still believes that there are a number of prejudices weighing upon Black people such as Blacks' inferiority to Whites. We read:

> But that was enough. It made me so mean. I could almost kissed his foot. It was fifteen minutes before I could walk myself up to go and humble myself to a Nigger. But I done it and I warn't ever sorry for it afterwards neither. I didn't do him no more tricks and I wouldn't done that one if I'd a knowed it would make him feel that way. (121)

In fact, Huck's reaction in response to Jim's anger indicates that he has never before considered that a Nigger might have feelings worthy of respect as anyone else's. But in this event, Huck is made to realize that Jim is a proud and sensitive human being not livestock or chattel, as he thought before, and that what he has done to him has been a cruel and humiliating betrayal of a friend's feelings. Despite this new awareness about the humanity of a Negro, Huck still considers that to help Jim escape is a treason against Miss Watson. Conscience tells him the following:

> What had poor Miss Watson done to you that you could see her nigger go off right under your eyes and never say one word? What did that poor woman do to you that you could treat her so mean? Why she tried to learn you your books, she tried to be good to you everyway she knowed how, that's what she done? (123)

Clearly put, the above instance expresses Huck's admiration not only of Miss Watson but also the education to which he was exposed while there. Within this

line of ideas, Huck is lying since we are well informed throughout the novel on his viewpoint about Miss Watson and the education she gave him. We know then that Huck detested such an education. That was even among the reasons which pushed him to flee the society. But now, when it comes to him to choose between helping Jim and let down Miss Watson, he however goes on praising Miss Watson's good deeds to him. By so doing, Huck accepts to sacrifice Jim for the sake of Miss Watson's interest.

Also, Huck considers to help Jim escape as a treason against the slave-holding society. He regrets:

> And then, think of me! It would get all around, that Huck helped a nigger to get his freedom, and if I was to ever see anybody from that town again, I'd be ready to get down and lick his boots for shame. That's just the way, a person does a low-down thing, and then he don't want to take consequences of it. (269)

The above lines clarify Huck's intentions not to help Jim escape and then obey his society's rules. Thus, for him, helping Jim is "a low-down thing" which he cannot take risks for. Nevertheless, what is important to Huck is to conform to the society which has formed him. Otherwise, he would be an outcast, which would be shameful for him. And then, for the little he has yet helped Jim, Huck is ready to ask pardon.

Next, Huck exaggerates in affirming that helping a Nigger escape is a high treason against God, and he who dares to do it will be doomed to hell. He states:

> Well, I tried the best I could do kind soften it up some how for myself by saying I was brung up wicked, and so I warn't

> so much to blame but something inside of me kept saying there was the Sunday-School, you'd á done it they'd á learnt you there that people that act as I'd been acting about that nigger goes to everlasting fire. (270)

With regard to the above statement, we realise that Huck becomes conscious of how sinful he has been in "stealing a poor old woman's nigger that hadn't done him no harm." According to him, he has committed an unforgivable sin in failing to return Jim to Miss Watson since according to his society's law, Jim is still her property. Simply put, for Huck, his behaviour towards the runway nigger is strange in the Southern society. Henceforth, he feels guilty and accuses himself of having betrayed not only Miss Watson but rather the slave-holding society as well as God.

All in all, white Americans considered black people as helpless. Thus, one can realise that all institutions including religion concured to maintain Black people into bondage. Richard P. Adams in *The Unity and Coherence of Huckleberry Finn* notes:

> The wise and the good and the holy were unanimous in the conviction that slavery was right, righteous, sacred, the peculiar pet of deity, and a condition which the slave himself ought to be daily and night thankful for. (397)

In Huck's opinion, Jim has nothing to worry about whatever hardships he may be inflicted since he was born to be a slave. We read:

> I said to myself it would be a thousand times better for Jim to be a slave at home where his family was as long as he'd got to be a slave, and so I'd better write a letter to Tom Sawyer and tell Miss Watson where he was. (269)

By virtue of this quotation, Jim would be thankful for being a slave. In other words, due to their prejudices against Black people, Whites believe that niggers were born to be slaves, that the nigger's fate was to be a slave.

In the same profile, although easy as Huck has already decided to flee his society, it becomes a dilemma to him to make a choice between what is either good or wrong as far as returning Jim into bondage is concerned. Huck states:

> I knowed very well I had done wrong and I see it warn't no use for me to try to learn to do right; a body don't get started right when he's little ain't go not show. When the pitch comes there ain't nothing to back him up (...) then says to myself, hold on; s'pose you'd a done right and give Jim up, would you felt better than what you do now? No, I says, I'd feel bad – I'd feel just the same way I do now. Well, then, says I, what's the use you learning to do right when it is troublesome to do right and ain't no trouble to do wrong and the wages is the same? (128)

In fact, Huck's aforementioned articulation reveals his hypocrisy in sense that he solves his problems not by doing "right" but by doing "wrong". Indeed, Huck is informed that it is wrong to help a slave to escape while it is right to turn in him. Despite this awareness, Huck continues to help Jim. In the same line of consideration, it is a paradox in Huck's own thinking by the terms of which he does "right" by doing what he thoroughly believes in his conscious mind to be wrong.

Besides, when the fugitives approach Cairo, a free state, everyone should expect Huck as well as Jim to be overjoyed for reaching such a free state. But surprisingly, the more Huck realizes that they approach Cairo, the more



hopeless he becomes while Jim is dancing due to happiness. Contrary to this, Huck is disgusted and goes farther to equate Jim's achievement of freedom by reaching Cairo to his own death. We read: "Everytime Jim danced and says "Dah's Cairo", it went through me like a shot and I thought if it was Cairo I would die of miserableness" (123). In this respect, Huck's disenchantment of attaining Cairo where the betterment of Jim's conditions is possible reveals his hypocrisy too. Therefore, as they are aboard the same raft toward Cairo, Jim is convinced that Huck is helping him and Huck never shows Jim his attitude to let him down. So, this proves that the protection that Huck has promised Jim since their first meeting at Jackson's Island was not only a lie but rather a means to maintain the nigger slave under his own domination. Hence, his above thinking – "to die of miserableness" while Jim "danced" – shows that Huck is too faithful to the Southern society's practice so that he should easily accept death for its sake.

Later on, Huck's decision to write a letter to Miss Watson to tell her where Jim is, indicates also his attachment to the Southern society's ideology on the issue of slavery. Within this line of ideas, by helping a slave to escape, Huck violates the societal law of property; when he decides to turn Jim in, Huck feels "easy, and happy light as a feather, right off. So, Huck weighs in to the side of the second alternative and then writes to Miss Watson the following:

> Miss Watson your runaway nigger Jim is down here two miles below Piskesville and Mr Phelps has got him and he will give him up for the reward if you send.
>
> Huck Finn. (271)

From Huck's letter, we are informed that Jim is no longer with Huck. They have been separated and Jim has been caught as a runaway nigger. As Huck has got information related to where Jim is imprisoned, he decides to inform Miss

Watson so that she should get him as soon as possible. Predictably, if Huck were still with Jim, it should have been easier for him to turn him back to Miss Watson. Moreover, Huck's decision to write a letter as well as its content reveal his attachment to the southern society's practice. Indeed, Huck has never met Mr Phelps but he appears with no doubts to write to Miss Watson that once she will send a reward to Mr Phelps, the latter will give her Jim. This fact ultimately shows that through the education he has got from the Southern society, Huck is aware that anyone who happens to catch a runaway nigger must hand him over to his rightful owner after the payment of a reward by the latter.

In a nutshell, Jim is on a land which is not his. So, living in America as a slave, he suffers from all sorts of mistreatments. He suffers violence, alienation, separation from his family, etc. This situation traumatizes him a lot. But since he has no means to defend himself against white people, he resolutely decides to run away from that society which breeds slavery to protest against bondage. On that issue, Stampp Kenneth Milton in *The Peculiar Institution: Slavery in the ante-bellum South states:*

> When slaves protested against bondage (or some specific aspects of it) by flight however, they normally had a clear personal grievance or an obvious objective. One of their most common grievances was being separated from family and friends. (112)

Likewise, Jim's grievance is motivated by being separated from his family. Therefore after his meeting with Huck, a white boy who promises him protection by not turning him back to Miss Watson, Jim becomes happy because he believes that there is no obstacle towards the betterment of his conditions. Nevertheless, although Huck protects Jim from slave-hunters, he most often denigrates him. Jim is exploited by the same Huck who pretends to

protect him. Hence, once again he suffers from all sorts of mistreatments such as violence and alienation. Huck also portrays Jim as bearing a burden of prejudices like inferiority to Whites, shortage of intelligence, etc. thus, all these stereotypes that Huck attributes to Jim complicate the task of helping him that he has assigned himself. Huck then considers Jim as a slave who is helpless in his everyday life and then who has to suffer from exploitation in all dimensions of the word. That is the reason why Huck attempts to return him into captivity. However, despite all these kinds of mistreatments, Jim is not discouraged but rather keeps his temper and still believes in the betterment of his situation.

CHAPTER TWO
HUCK AS A NONCONFORMIST TO SLAVERY

The chapter aims at analyzing the hypocrisy of the slave-holding society through characters that Huck encounters. Because of that very hypocrisy, Huck decides to "go to hell" rather than to give up Jim for the sake of the slave-holding society. Huck's overexposure to violence finally wounds him. Indeed, every major episode in the novel ends in violence, in physical brutality and usually in death. In other words, all along his way are bloodshed and pain. Frank Baldanza in *Mark Twain: An Introduction and Interpretation,* asserts: "We can understand why Huck hates civilization, his trip down the river has shown him filth, brutality, hatred, violence and hypocrisy" (119).

In the novel, all these are committed by most of white characters to whom Huck is exposed. In justifying slavery practised against Blacks, white people pretended that they had good manners and hence that they were civilizing Blacks who were primitive. Nonetheless, throughout the novel, White people appear much more hypocritical. Thus, the hypocrisy of the Southern society is presented to Huck under the shape of many instances illustrated by characters such as Pap (Huck's father), Judge Thatcher, Miss Watson, Tom Sawyer, The Grangerfords and Shepherdsons, Colonel Sherburn, and the Duke and the King.

First, the hypocrisy of the Southern society is shown by Pap who is an irresponsible father. He is what a father ought not to be for he incarnates violence as well as lack of affection towards his son, Huck. The dialogue between Tom and Ben Rogers is revealing:

> Here's Huck Finn, he hain't got no family: What you going to do, 'bout him? Well, hain't he got a father. Says Tom Sawyer.
>
> Yes, he is got a father but you can't never find him these days. He used to lay drunk with the hogs in the tanyard but he ain't been seen in these parts for a year or more. (27)

This instance shows the extent to which Pap is irresponsible. His son is not different from an orphan. Practically, he is like an orphan because we are told that "he hain't got no family". His father is worthless to him, it seems that he has died and Huck is not counting upon him at all. Thus, Huck himself seems to accept this. Indeed, when the boys were about to exclude him from the gang for having no family to kill, once it happens to Huck to reveal the gang's secrets, he decides to offer Miss Watson. He says: "I was most ready to cry; but all at once, I thought of a-way-and so I offered them Miss Watson – they could kill her" (26). In this respect, this fact of offering Miss Watson as a sacrifice instead of his father shows that Huck has no family. If he had one, he would have not offered Miss Watson who is not a member of his family but rather his foster. However, after this offering of Miss Watson, Huck is admitted to the gang. The gang's members say: "Oh, She'll do. That all right, Huck can come in" (20). Besides being irresponsible, Pap is a kind of father that his own child does not like at all. Huck expresses his stand straightforwardly:

> Pap he hadn't been seen for more than a year, and that was comfortable for me; I didn't want to see him no more. He used to always whale me when he was sober and could get his hand on me; though I used to take to the woods most of the time when he was around. (30)

With regard to the above quotation, Huck does not want to see his father again because he hates him so much. This hatred is due to the fact that Pap is a worthless and abusive father. Hence, the place where the novel is set – the Southern society – shows a father and a son whose relationships are those of hatred and distrust. Huck hates his father to the extent that when he hears that he is around, he flees to the woods. Thus, a reciprocal hatred between son and father is evident. In addition, Huck has a careless father; he cannot even take care of himself. Huck's physical description of him is revealing:

> His hair was long and tangled and greasy and hung down, and you could see his eyes shinning though like he was behind vines. It was all whiskers. They warn't no colour in his face where his face showed; it was white not like another man's white but a white to make a body sick, a white to make a body's flesh crawl-a-tree-to ad white a fish belly-white. As for his clothes just rags, that was all. He had one unable resting on t'other knee. The boot stuck through, and he worked them now and then. His hat was laying on the floor-an old black with caved in, like a lide (38).

In addition, the novel shows Pap as a father who is jealous of his son's intellectual improvement. Instead of being happy of it, Pap tells Huck the following:

> Starch clothes-very. You think you're a good deal of big-bug, don't you?
>
> (...) You are educated to, they say-can read and write you think you're better in your father, now don't you because he can't? I'll take it of you. Who told you might middle with such hifalutn' foolishness, hey? Who told you could? (38)

From the above passage, we realize a father's jealousy towards his son. Instead of feeling proud of his son's intellectual and moral improvement, Pap on the contrary shows jealousy. Indeed, he compares himself to his son and creates a strange relationship between a son and a father. As a consequence, Pap feels inferior to his son. Therefore, this attitude aims at preventing Huck from any kind of improvement, be it moral or intellectual. Here, Pap wants to maintain his son in obscurity where his family has been living for long. His selfishness urges him to think only of himself. Indeed, Pap's sole intention is to satisfy his greed regardless of his honour or his respectability. Once his endless thirst is quenched, there are no remaining problems for him. He is thus ready to sacrifice his son's needs in order to satisfy his own interests. The so-called father wants to withdraw his son from school, the acknowledged stone of learning. Pap's behaviour is not recommendable at all. He is a drunkard who spends most of the time out of his home. Pap is also a father who imprisons his son in the cabin in the woods, beats him everyday and wants to kill his own son. Huck reports the ordeal he undergoes with him:

> He chased me round and round the place with a clap-knife, calling me the Angle of death and saying he would kill me and then I couldn't come for him no more (...). Pretty soon he was all tired out and dropped down with his back against the door and said he would rest a minute and then kill me. (48)

Accordingly, Huck ends by revolting. He states:

> By and by I (...) got down the gun. I slipped the ramrod down it to make sure it was loaded and then I laid it across the turnip-banal, pointing towards Pap, and set down behind it. To wait for him to stir. (40)

In brief, we realize that the Southern area of the United States is a place where parents and children fight to survive. They fight even with guns. It is then worthy mentioning that the affectionate father-son relations are metamorphosed in an endless and irreconcilable hatred. The only and last resort is flight of a son from his father and from the above mentioned area towards the woods.

Second, the hypocrisy of the southern society is shown by the character of Judge Thatcher. Indeed, he is a local judge who shares responsibility for Huck with Widow Douglas and is in charge of safeguarding the money that Huck and Tom found at the end of *Tom Sawyer*. As a judge, he is well placed to prevent Pap from abusing his son, Huck, because Pap's behaviour does not give honour to the society. Thus, the latter was supposed to be composed of exemplary people since the Whites accused the Blacks of being an inferior race. However, Judge Thatcher fails to do all this. His failure to act judiciously towards Huck deeply affects him. Therefore, when Huck suspiciously realizes that his father is back through his tracks in the snow after more than a year of absence, he decides to flee by passing at Judge Thatcher to show him his anger. When he sees Huck, Judge Thatcher thinks that he comes to take the interest of the six thousand dollars that he has invested for him. Then, after asking him if he comes to take that money, Huck denies it and refuses to reveal the real reasons behind his anger. To assure him that it is not because of money that he comes, Huck decides to give him the six thousand dollars as well as the interest. We read:

> Why my boy, you are all, out of breath. Did you come for your interest?
>
> No sir, is there some?
>
> Oh, yes, a half-yearly is in, last night over a hundred and fifty dollars. Quite a fortune for you. You better let me invest it along with your six thousands, because if you take it you'll spend it.

> No Sir, I don't want to spend it. I don't want it all nor the six thousands neither. I want you to take it; I want to give to you the thousand and all. (35)

As a matter of fact, we see that Huck's disenchantment for his abuse in the eyes of the society has deeply affected him to the degree of abandoning his fortune. By hearing Huck's decision, the judge is surprised. He asks him "Why, what can you mean, my boy? Well I'm puzzled. Is something the matter?" (35) From the two previous quotations, Judge Thatcher wants to show Huck that he is a honest man, who cannot be interested in taking his money. But shortly, he unveils his materialistic character by guessing that Huck wants to sell him all his property. Judge Thatcher continues: "Oho-o. I think I see you. You want to sell all your property to me-not give it that's the correct idea" (35). In other words, this is a means that Judge Thatcher chooses to use in order to prevent Huck from changing his decision and take his money back. So, to make the buying effective, Judge Thatcher gives Huck a paper to sign on to prove him that he accepts to exchange his six thousands and a hundred and fifty dollar against one dollar from the judge. "There you see it says for a consideration. That means I have bought it for you and paid for it. Here is a dollar for you. Now you sign it" (36), says Judge Thatcher. In fact, by behaving in such a way, Judge Thatcher is not different from a thief because this so-called exchange he decides to do is unequal. Indeed, this can be understood that in the Southern society there is no justice for even judges who are supposed to be examples by standing for the interest of oppressed people are corrupted to the extent of involving themselves in cheating the society.

Third, the hypocrisy of Huck's environment is illustrated by the character of Miss Watson. She spends enough time teaching Jim and Huck to be good in

order to go to heaven but she does not resist an offering of eight hundred dollars as a price for Jim. The latter reports:

> Well you see it uz dis way. Ole missus dat's Miss Watson she pecks on me all de time en treats me pooly rough, but she alwuz said she wouldn't sell me down to orleans. But I begin to get uneasy. Well one might. I creeps to de do' pooly late, en de do' wain't quite shet, en I hear de missus tell do wider she gweyne to sell me down to Orleans. (61)

The above quotation reveals that Miss Watson teaches codes of good manners that she cannot put into action herself. It is paradoxical to sell a human being when you know and teach that the right thing is "to help other people and do everything that could be done for them, and look out for them all the time, and never think about oneself"(15). In addition, she teaches Huck to pray. Huck states "she told me to pray everyday, and whatever I ask for I would get it" (29). Despite this, Huck has already realized that religion is a veil that Miss Watson puts on in order to appear as good as possible. Thus, Huck starts questioning religion on the issue of getting what one prays for.

We read:

> I say to myself, if a body can get anything they pray for, why don't Deakon Winn get back the money he lost on Park? Why can't the widow get back her silver snuff-box that was stolen? Why can't Miss Watson fat up? No, there ain't nothing in it.(29)

By virtue of the above statement, Huck rejects prayers because he has discovered that people who dedicate plenty of their time in praying like Miss Watson are also implicated in bad deeds. As a result, God refuses to receive their prayers and ultimately they cannot get whatever they pray for. This implies that by and by

Huck has realised the extent to which white Americans' prayers are lies. As far as Miss Watson's character is concerned Leo Marx in *Mr Eliot, Mr Trilling and Huckleberry Finn* notes:

> It is she who keeps pecking at Huck, who tries to teach him to spell and to pray and to keep his feet off the furniture. She is an ardent proselytiser for piety and good manners and her greed provides the occasion for the journey in the first place (...) she exhibits all the outstanding traits of the valley society. She pronounces the polite lies of civilization that suffocates Huck's spirit. The freedoms which Jim seeks, and which Huck and Jim temporary enjoy aboard the raft is accordingly from every thing for which Miss Watson stands (353).

Fourth, the hypocrisy of the valley society is displayed by the character of Tom Sawyer. Indeed, he involves himself in starting a band of robbers. Above all, the band is called "Tom Sawyer's Gang". Since the band belongs to a white boy, Tom, this instance shows the true image of white people who always claim of having only good manners while it is obvious that the majority of them are violent people.

On that issue, Tom sawyer's gang oath is revealing. That oath taken by every boy to stick to the band, and never tell any of the secrets; is an indication that the boys are badly brought up. Proposed by Tom, this oath proves the extent to which he is evil. Tom, in his obsession with strict morality, should not be involved in masterminding such a criminal affair. However, he appears as a hugely influential figure not only in the foundation of the gang but also in the implementation of what the gang has assigned to accomplish. Therefore, Tom ends up being a little devil who is determined to do all sorts of crimes such as robbery and murder. The conversation between him and Ben Rogers tells more about this issue:

> Now, says Ben Rogers, what's the business of the gang? Nothing only robbing and murder Tom said.
> But who are we going to rob, houses or cattle – or.
> Staff! Stealing cattle and such things ain't robbery, it's burglary says Tom sawyer.
> We ain't burglars. That ain't no sort of style. We are highly waymen. We stop stages and carriages on the road, with masks on, and kill the people and take watches and money. Most we always kill the people? Oh certainly, it's best. Some authorities think different, but mostly it's considered best to kill them. Except some that you bring to the care here and keeps them till they are ransomed. (26-27)

From the quotation above it is clear that Tom's gang is organized for the sole purpose of robbing people, killing them and making them prisoners till they are ransomed. Taking account of this, one can undoubtedly affirm that in the South, parents failed in their duties to educate their children since we are told in the novel that children "play robbery about a month" without any intervention from their parents. However, a man is the result of many forces among which education and the environment are central. Hence, children growing up within such an evil society are likely to be victimized by their milieu. That is the reason why even their games resemble the battles that the adults engage in.

Furthermore, Tom is presented by Huck as someone whose future will be tyrannical. Huck states:

> He never would go after even a turnip-cart but he must have the swords and guns all scoured up for it; though there was only lath and broom-sticks, and you might scour at them till

> you rotted and then they warn't worth a mouthful of ashes more than what they was before. (31)

The lines above show that Tom wants to exploit other members of the gang by letting them work alone while we know that he is the leader. Normally as a chief, he is supposed to show others the way to follow but nonetheless he wants them to work for him. Maybe he is afraid of the risks the gang runs for the deeds it has been assigned to fulfil. In so doing, he betrays the gangmates he has enrolled. As a result, the boys start attempting to withdraw from the gang "Little Tommy Barners was asleep, now and when he waked him up he was scared, and cried, and said he wanted to go home to his ma and didn't want to be a robber anymore" (28), reports Huck. By hearing this, Tom tries to calm him by attempting all sorts of devious tactics. First, he attempts to laugh at him calling him a cry-baby. Second, he gives him five cents to keep quiet. From this fact, it is clear that Tom who takes pleasure in exploiting others has no longer power and he resorts to corruption. Therefore, money becomes a mean to express his tyranny and aristocratic way of life as he makes others labour for him.

Alternatively, Tom's attitude reflects the Southern society which was characterized by exploitation of the have-nots. In the novel, Tom appears as someone who knows that he is always right and therefore uncontrollable. Huck's statement upon Tom's morality is revealing, "he never paid no attention to me; went on right. It was his way when he'd got his plans set" (312). As far as hypocrisy is concerned, Judith Fetterly in *Tom Sawyer in Huck Finn* does not hesitate to equate Tom to Miss Watson:

> In *Tom Sawyer,* Tom was a leader but in *Huck Finn,* he was cruel in his jokes, and he becomes a minor tyrant. He has counterparts throughout *Huck Finn,* as in his sharing with

> Miss Watson the syndrome of moralism, aggression, and hypocrisy. (337)

Fifth, the hypocrisy of the Southern part of the United States is displayed under the shape of the senseless feud between two aristocratic families, the Granderfords and the Shepherdsons. In a feud, a person kills another for no sensible reason – one kills another as a result of a senseless institution, the feud. In this novel, Buck is a Grangerfords who shoots at the Shepherdsons without knowing any real reason behind what he does. He describes the feud in the conversation below with Huck:

> Did you want to kill him Buck?
>
> Him? He never done nothing to me.
>
> Well, then, what did you want to kill him for?
>
> Why, nothing – only it's an account of the feud.
>
> What's a feud?
>
> Why, where was you raised? Don't you know what a feud is?
>
> Never heard of before – tell me about it.
>
> Well, says Buck, a feud is this way a man has a quarrel with another man and kills him; then that other man's brothers on both sides, go for one another; then the cousin Chip in and by and by everybody's killed off, and there ain't no more feud. But it's kind of slow, and takes a long time. (147)

Hence, the Grangerfords and Shepherdsons kill each other for a reason they can hardly remember because of the time which has passed since the conflict broke out. The conversation between Huck and Buck is revealing:

> Well I should reckon! It started thirty years a go, or som'ers along there. There was trouble 'bout something and then a

> lawsuit to settle it; and the suit went agin one of the men, and so he up and shot the man, that won the suit – which he would naturally do, of course. Any body would.
> What was the trouble about Buck?
> - land?
> I reckon maybe – I don't know. (147)

In addition, the two families continue their fight without even knowing which family has at first provoked the conflict. We read:

> Well who done the shooting? Was it the Grangerford or a Shepherdson?
> Laws, how do I know? It was so long ago.
> Don't anybody know?
> Oh, Yes, Pa knows, I reckon and some of the other old folks; but they don't know, now what the raw about in the first place. (147)

With regard to the two previous quotations, we realize that violence in the region where the novel is set is groundless. Someone goes on killing without knowing why. Also, in this area, killing for its own sake has become an institution. In this same region, one does not hesitate to kill his fellow countryman who is guiltless just as Buck does. Buck serves an institution about which he knows neither the origin nor the end. He kills for the mere reason that others kill. In this area, violence has become so accepted that it has become another kind of justice. Judith Fertlery in *Tom Sawyer in Huck Finn* interprets this feud as following:

> The cadre of the Grangerfords and Shepherdsons is that of a southern Chivalry and honour and what Mark Twain is

> exposing through them is the hypocrisy of the southern way of life in which murder is legitimised as justice. (450)

Furthermore, the Grangerfords and Shepherdsons pretend to be religious. However, while in church, they hold their guns whereas religion teaches brotherhood. Huck reports:

> Next Sunday we all went to church about three mile, everybody a – horse back. The men took their guns along, so did Buck, and kept them between their knees or stood them hardly against the wall. The Shepherdsons done the same. It was pretty onery preaching all about brotherly love, and such – like tiresomeness, but everybody said it was a good sermon, and they all talked it over going home, and had such a powerful lot to say about faith, and preforeordestination and I don't know what all that it did seem to me to be one of the roughest Sunday I had run across yet. (148)

Simply put, Huck is fascinated by the above incident. He does not understand such hatred – between the two families – which pushes people to bring their guns in such a holy place. In other words, this incident displays that the two families are far from reconciling. Also, this fact reveals how hypocritical they are. Bruce Michelson in *Huck and the Games of the World* states:

> The Gangerfords and Shepherdsons make a morality of manners, but their Chivalry rituals, we come to learn are a thin of veneer over their essential barbarism. In pursuing an endless revenge for a grievance none can remember, they live by the law of the feral wilderness. Despite their strong sense of honour, their estimable royalty to kin, there is no

> room in their universe for love. The sermon on Christianity charity moved them not. (328)

As the fighting continues, there are heavy casualties among the Gangerfords who are exterminated by the Shepherdsons. For Huck, the horrific instance is the death of Buck and his cousin Joe who are shot dead in his eyes. Huck describes the shooting of these boys:

> All of a sudden bag! bang! bang goes three or four guns – the man had slipped around through the woods and come in from behind without their horses. The boys jumped for the river – both of them hurt – and as they swun down the current the men run along the bank shouting at them and singing out, kill them, kill them. (154)

As a matter of fact, the killing of these two boys – Buck and Joe – seriously shocks Huck and he decides to flee the place where the mentioned incident takes place. He says:

> It made me so sick I most fell out of the tree, I ain't a going to tell all that happen – It would make me sick again if I was to do that. I wished I hadn't ever come ashore that night, to see things I ain't ever going to get shut of them – lots of times I dream about them. (154)

The effect of the above killings that Huck witnesses is that the esteem he has for the aristocrats is likely to decrease as Richard P. Adams in *The Unity and Coherence of Huckleberry Finn* states:

> The brutal killing of the two boys make Huck so sick that he cannot even tell about it in detail without getting sick again,

> and his admiration for the better qualities of the aristocrats is more than cancelled by the result of their violence. (184)

Sixth, the character of Colonel Sherburn is suitable to illustrate the hypocrisy of the southern society. Colonel Sherburn shoots dead an innocent madman, old Boggs. This man is a drunkard that people like very much because he used to have fun with them. Thus, they are delighted by his arrival. One of the people says:

> Here comes old Boggs! – in from the country for his little old monthly drunk – here he comes,
> All the loafers looked glad – I reckoned they was used to having fun out of Boggs. (184)

In fact, although he is a drunkard, old Boggs is not harmful but on the contrary, he is described as the best natured man. One of the men around describes him as follows: "he don't mean nothing, he's always carrin' on him like that when he's drunk. He's the best naturedest old fool in Arkansaw – never hurt no body, drunk or sober!" (184)

Surprisingly, Boggs' good naturedness does not prevent Sherburn from killing him. Boggs' innocence is even shown by the attitude he takes while he is going to be shot: "Boggs throws up both of his hands, and says O Lord, don' shoot!" (186). In addition, Sherburn kills Boggs in the eyes of his young daughter who "screamed out and comes rushing and down she throws herself on her father crying and saying that oh he's killed him, he's killed him" (188). Also, Huck witnesses the killing and is disgusted by such a brutal killing. After this tragic murder, people gather at Colonel Sherburn's house to avenge the death of Boggs. However, Colonel Sherburn "with a double barrel gun in hand" challenges the crowd:

> The idea of you lynching anybody! It's amusing. The idea of you thinking you had pluck enough to lynch a man! Because you're brave enough to tar and feather poor friendless cast-out women that come along here, did that make you think you had got enough to lay hands on a man? Why a man's safe in the hands of ten thousands of your kind – as long as it day – time and you're not behind him. (190)

Colonel Sherburn's above harsh words prove that he is not ready to pay for the crime he has committed. Moreover, he is ready to kill other people if they continue to follow him. As a result "the crowd washed back sudden" for the fear of being killed. Thus, it is with regret to realize that these people are cowards and the consequence is that there is no justice. As a result, Juries never hang murders. We read:

> Why don't you Juries hang murderers?
> Because they are afraid the man's friends will shoot them
> in the back in the dark – and it's just what they would do. (190)

So, for the fear of being doomed either to death or to lynching, Juries always acquit murderers. Worthy of note is that in the south, there are no reasoning people, there is no justice either. It is moreover a place where one person can be more courageous than one thousand: "In the South, one man, all by himself has stopped a stage full of men in day time and robbed the lot" (190). People of this area are a mere mob. None of them is original as far as thinking is concerned. They are weak as well. That is the reason why their region is characterised by all sorts of vices such as violence, hypocrisy, lynching, murder to name but a few.

Last but not least other characters who display the hypocrisy of the slavery society are the Duke and the King. This is a pair of conmen who disguise themselves in order to abuse good-natured people. Indeed, the older man who appears to be about seventy, claims to be the "Dauphin, Looy the seventeen son of Looy the sixteen and Mary Antoinette and then rightful King of France." (164) The younger one who is about thirty, claims to be the usurped "Duke of Bridgewater". Despite the high-ranking titles these men pretend to hold, they do not care to cheat whoever falls in their hands in Huck and Jim's eyes. On the one hand, the two rascals pretend to perform the Shakespearian's tragedy 'Romeo and Juliet" but it is a means to cheat the audience because they are not good actors at all. Nonetheless, they succeed to gain money.

Moreover, after hearing the death of a rich man, Peter Wilks, they decide to disguise themselves as Peter's true brothers so that they can be associated in the inheritance. Unfortunately for them, Huck is fed up with their behaviour and reveals them to Mary Jane – Wilk's daughter. It is worth mentioning that since their first introduction to Huck and Jim, the two rascals tell them that all they want is to be honoured in being called "Your Grace", "My Lord", or "Your Lordship" for the position they occupied in their respective countries. However, they start committing vices. This view, shows the extent to which the slave-holding society is corrupted. Furthermore, the overwhelming majority of people in that society seem to be blind to these vices because they are repeatedly cheated. Otherwise, they should cast the King and the Duke off the society as they did to Huck. In Huck's eyes, what the King and the Duke are doing is even worse than what Huck was charged with. The problem is that the American society of that period was blind to certain wrong deeds and considered only its culture of good manners.

Contrary to many white characters who are depicted as hypocritical, violent, cruel, etc, the main black character, Jim appears much more humane than they are. James T. Farrel in *The Ligue of Frightened Philistines* points out:

> Drifting along the Mississippi, Jim assumes heroic propositions, he shines through the novel as a man with dignity demonstrating by contrast that many of the White men surrounding him are cruel. (324)

Indeed, Jim's humanity is shown at the very beginning of the novel when he decides to flee. In the same line of thought, he aims at getting outside of the society through flight and not through any act of violence. Moreover, Jim is warm-hearted and friendly among thousands of cruel white people. In this respect, when the two fugitives – Jim and Huck – meet at the Island, Jim shows Huck humane and fatherly feelings that Pap, his father has never shown him. So, no sooner has he met Huck that he begins to befriend him. They then spontaneously become friends and it is only later after the whole night that they made self-introduction to each other. We read:

> How do you come to be here, Jim and how do you get here?
> Maybe I better not tell.
> Why Jim?
> Well dey's reasons but you wouldn't tell on me of I u'z tell you, would you Huck?
> Blame if I would Jim.
> Well, I believe you Huck. I-I run off.
> Jim'u!
> But mind, you said you wouldn't tell you know you said you wouldn' and I'll stick to it. (62)

In fact, the above mentioned quotation highlights the mutual confidence between Huck and Jim. Indeed, such a mutual confidence is rare in the whole novel. Huck and Jim go as far as to exchange secrets about their lives whereas other white characters are running after each other in order to kill each other. Contrary to white characters who are hypocritical, Jim appears as critical,

imaginative and optimistic. Jim's critical mind shows up when he is trying to assess the "kingness" of the so-called dauphin of France by verifying if he speaks French. Jim then can make sure whether the so-called king of France is really a Frenchman. That is the reason why he urges him to speak French. Huck states: "I found Jim had been trying to get him talk French, so he could hear what it was like, but he said he had been in this country so long and had so much trouble, he forgot it" (176). From this instance, it is obvious that Jim is not a spontaneous believer like the mob that Colonel Sherburn describes as "coward". Jim states his own hypothesis and wants to verify it. This hypothesis is that since the king is claiming to be a Frenchman, he must speak French. Another occasion where Jim exhibits his critical mind occurs when he finally discovers that the king and the Duke are rapscallions rather than noblemen. After a long period of analysis, Jim comes up with the conclusion that the two men are rapscallions. The conversation below is revealing:

> Don't it s' prise you de way the king Cornes on, Huck ?
>
> No, I says it don't.
>
> Why don't Huck?
>
> Well it don't because it's in the breed. I reckon they are all alike.
>
> But, Huck, dese kings o' ourn is regular rapscallions. Well that's reglar rapscallons. Well that's
>
> What I am a-saying; all kings is mostly rapscallions, as far as I can make out. (199)

By virtue of the above conversation, we realize that Jim does not let himself be impressed by what the king and the Duke revealed about their identities. Rather he observes, criticizes them and comes to a conclusion about them. By so doing, he is much more critical. This quality distinguishes him from the Southern society's inhabitants who behave as robots and hence allow little or no

room for criticism. Also, Jim is different from white characters with regard to his optimism for he does not believe that his fate of being poor and oppressed is to last for ever. Although he is a poor runaway slave, he knows that his condition will improve one day to make him a rich man. "No, but I ben rich wunst, and gwyne to be rich agin" (71). So, Jim's fate in being a runaway slave is not a burden which is heavier than his hope. Rather hope for him is supreme and this makes his life less desperate.

Jim stands as a social model to Huck. Indeed, he protects Huck from seeing the corpse of his father: "I reckon he's be dead two or three days. Come, Huck but doan look at his face – it's too gashly" (77). Normally, such a sight for a young person like Huck is something to avoid. In the same line of consideration it is what Jim makes Huck do unlike white people who don't care about it and just kill each other even when children are watching. The extermination of the Grangerfords by the Shepherdsons under Huck's eyes as well as the shooting of old Boggs by Colonel Sterburn under his daughter's eyes are much more explicit. So, such sight of terrific scenes can affect children and traumatize them. That's what Jim is protecting Huck from. By so doing, Jim stands aloof from all the characters in the novel and he appears to be a model to Huck as Daniel Hoffman in *Form and Fable in American Fiction* notes:

> In *Huck Finn* it is Jim who comprehends the degradation in Pap's death and protects Huck from the cruel knowledge. Jim is now free to take the place that Pap was never worthy to hold as Huck's spiritual father. When Jim and Huck shove off from "the house of death" their trip begins. Jim can then act as Huck's father and his first act is to protect him from the awful sight of the dead father. (429)

Jim is also humane for the love he shows to his family. It is this love that makes him regret all his separation over his family that he has been forced to leave and which he probably will never see again. He sits down and thinks endlessly about it. Huck reports:

> When I waked up, just at day-break, he was sitting there with his head down betwixt his knees mourning and mourning to himself. I didn't take notice, nor let on. I knowed what it was about. He was thinking about his wife and children away up yonder (...) he was often mourning and mourning that way, nights when he judged I was asleep and saying, Po' little Lizabeth, Po' little Jonny, its might hard; I spec' I ain't ever gwyne to see you no mo', no mo'! (201)

Unlike Huck's real father, Jim thinks of his family even though they are far away from him. He cannot endure being separated from his family. Also, with Jim, Huck can feel that there is someone who loves him. The way Jim reacts when he meets Huck after their separation in the fog is a proper example of that. In other words, Jim's love for Huck surpasses Pap's, although the latter is his biological father. In the same profile, this same affection leads Jim to do not only his job but also Huck's. Indeed, Jim never wakes Huck to stand guard over their security. "I went to sleep and Jim didn't call me when it was my turn" (201), says Huck. As far as the relationships between Jim and Huck are concerned, James M. Cox in *Remarks on The Sad Initiation of Huckleberry Finn* notes the following:

> Acting as Huck's foster father, Jim brings to that role a warmth and gentleness which Huck had never known under the brutal masculinity of his real father. Jim accompanied and protected Huck on their perilous journey. There is an

> idea that the incident points up the ambivalent nature of Jim, emphasizing his role of mother-father to Huck. (152)

Jim also shows more human feelings than any other character in the novel. He is grateful and he manifests it when they are heading to Cairo, a free state. Jim says:

> Pooty soon I'll be a-shout'n for joy, en I'll say it all on accounts o'Huck. I's a free man, en I couldn't ever ben free ef it hadn't ben for Huck. Huck done it. Jim won't ever forgit you, Huck; you's de bes' fren' Jim's ever had; en you's de only fren' ole Jim got now. (124)

Furthermore, Jim appears to be much more concerned with Huck's education than his father Pap who, instead of encouraging him to continue his studies becomes jealous of his son's intellectual improvement. Indeed, Jim teaches Huck about things that matter such as, how movements of the birds mean that a storm is coming, and about risks of messing with snakes. Above all, Jim succeeds to be to Huck what Pap failed to be to him. His relationship to Huck is fatherly in the sense that he is constantly correcting as well as admonishing him. However, neither Pap, his father, nor other white people in his environment have ever thought of it. Ultimately, Jim can be identified even more unmistakably as Huck's true father as Lionel Trilling in *Introduction to Mark Twain's Adventures of Huckleberry Finn* points out:

> To Huck, much of the charm of the river life is human: it is the raft and the wigwam and Jim. He has not runaway, from Miss Watson and the widow Douglas and his brutal father to a completely individualistic liberty, for in Jim, he finds his true father. (329)

Since Huck has enough opportunity to pass plenty of time with Jim, he finally discovers the real identity of a black man. In this respect, he is surprised to find out that Jim who is blamed and considered as a subhuman is more humane than white people. On this issue, Barry A. Marks in *Mark Twain's Huckleberry Finn* states: "Starting with the typical American prejudices, and easy generalization about Jim, Huck is gradually shocked into an increasingly complex awareness of Jim as a human being" (110). Therefore, this new awareness that Jim is a full human being troubles Huck's conscience when the occasion arrives to decide over the issue of turning back Jim into bondage at Miss Watson's. Huck starts remembering Jim's goodness:

> I'd see him (...), and see him how glad he was when I come back out of the fog; and when I come to him again, in the Swamp, up the feud; and such like times and would always call me honey and pet me, and how good he always was; and at I struck the time I save him by telling the men we had small-pox aboard and he was so grateful, and said I was the best friend old Jim ever had in the world, and the only one he's got now. (272)

Within this line of ideas, Huck's conscience is in a situation of dilemma once again over what is right or wrong between turning Jim in or not. Thus, the village code and his conscience clash and the conflict is terrifying to Huck. Henceforth, the village code warns him that whoever dares to help a slave escape is doomed to hell, and his conscience warns him that betrayal is an ignominious thing. With the fear of hell upon him, Huck attempts to write a letter to Miss Watson to reveal where she can find Jim. Nonetheless, Huck's sense of the kindness of Jim, the honest humanity under the black skin, rises up in a fierce protest and then he makes the final decision in the following words:

> And then I happened to look. I was a close place. I took the letter up and held it in my hand. I was a-trembling because I'd got to decide, forever, betwixt two things and I knowed it. I studied a minute, sort of holding my breath and then says to myself "All right, then I'll go to hell" and tore it up. (272)

In fact, Huck's decision is a triumph over the slave-holding society's law of conformity. This reveals Huck's rebellious attitude against the unrighteous customs and laws of that society to which he opposes the humanity of nigger Jim. Farred T. James in *The Ligue of Frightened Philistines* justifies Huck's decision in the following words: "The humanity of Jim outweighs the moral code of Huck's environment" (323). Also, Thoreau's view is revealed in the same vein when cited by Richard P. Adams in *The Unity and Coherence of Huckleberry Finn.* He upholds: "If the injustice (...) is of such a nature that it requires you to be the agent of injustice to another, then, I say break the law" (27).

Furthermore, Huck is determined never to change his decision. "It was awful thoughts, and awful words, but they was said. And I let them stay said and never thought no more about reforming" (272).

In few words, Huck finally realizes that even though the majority of white people always claim of constituting a superior race with a culture of good manners, they are evil. Both ordinary people and aristocrats are all alike in the slave-holding society. The first victims of that moral decay are Whites themselves. As a result, they become products of their environment. They are unaffectionate, egotistic, unreasonable, full of hatred against not only Blacks but rather against their fellow Whites. However, despite their above mentioned vices, White people continue to claim of being good-natured people. Swimming in this ocean of evils, the majority of white people are hypocritical. On the contrary, Huck discovers that Jim is the only trustworthy friend among

thousands of evil Whites. So, he decides to steal him out of slavery as Richard P. Adams in *The Unity and Coherence of Huckleberry Finn* notes:

> Huck's shore adventures bring him more dramatically than before into contact, and more often into conflict, with aristocrats of various kinds. The increase of experience, knowledge, and understanding which he gains in this phase leads convincingly to his ultimate decision to repudiate aristocratic society by freeing its victims, Jim. (183-4)

CHAPTER THREE

LIBERATION OF JIM AS THE END OF SLAVERY

The chapter attempts to analyse how Huck, helped by his friend, Tom Sawyer achieves to Jim's liberation from the Phelpses. This paves the way to not only Jim's freedom but also to the end of slavery. Thus, having struggled with his conscience, and reached an independent, non conforming opinion, Huck is outraged by Jim's fate after realizing that the latter is no more free. Indeed, after the Duke and the kings failure to steal Mary Jane Wilkes' Patrimony, the king sells Jim to Tom Sawyer's uncle, Silas for forty dollars. Huck is shocked by this return into bondage of poor Jim. He states:

> I went to the raft and set down in a wigwam to think but I couldn't come to nothing (...) After all this long journey, and after all we'd done for them scoundrels; here was it all come to nothing, everything, everything all busted up and ruined because they could have the heart, to serve Jim such a trick as that, and make him a slave again all his life, and amongst strangers, too, for forty dirty dollars. (269)

In the light of the above statement, Huck is regretting the harmful act performed by the king toward Jim's Freedom. In his opinion, with regard to how good companions Huck and Jim were to the two rapscallions, Huck hardly believes that Jim should deserve such a treatment. In other words, this fact is a huge blow for him. According to him, it is nonsensical to exchange money against Jim since he qualifies it as being "dirty". In this respect, what is urgent for Huck is not to regret endlessly but rather to do whatever is possible to free Jim. We read:

> I shoved the whole thing out of my head; and said I would take up wickedness again, which was in my line, being

> brung up to it, and the other warn't. and for a slater, I would go to work and steal Jim out of slavery again; and if I could think up anything worse, I would do that too; because as long as I was in, and in for good. I might as well go the whole hog. (272)

In fact, Huck proudly affirms that he'll steal Jim out of slavery. Indeed, he is ready to sacrifice plenty of his time for Jim's liberation. No matter how long it would take, and no matter how difficult it should be, Huck is determined that through hard work he will achieve it. Moreover, Huck does not ignore the use of violence if necessary. In other words, what is number one priority for him is the liberation of the innocent Jim. Thus, whether he achieves it through violence or not, it does not matter. So, he starts thinking of the suitable plan to be used:

> Then I set to thinking over how to get at it, and turned over considerable many ways in my mind; and at last fixed up a plan that suited me. So, then I look the bearings of a woody island that was down the river a piece, and as soon as it was fairly dark, I crept out with my raft and went for it, and hid it there, and them turned in. (272)

Here, despite his above plan, Huck's non awareness of where the king sold Jim remains a major obstacle for the beginning of his noble mission. Fortunately for him, while on his way, he bumps into the king who seems to be reluctant to reveal to Huck where Jim is located. "If you promise you won't blow and won't let the nigger blow, I'll tell you where to find him" (275), says the king. However, after Huck's acceptance to comply with to the king's conditionalities, the latter refuses to tell him where Jim is to be found. Then, Huck changes the tactic and promises to pay him money. We read: "I had considerable money, so

I give him ten cents, but begged him, to spend it for something to eat and give me some, and I hadn't had nothing to eat since yesterday"(274). Simply put, the above instance reflects to what level Huck is preoccupied by Jim's freedom. Huck goes further and pledges to pay all of the money he has so that he could get sufficient information related to where Jim is imprisoned. Furthermore, Huck is starving since he has not yet eaten since the previous day. Thus, it seems that Huck is on hunger-strike after realizing that Jim is once again a slave. The amount of money that he should use to buy himself food is used to get information which could lead him to know where Jim is. Then, the King takes all the money without thinking that this young boy could die of hunger. Nonetheless, the king keeps on misleading Huck. The latter reports:

> You see he started to tell me truth, but when he stopped, that way, and begin to study and thinking again, I reckoned he was changing his mind. And so he was, he wouldn't trust me; he wanted to make sure of having me out of the way the whole three days. (275)

With regard to the aforementioned quotation, we realise that Huck is not confused after the King's attempt to mislead him by telling him that Jim is to be found either at the Phelpses or at a man named Abraham Foster. Fortunately, Huck chooses the first alternative and then continues his way till he reaches the Phelpses. While there, Huck finds Mrs Phelps with her two children. At her first sight of him, she thinks that it is Tom Sawyer and runs to greet him. She states:

> You don't look as much like your mother as I reckoned you would, but law sakes, you! Dear, dear, it does seem like I could eat you up! Children, it's your cousin, - tell him howdy! (279)

As a matter of fact, we realize that Aunt Sally has never seen Tom Sawyer since he takes Huck for Tom. The reason behind this error is that Huck's arrival at the

Phelpses coincides with the impatient waiting for Tom who is about to pay a visit to them. Surprisingly, even Silas Phelps, Tom's uncle joins his wife in being unable to know who Tom is. The conversation below, with his wife, is revealing:

> Why, who's that?
>
> Who do you reckon it is?
>
> I hain't no idea. who is it?
>
> It's Tom Sawyer!(282)

As a result, Huck is delighted by the Phelpses' mistake of identity because this will facilitate him to spy and find out where Jim is imprisoned. However, this also puts Huck at risk since Tom is about to come to the Phelpses. Upon his arrival, the Phelpses are likely to discover that they have made a mistake by taking him as Tom. Huck utters:

> Being Tom Sawyer was easy and comfortable; and it stayed easy and comfortable till by and by I heard a steamboat coughing along down the river- then I says to myself, s'pose Tom Sawyer come down on the boat?- and s'pose he steps in here, any minute and sings out my name before I could throw him, a wink to keep quiet?(283)

In the light of the above instance, Huck is worried about Tom's visit at the Phelpses because Tom's presence there would push them to realize that they have taken Huck for Tom. As a result, this is much more likely to jeopardize Huck's sole mission to set Jim free. To cope with that, Huck decides to return to town to meet Tom before he arrives at the Phelpses. He then arranges things to appear that he returns to town to take the baggage he has left there. "So I told the folks I reckoned I would go up the town and fetch down my baggage" (283). While there, Huck sees Tom coming aboard a wagon. By seeing Huck, Tom is surprised because he believes that Huck was murdered. "Don't you play nothing on me,

because I would on you. Honest injun, now, you ain't a ghost" (284)? states Tom. Thus, Huck dares reveal him that it was a pseudo-murder. The reason behind this is linked to a help that Huck is in a need of from Tom to free Jim. As Huck is looking forward to seeing Jim liberated, he also reveals him his mission at the Phelpses. We read:

> All right, but wait a minute. There's one more thing- a thing that nobody don't know but me. And that is, there's a nigger here that I'm trying to steal out of slavery- And his name is Jim- old Miss Watson's Jim. I know what you'll say. You'll say it's dirty low-down business; but what if it is? I'm low – down and I'm going to steal him, and I want you to keep mum and not let on. Will you? (285)

In fact, this quotation clearly proves Huck's doubts as far as Tom's support is concerned. Indeed, it seems that Huck already knows that Tom is going to give him a negative answer. This is explained by the fact that Huck is still informed about Tom's proslavery attitude. Therefore, Huck runs high risks of being caught if it happens that Tom reveals to anyone that he is planning to free a slave. Despite this, Huck does not care about whatever may occur to him due to the "noble" mission he assigned himself. Thanks to Huck's insistence, Tom ends up promising him help to steal Jim. "I'll help you to steal Jim"(285), responds Tom. For Huck, this is incredible. He utters:

> Well, I let go all holts then, like I was shot. It was the most astonishing speech I ever heard and I'm bound to say Tom Sawyer fell, considerable, in my estimation. Only I couldn't believe it. Tom Sawyer a nigger stealer! Oh Sucks, you're joking. Joking or not, well then if you hear anything said about runaway nigger don't forget to remember that you don't know nothing about him. (285)

Clearly put, the above statement shows the degree to which Huck is rejoiced by Tom's promise to participate in freeing Jim. In order words, Huck less likely expects such an important support from Tom. Now, the abolition of slavery is not a concern of Huck only since Tom, the correct boy, the conformist agrees to help him in the process of stealing Jim. This help is important since the outsider- Huck- and the insider- Tom- are united and agree to work hand in hand against slavery. In this respect like Huck, even Tom accepts the "shame" of being called an abolitionist. Hence, slavery should not only be hated by Huck, rather it should be the concern of all people- be they rich or poor as Tom and Huck are, Black and White as Jim and Huck are – to be fully eradicated as Gilbert Haven cited by John Steinberg in *America and Americans* points out: "We can expect the complete eradication of this curse from our land until we stand bodily and heartily upon the divine foundation – the perfect unity of the human race"(77).

Furthermore, Tom accepts to disguise himself in Sid Sawyer – Tom's younger brother – while at the Phelpses since Huck has already taken Tom's name. In other words, Tom's acceptance to disguise himself in Sid Sawyer indicates his determination to help Huck so that they should succeed to steal Jim easily. With Tom, Huck is convinced that no matter how hard it should be, they will achieve it. He utters:

> Well, one thing was dead sure; and that was Tom Sawyer was an earnest and was actually going to help steal that nigger out of slavery. That was the thing that was too many for me. (285)

In this respect, Huck has esteem in Tom Sawyer's courage. With him, he expects more likely to win. On this issue, Garson Gibb in *The Best Authorities* states:

> Huck never forgets that Tom has the supports of "The Best Authorities", even when alone on the river Huck never faced

> a difficult situation without wishing that if Tom were with
> him and wondering what he would do.(431)

After succeeding to be welcome at the Phelpses under pseudo-names, Tom Sawyer and Sid Sawyer respectively Huck and Tom, the two "spies» start to seek all the means to find out where Jim is imprisoned. Their conversation below is revealing:

> Looky here, Huck, what fools we are
> to not thinking of it before! I
> bet I know where Jim is.
> No! Where?
> In that hut down by the ash-shopper.
> Why, looky here. When we was out
> dinner, didn't you see a nigger man
> go in there with some vittles?
> Yes.
> What did you think the vittles was for?
> For a dog.
> So'd I. Well, it wasn't for a dog.
> So, it was- I noticed it. (293)

This instance reflects how it is difficult for Huck and Tom to locate where Jim is since they are strangers at the Phelpses. In addition, they have to do it secretly to refrain the Phelpses from suspecting them and then hamper their mission. They therefore go on guessing, one after another, after realizing that the Phelpses' nigger has brought food in the hut and after that he has locked the hut's door. Predictably, according to Huck and Tom, Jim is imprisoned in that hut. But here also, Huck and Tom are still confused by the kind of food the nigger has brought. We read:

> Watermelon shows man, lock shows prisoner; and it ain't likely there's two prisoners on such a little plantation, and where the people's all so kind and good. Jim's the prisoner. All right- I'm glad we found it out detective fashion; I wouldn't give shucks for any other way. Now you work your mind and study out one, too; and we'll take the one we like the best. (294)

In fact, Huck is convincingly showing Tom that if Jim is to be found at the Phelpses, he must be no where else other than in the hut. To reassure Tom, Huck even displays him evidences such as "watermelon" which is consumable by human beings as well as the act of locking the hut's door after the nigger has brought food in the hut. So, these give Huck the impression that there must be someone. According to Huck, each of them has to make his own plan and they will examine the two plans together and hence favour the suitable one as far as stealing Jim is concerned. Huck's proposition is the following:

> We can easy find out if it is Jim in there. Then get up my canoe tomorrow night and fetch my raft over from the Island. Then the first dark night that comes, steal a key out of the old man's britches, after he goes to bed, and shove off down the river on the raft, with Jim, hiding day-times and running nights, the way me and Jim used to do before.(294)

With regard to Huck's above mentioned plan, he is optimistic in getting through Jim's liberation successfully. This is so because Huck is inspired by the plan he used while he and Jim were escaping from Jackson's Island to Cairo looking for a free state. Thus, despite the fact that Jim has been caught afterwards, Huck still admires the plan he used. As far as Tom is concerned, he appears much

more faithful to Huck's plan. "Didn't I say I was going to help steal the nigger"(295)? Says Tom to Huck. Indeed, as planned, they decide to enter the hut, "so we went on down the hut by the ash-shopper for to examine it" (295), reports Huck. But while there, they are deceived to find that it is too difficult to reach where Jim is since there is a wall built to separate Jim's hut and the cabin Jim is inside. "(...) the shed was only built against the cabin and hadn't no connection with it (...)" (295), continues Huck. Therefore, this fact is more likely to undermine Tom and Huck's work to steal Jim. However, instead of giving up, they rather go on looking for other plans. For Huck, they should befriend the nigger who always brings food to Jim so that when he comes to feed Jim, he should allow them to enter with him. "In the morning we was up at break of day; and down to with the nigger cabin to pet dogs and make friend with the nigger that fed Jim"(297), says Huck. Yet, Huck and Tom succeed to befriend the nigger. As far as Huck and Tom's relationships with the niggers are concerned James T. Farrel in T*he Ligue of Frightened Philistines* remarks:

> Whereas the adults look down on Negro slaves as if they were not human beings, Tom and Huck tend even to envy them. Less influenced by the village standard, they can associate more freely with Negroes than can adults.(322)

Later on, the nigger allows Tom and Huck to enter with him in Jim's cabin. That visit becomes fruitful because they realize that they can only get to Jim's cabin by digging since it is located under the soil. Moreover, it becomes the opportunity for Tom to warn Jim about what is being planned to free him. "Don't ever let on to know us. And if you hear any digging going on night, it's us: we are going to set you free"(299), says Tom. Despite being aware of where Jim is to be found, the difficulties for Huck and Tom are far from being over because they are now thinking about how they can get the tools to use for

digging out Jim. So, Tom proposes a way by means of which they should get the needed tools. He states:

> We was representing prisoners; and prisoners don't care how they get a thing so they get it, and nobody don't blame them for it either. It ain't no crime in a prisoner to steal the thing he needs to get away with, it's his right; and so as long we was representing a prisoner, we had a perfect right to steal anything on this place, we had the least use for, to get ourselves out of prison with. (305)

By virtue of the above statement, we realize to what extent Tom is in sympathy with Jim. Indeed, he goes farther and affirms openly that since Jim is a prisoner, Huck and Tom are also prisoners. This fact is likely to strengthen them and then achieve Jim's liberation. Thus, they would work as if they were fighting for their own freedom. That is even the reason why Tom suggests that they should steal anything at their disposal which should help them to dig and set Jim free. "So we allowed we would steal everything there was that come handy" (305), he states. They then steal tools such as "picks", "shoves", and a "couple of case-knives" to dig the foundation from under Jim's cabin. Huck reports:

> As soon as we reckoned everybody was asleep that, we went down the lighting-road and shut ourselves up in the lean-to and got out our pile of fox-fire, and went to work (...). So, we dug and dug with case-knives, till most mid-night, and then we was dog-tired, and yet you couldn't see we'd done anything, hardly.(309)

From this instance, it is obvious that Jim's freedom preoccupies Huck and Tom a lot for they do not see any interest in resting at night. Yet, Huck and Tom are tired since they pass all the day planning Jim's liberation. Normally, they were supposed to sleep early in the evening. Notwithstanding, despite being tired,

they also sacrifice even the night for Jim's sake. This is due to the fact that since the Phelpses are sleeping, the night is a proper moment for the implementation of what they planned during the day. Otherwise the Phelpses would likely discover what Huck and Tom are planning. Surprisingly, they find the digging operation not as easier as they expect. In spite of this, they are not discouraged and the next night they return to their work. Huck reports:

> That night we went down the lighting-rod a little after ten, and took one of the Candles along and listened under the window-hole, and heard Jim snoring; so we picked it in, and it didn't wake him, then we whiled in with the picks and shovels, and in about two hours and a-half the job was done. We crept in under Jim's bed and into the cabin, and pawed around and found him looking hearty and healthy, and then we woke him looking hearty and hearty and healthy, and then we woke him up gentle and gradual. (312)

As a matter of fact, by use of the tools they have stolen at the Phelpses – picks, shovels and case-knives, Huck and Tom manage to get into Jim's cabin through the hole they dig under Jim's bed. By seeing Huck and Tom entering the cabin, Jim is pleased. Huck reports:

> He was so glad to see us he most cried, and called us honey, and all pet names he could think of; and was for having us hunt up a cord, Chisel to cut the chains off of his leg with, right away, and clearing out without losing any time. (312)

Here, Jim's joy is motivated by the fact that Huck and Tom's presence symbolise for him freedom; because Tom has already informed him about their mission to free him. Thus, this pushes Jim to urge Huck and Tom to cut the chains off from his leg as soon as they enter the cabin. There, despite being out of chains thanks to Huck and Tom, Jim is not yet freed. He is still under the

Phelpses' domination. Meanwhile, after being aware of Silas Phelps's plan to return Jim into bondage, Huck finds it urgent to get out of the cabin. We read:

> The old man had wrote a couple of times to the plantation owner below Orleans to come and get their run-away nigger, but hadn't got no answer, because there warn't no such plantation; so he allowed he would advertise Jim in the St Louis and New Orleans papers, and when he mentioned that St Louis oves it gives me the Cold Shivers, and I see we hadn't no time to lose. (336)

The aforementioned articulation displays the extent to which Jim's freedom concerns Huck. Aware that Silas Phelps is likely to get sufficient information related to where Jim ran from through the advertisement in the St. Louis and New Orleans unlike the plantation below Orleans to which Silas Phelps repeatedly wrote without any answer, Huck becomes worried. To cope with this, Huck orders Tom and Jim to leave the cabin although it is hazardous. "The thing for us to do is just to do our duty and not worry about whether anybody sees us do it or not. Hain't you got no principle at all" (337), he says. In this respect, after realizing that the danger is approaching them, Huck encourages Tom by showing him a principle to follow in order to steal Jim successfully. Indeed, for him there is nothing to worry about being seen while stealing Jim because it is their duty to do it. Therefore, whether the Phelpses as well as their neighbours like it or not, this will not prevent Huck from stealing Jim because he is determined to do it as Jean Cabeau in *Histoire du Roman Américain,* states: "Huck ne joue pas aux gendarmes et aux voleurs. Il est voleur d'esclave et risque sa vie" (148). This, in English, means that Huck is not joking, he is stealing a slave and, therefore risking his life. (trans.mine) As the Phelpses have already warned their neighbours that unidentified men are going to steal Jim, they come with their guns to resist anyone attempting to free Jim. "So, she went

away as I opened the door and walked into the sitting room. My, but there was a crowd there! Fifteen farmers, and everyone of them had a gun" (304), says Huck. Thus, this frightens him out of his wits. He reports:

> I was most powerful sick, and slunk to a chair and set down. They was setting around some of them talking a little, in a law voice, and all of them figdgety and uneasy, but I knowed they was, because they was always taking off their hats, and putting them on, and scratching their heads, and changing their seats, and fumbling with their battons. (340-341)

In fact, by seeing these armed farmers, Huck at first seems to be demoralised. So, although these men try to do everything possible to hide their intentions he has no doubt about it. In spite of this, Huck is not ready to surrender. He states:

> I was up stairs in a second and down, the lightning-rod in another one, and shinning through the dark for the lean-to. I couldn't hardly get my word out, I was so anxious; but I told Tom as quick as I could, we must jump for it now, and not a minute to lose – the house full of men, yonder with guns! (342)

With regard to the above quotation, Huck is determined to withstand the armed farmers even though they are more heavily armed than Huck and Tom who are bare handed. In addition, these farmers outnumber Huck and Tom. In other words, they are much more likely to prevent Huck and Tom from stealing Jim if we consider the reasons cited above. Also, Huck and Tom run high risks of being killed since these men are determined to kill Jim's stealers. One of the armed farmers utters:

> I told you we'd be too soon; they haven't come – the door is locked. Here I'll lock some of you into the cabin and you lay

> for' em in the dark and kill' em when they come; and the rest scatter around a piece, and listen if you can hear ém coming. So in they come but couln't see us in the dark, and most trod on us whilst we was hustling to get under the bed. (342)

Simply put, this passage highlights the way in which the armed farmers are to proceed to kill Jim's stealers. Thus, if Huck and Tom are to take into account the risks they run, they would give up stealing Jim since the armed farmers look pitiless. On the contrary, the more Huck and Tom realize that things are getting worse as far as their security is concerned, the more determined they become. "But we got under all right, and out through the hole, swift, but soft Jim first, me next and Tom last which was according to Tom's order" (342), says Huck. In this respect, it is obvious that even during their flight from the Phelpses, Huck and Tom appear much more concerned with Jim's safety even than theirs. The order they choose to follow while escaping is revealing. "(...) Jim first, Huck next, and Tom last". This order is not randomly chosen. Yet, Huck and Tom are aware that the armed farmers are likely to follow them and even shoot at them if it happens that they fail to catch the fugitives. Henceforth, to escape successfully, one has to occupy the front position because those who are in the back are more vulnerable to be either caught our targeted once the armed men shoot at them. Despite all these facts, the two white boys choose voluntarily to occupy the back position for the sake of nigger Jim. After escaping with Jim from the Phelpses, the armed farmers follow and shoot at the fugitives. "Then there was a rush, and a bang, bang, bang! and the bullets fairly whizzed around us." (343), reports Huck. So, Huck and Jim manage to escape while Tom has a bullet in the calf of his leg. Thus, in Huck's mind, this is a gateway to Jim's freedom. "Now, old Jim, you're a free man again, and I bet you won't ever be a slave no more." (344), he declares.

Although Tom is in a critical situation, Huck seems reluctant to go and call a doctor who should nurse him. He thinks that this doctor would endanger Jim's freedom by returning him into captivity. In other words, Huck finds himself in a situation of dilemma. On the one hand, if he chooses to favour Jim's freedom, Tom – his friend – is going to die. On the other hand, if he chooses to favour Tom and then call a doctor, the latter is likely to catch Jim and return him to the Phelpses, where Jim would face tougher punishments for running away. To avoid problems for Jim, Huck's remedy is adequate: "So, I said I would and Jim was to hide in the woods when he sees the doctor coming, till he was gone again" (346). In this vein, Huck uses his imagination to prevent Jim from going back into bondage, and hence he makes it his duty to free Jim whatever may happen. This is so because Huck is convinced that freedom is everything as Gladys C. Bellamy in *Mark Twain as a Literary Artist*, upholds:

> Freedom is as precious as life is to Huck, that is why he is ready to pay the price, no matter how high it is. The essential for him is that he gets his freedom and Jim's. He no longer acts merely under pressure of circumstances, but out of dedication to a purpose. (96)

Assured of Jim's safety in his hideout once the doctor would come to nurse Tom, Huck goes then to call him. He tells him the following:

> Me and my brother was over a Spanish stand hunting, yesterday afternoon, and camped on a piece of raft we found, and about midnight he must a kicked his gun in the leg, and we wanted him to go and over there and fix it and not say nothing about it, nor let anybody know, because we wanted to come home this evening, and surprised the folks. (347)

Huck's intention here is to prevent the doctor from knowing the real reason behind Tom's shooting. In this respect, Huck is convinced that if the doctor happens to know that Tom was shot while attempting to free a runaway slave, he would not only refuse to come but also he would arrest Huck accusing him of high-treason for helping a slave to escape.

Furthermore, Huck's eagerness to achieve Jim's total freedom pushes him to tell lies at any question the doctor asks him. As the doctor has questions about the raft which is, according to him, too small to accommodate Huck and him, Huck unconsciously states: "Oh, you needn't be afraid, Sir, she carried the three of us, easy enough" (347). When the doctor asks him those three that the raft used to carry, he hesitates to reveal it: "Why, me and Sid, and-and-and the guns, that's what I mean" (348). In fact, we know for sure that the three that the raft used to carry are Huck, Tom and Jim. But, Huck replaces Jim by the guns to prevent the doctor from knowing that he used to share the raft with a slave. This can be understood as a means to protect himself, Tom as well as Jim.

As the doctor decides to go alone to nurse Tom, Huck opts to return at the Phelpses to mislead them by telling them lies concerning the attitudes he and Tom took while unknown men stole Jim because the Phelpses are not aware that it is Huck and Tom who did it. We read:

> We followed the men and the dogs, but they outrun us, and we lost them, but we thought we hear them on the water, so we got a canoe and took out after them, and crossed over but couldn't find nothing of them, so, we cruised along up - shore still we go kind of and beat out, and tied up the canoe and went to sleep, and never waked up till about an hour ago, and Sid's at the Post-office to see what he can hear, and

> I'm a branching out to get something to eat for us, and then we're going home. (349)

Within this line of ideas, Huck disguises himself as well as Tom into good people who were against Jim's liberation for they ran after Jim's stealers, as if they also want to capture them. Huck's above affirmation to the Phelpses and the fact of returning there are to prevent them from seeking to know where Huck and Tom are. Thus, this might lead the Phelpses to discover not only Jim's liberation perpetrators but rather to capture Jim and subsequently enslave him everlastingly. So, as Huck has unceasingly fought for Jim's freedom, he then appears committed than ever to stop whichever force directed towards Jim's bondage. Even Aunt Sally who is aggrieved by Tom's absence is less likely to get information related to him from Huck. He reports:

> And then when I went up to bed she came up with me (...) kept asking me every now and then, if I reckoned he could a got lost or hurt, or maybe drowned and might be laying at this minute somewheres, suffering or dead, and she not by him to help him, and so the tears would drip down, silent, and I would tell her that Sid was all right, and would be home in the evening. (353)

As a matter of fact, this instance shows the extent to which Aunt Sally feels bad after Tom's disappearance. She then starts thinking that wherever Tom might be, he is either suffering or dead. Henceforth, instead of comforting her by revealing the truth regarding Tom's shooting, Huck rather wants to tell her lies that by the morning, Tom will join her. This fact is linked too, to the protection of Jim's freedom. Indeed, if Huck accepts to reveal that Tom was shot in the leg, it would be easier for the Phelpses to make an inquiry and then find out the reasons behind that incident. This would likely hamper Huck's mission – to set

Jim free – which is near completion. Meanwhile, when the doctor reaches where the wounded Tom is, it becomes an uphill task to nurse him alone. Indeed, the doctor realizes that without a help, nothing could be done to restore Tom's health. So, after hearing the doctor's lamentations while in his hideout nearby where the doctor and Tom are, Jim opts to endanger his freedom by coming to help the doctor. The latter reports:

> When I got to where I found the boy, I see I couldn't cut the bullet out without some help, and he warn't in no condition for me to leave to go and get a help and he got a little worse and a little worse, and after a time he went out of his head, and wouldn't let me come anigh him any more (...) and I see I couldn't do anything at all with him, so I say I got to have help, and he done it, too, and done it very well. (357)

Clearly put, Jim is convinced that to be free when Tom has a bullet in his leg and is suffering is meaningless. Just like Huck had rejected the promise of heaven on the condition that he leaves Jim, he too rejects the promise of freedom when he endangers his happiness in coming to help the doctor take care of Tom. Thus, Jim goes back and helps the doctor. By so doing, he ultimately accepts the terror of captivity and rejects the joys of freedom for a higher and noble cause.

To Jim, freedom alone is not dear. He wants to be free with others. In other words, what matters for Jim is not his own safety; he considers that the suffering of others is his own. By so doing, Jim is a hero for he accepts to sacrifice his freedom for Tom. Indeed, Jim's behaviour leads Daniel Hoffman in *Form and Fable in American Fiction* to hold the following:

> Jim's stature is made manifest at the end of the book when, having suffered such needless discomfitures at Tom's

> hands, he voluntarily gives himself up in the swamp to help the doctor nurse back to health the boy who had plagued him. (336)

However, despite the doctor's acknowledgement of Jim's sacrifice of himself, he catches him and returns him back to the Phelpses where Jim's conditions move from bad to worse. Huck states:

> (...) and Jim in her calico dress with his hands tied behind him and a lot of people. The men was very huffy, and some of them wanted to hang Jim for an example to all other niggers around there, so they wouldn't be trying to runaway like Jim done (...) they cussed Jim considerable, though, and give him a cuff or two side the head once in a while. (356)

With regard to the above articulation, we realize what hardships Jim endures after that the doctor returns him back. In spite of such inhumane treatment towards him, Jim is calm: "But Jim never said nothing, and never let on to know me (...)" (356), continues Huck. Indeed, by coming to help the doctor, Jim does not ignore the kind of "reward" which is waiting for him. Furthermore, Jim refrains from denouncing Huck and Tom for helping him to escape. On that issue, Daniel Hoffman in *Form and Fable in American Fiction* notes:

> Then brought back to the farm as he knew he would be in chain, suffering the abuse of an angry mob in momentary danger of lynching (...) Jim's royalty is so great that he is willing to sacrifice his freedom for his young friends' sake (336)

Although the doctor caught and returned Jim at the Phelpses, he is still aware of Jim's good heart. That is the reason why he prevent the angry mob from lynching him by describing Jim as having qualities never seen. We read:

> (...) and I never see a nigger that was a better nuss or faith-fuller, and yet he was risking his freedom to do it, and was all tired out, too, and I see plain enough he'd been worked main hard lately. I liked the nigger for that I tell you gentlemen a nigger like that is worth a thousand dollars – and kind treatment, too. He ain't no bad nigger, gentlemen, that's what I think about him. (357)

In fact, this instance displays that Jim's behaviour – helping the doctor to take care of Jim – deeply touched the doctor. Hence, he finds unfair the harsh treatment the nigger is being inflicted. Indeed, it seems obvious that the doctor captured and returned Jim back not to have him punished for running away but rather to conscientise other members that a nigger can have qualities that are still hitherto simply ignored in the society. In addition, the doctor affirms openly that Jim is worth more than a thousand dollars, whereas we know for sure that Miss Watson evaluated Jim's price at eight hundred dollars. From this, we realize that Jim's dignity is valued. Moreover, the doctor's tough reputation in the region pushes Jim's oppressors to obey to his piece of advice regarding Jim's humane treatment. "So, everyone of them promised, right out that they wouldn't cuss him no more" (357), states Huck. Then, Huck is seriously moved by Jim's recognition as a full human being with qualities by the same white people who are notoriously known for the monstrous acts they often inflict on him, accusing him of being a subhuman. Huck utters:

> I was mighty thankful to that old doctor for doing Jim that good turn; and I was glad it was according to my judgement of him, too, because I thought he had a good heart in him

> and was a good the first time I see him. Then, they all agreed that Jim had acted very well, and was deserving to have some notice took of it, and reward. (358)

Here, Huck finds the doctor's judgement of Jim similar to his. In this respect, the doctor joins Huck and Tom to speak for the voiceless slave, Jim. So far, apart from Huck and Tom, no one else has ever dared to claim that a nigger can either have a good heart or good manners. Thus, this new awareness of Jim as a full human being proves the extent to which slavery is dying out. Nonetheless, being recognized as a full human being is one thing, and being freed is another. So, Huck finds unfair for Jim to remain tied with ropes. He says:

> We had Jim out of chains in no time, and when Aunt Polly and Uncle Silas and Aunt Sally found out how good he helped the doctor nurse Tom, they made a heap of fuss over and fixed him up a prime and give him all he wanted to eat and a good time and nothing to do. And we had him up to the sick-room and had a high talk, and Tom gives him forty dollars. (365)

From the aforementioned quotation, it is obvious that Jim is freed as well as accepted as a full human being. In this view, he is also admired and given whatever a Black is not supposed to have in that slave-holding society. Furthermore, Tom gives him forty dollars as a reward for being a good prisoner. In the same profile, this fact is likely to push other niggers to run away so that they could get such a reward. As a result, this would lead to the complete eradication of slavery. Hence, even Huck and Tom's plan aims at Black people's liberation in general and Jim's liberation in particular. We read:

> (...) If we got out all safe, was for us to run him down the river on the raft and have adventures plumb to the mouth of

> the river, and then tell him about his being free, and take him back up home on a steamboat, in style, and pay him for his lost time, and write word ahead and get out all niggers around, and have them walk him, into town with a torchlight procession and a brass-band, and then he would be a hero, and so would we. (364)

The statement above clarifies the fact that after freeing Jim, Huck and Tom want to spread it so that every nigger should know that slavery is over. In addition, they want Jim as well as themselves to be honoured for being heroes, the former for running away although it was hazardous and the latter for succeeding to set a nigger slave free. Jim is pleased to death and is ready to enjoy life as others do. Jim states:

> Dah, now, Huck, what I tell you? – What I tell you up ah on Jackson's Island? I tole you I got a hairy breas, en what's de sign un it en I tole you, I been rich wunst, en gwinester to be rich ag' in; en it's come true; en heah she is! Dah, now! Doan talk to me – signs is signs, mine I tell you, en I knowed just 'well át juz gwinester be rich ag' in as I's a – stannin' heah dis minute! (365)

In the light of the above articulation, we realize that apart from freedom that he hardly gains, Jim can now think about other things such as riches. After Tom gives him forty dollars, Jim is sure that he is going to get rich. Significantly, he interprets this as a fulfilment of his expectations since he got "signs" – while he was at Jackson's Island with Huck – which, according to him predict riches. This reveals that although black people have been brainwashed by white people for long, they still believe in their ancestral manners.

In short, after finding out where the king sold Jim, Huck is very lucky to gain the unexpected support from Tom Sawyer to steal Jim out of slavery. Indeed, it seems too difficult for them to get where Jim is because he is imprisoned in a cabin located under the soil. To cope with that, Huck and Tom painstakingly plan how they should set Jim free.

Jim's sense of humanity impresses the white community. Interestingly, even the doctor who at first captured and returned Jim back at the Phelpses, ends up praising Jim's good heart as well as manners while the villagers are angry and want to hang him so that it should serve as an example for other niggers. Like the doctor, they all change their minds and finally agree that Jim deserves a kind treatment. Hence, Jim is overjoyed and sees this freedom as a gateway to getting rich.

CONCLUSION

In this work, it was shown that due to the hardships nigger Jim experienced, he decided to escape from slavery to Jackson's Island. Moreover, through this work, we set out to show that while on the Island, Jim met Huck who too had fled from that society, accusing it of failing to protect him against his abusive father. Undoubtedly, this leads us to the inescapable conclusion that slavery was evil because like Jim, a nigger slave, Huck, a white descendant, opts to reject his own society and then goes to live alone on the Island. It has been shown that as Huck and Jim spontaneously become friends, Huck promises Jim protection against slavery by not returning him back to Miss Watson.

The pilgrimage that Huck and Jim made while searching for freedom led us to the truth that when Huck first finds Jim on the Island, he is glad simply because he wants a companion. Thus, we remarked that despite Huck's promise of protection to Jim, he often denigrated him by considering him as a subhuman foredoomed to slavery. As a result, Jim finds himself in a situation he has fled from. He is then once again a victim of slavery and its devastating effects. Consequently, this work has presented some of the reasons behind white Americans' erroneous assumption about the black race, such as the white Americans' blindness to the hardships endured by Blacks as well as their complete ignorance of black people's humanity. Moreover, this work helped us notice that Jim lived in an environment which did not easily allow him to live like a human being. It is a milieu of moral decay – a milieu of corrupted people, a milieu in which virtue is no longer distinguishable from vice. Notwithstanding, this work has demonstrated that despite his hard plight, Jim in Mark Twain's *Adventures of Huckleberry Finn* appears as a social model contrary to several white characters who are cruel. He is the only human being

with truly human features. For instance, we noticed that although Jim was a fugitive slave, he was able to act as Huck's father by protecting him, by loving him, and by teaching him what he found important for Huck's present and future life.

This thesis equally provided hints to the understanding of the fact that as Huck and Jim share the peace of the Island, Huck ends up discovering the true facet of the black race. He then comes to regard Jim as a full human being rather than a faithful dog. Thus, we remarked that when Huck hears that there is a reward for Jim, the money offers him no temptation, but under attack by his conscience, he fears, he may have done wrong in helping a slave to escape. So, his traditions and environment pull him on one side, while what his heart feels pulls him to the other side. We also discovered that finally Huck goes farther to write a letter to Miss Watson, Jim's owner telling her where Jim is to be found. Even though Huck finished to write it, he wrestles again with his conscience over the issue of what is either wrong or right between helping Jim escape or not.

In addition, we however noticed that instead of sending the letter, Huck tears it and declares openly that he would rather prefer to go to hell than betray Jim by returning him into captivity. Also, in this work, it was time to realize that a part of Huck's development comes when he apologizes to Jim for fooling him about a dream. In this respect, Jim very properly resents Huck's deceit and Huck was abashed before Jim's stately indignation.

Through this discussion, we noticed too that after the king returns Jim into captivity by selling him at Silas Phelps, Huck is seriously shocked and then promises retaliation by stealing him out of slavery. However, Huck finds it difficult to achieve it alone. Thus, it was discovered that although it would put

Huck at risk, he dares ask Tom to help him and the latter responds favourably to Huck's request of help.

This thesis reveals that although it was hazardous to set Jim free, Huck and Tom manage to do it. Nonetheless, Tom is shot in his leg by farmers who pursue Huck, Tom, and Jim while escaping from the Phelpses. Indeed, we remarked that this incident gives Jim the opportunity to demonstrate to Whites his sense of humanity by his self-sacrifice in leaving his hideout simply to help the doctor – who is likely to turn him back into bondage – to nurse Tom. We noticed that this fact impresses the Whites and then pushes them to change their minds as far as the black race's humanity is concerned in general and Jim's in particular. Worthy of note is that this work gave credence to the affirmation that this new awareness of black people's humanity by the Whites led not only to Jim's liberation but also to the Blacks' liberation at large.

Coming back to the character of Huck, he can be compared to Mark Twain himself who would like to denounce the evilness of slavery. Therefore, the ideas uttered by Huck reflect, Mark Twain's views. With the character of Jim, Mark Twain places Black people above the typical stereotypes. Jim is a slave, but Twain dares to portray him with exceptionally human qualities. Indeed, although Jim is considered as someone who carries a burden of prejudices and superstition imposed on him by circumstances, environment, and history, Twain on the contrary describes him as a character whose admiration is calling for imitation on the side of white people. In fact, in creating Jim, Twain creates a black character who breaks out of the traditional sociological image that dehumanises black people. In other words, he creates a character who rises above it thanks to the assistance of a white boy, Huck. Thus, Twain has elevated a black character and brought about the uselessness of racism. In so doing, he brings about revolutionary ideas, convincing other Blacks who are

still hesitating that running away is the right way to achieve freedom, and this may incite Blacks to revolt. Moreover, Mark Twain's *Adventures of Huckleberry Finn* constitutes an indictment of White people's society and invites Whites to give up slavery.

As a matter of fact, Mark Twain's *Adventures of Huckleberry Finn* is too rich to be fully analysed in these humble pages. Therefore, we cannot claim that our analysis is exhaustive. The more we dealt with the matter, the more broad we found it to be. Thus, topics like the different reactions undertaken by white Americans in response to whites abolitionists' voices against slavery has been left to further researchers. Besides, as Black people were demoralized by the evils of slavery, they became hopeful and more committed than ever before to revolt after realizing that even white Americans were no longer united as far as slavery is concerned. Such misunderstanding fragilised Whites and then strengthened Blacks who appeared much more motivated to fight for their freedom. Further researchers might set out to carry out analysis on such a phenomenon.

This work will contribute to students to avoid overgeneralization.

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