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Satire in Mark Twain's adventures of huckleberry finn

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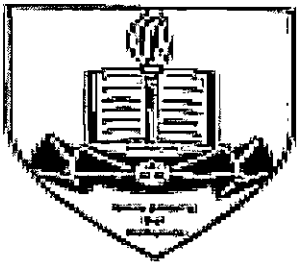
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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE



SATIRE IN MARK TWAIN'S *ADVENTURES OF HUCKLEBERRY FINN*

By

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

Bujumbura, May 2012

DEDICATION

To my dear mother, my elder brothers and late father,

I dedicate this work.

ACKNOWLEDGEMENTS

This work has come to its completion, thanks to the contribution of a number of people to whom I am much indebted. First, I owe heartfelt gratitude to my supervisor, Dr. Eric S. Njeng, for accepting to supervise this work. His availability, advice and criticism played an important part in the completion of this work.

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ABSTRACT

This work examines Mark Twain's *Adventures of Huckleberry Finn* as a satire on 19th century American beliefs and practices: puritanical education based on rote learning of Bible and other books; puritan covenanted theology; puritan consideration of sermon and wealth; and puritan self-consideration as uncommon men. It analyses how parody, irony, and sarcasm are deployed by the writer to attack materialism and hypocrisy that pervaded American culture of the time. The work analyses how irony is an efficient weapon that Twain uses to draw the contrast between what 19th century American people think they stand for or appear to be as true Christians and what they really are by stressing that relying on appearance breeds prejudices and is dangerous. It further explores the use of sarcasm as Twain's tool to express his contempt for pretentious, hypocritical and prejudicial behaviours of 19th century American people. On this note, the work operates on the assumption that satire is among the genuine techniques to pass across a message. Written against the backdrop of New Historicism, the work concludes that Twain's success as a writer is seen in his ability to attack the failings of American materialism and religious hypocrisy through satire.

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GENERAL INTODUCTION

Introduction

As early as the17th century a group of people fled England and went to settle in America then considered as "New World." These people were called puritans. Among the reasons of their removal included a lack of true and free way of worshipping God in the Anglican Church. Besides, going to America was seen as a way of propagating the word of God among pagans. These people also fled England because they thought that England was about being destroyed because of sinfulness. They went to America to build a new city a city of God made of "saints" as they called themselves. They considered themselves as pilgrims and elect people of God as Israelites. England was accused of preventing them from serving God. They hoped in that city they would serve God substantially.

From a close reading of Winthrop's essay: "A Model to Christian Charity" we may argue that he is calling on his fellow puritans to maintain the bond of love between puritans and their God by serving him as true Christians do. Here two questions may be asked: who is a true Christian? What does serving God as true Christian mean in the eyes of puritans?

Before answering the above questions it is necessary to recall that these pilgrims were influenced by Calvinist doctrine of predestination before moving from England. John Calvin states, in his doctrine, that some are predestined to heaven and others to hell. The former are elect people. The latter are damned ones. The damned have no way to get saved from their damnation. The elect, the saints, will be sure of their salvation by serving God through good works. Puritans fall in this group of elect as said earlier.

Product of Calvinist ideology and belonging to reformed churches, puritans regarded monastic life as selfish and dull. They accused monks of

repudiating the will of God expressed in worldly works. Worldly works as divine and a way of ascertaining one's salvation may well be explained by Protestants or puritans' perception of the "calling". In Max Weber's *The Protestant Ethic and the Spirit of Capitalism*, we read:

> The conception of the calling thus brings out that central dogma of all protestant denominations... The only way to live acceptably to God was not to surpass worldly morality in monastic asceticism, but solely through the fulfillment of the obligations imposed upon the individual by his position in the world. That was his calling. (80)

From the above we can conclude that a true Christian is one who invests most of his time in worldly activities. Puritans also maintain that a true Christian is one who works hard "because every hour lost is lost to labour for glory of God" (158-159). Puritans conclude that it is in these hard works in the worldly activities that God shows His hand to "one of His elect a chance of profit" (162). So serving God as true Christian in the eyes of puritans may be working hard in worldly activities in order to accumulate as much wealth as you can. From the above instance we may argue that puritanical beliefs are linked to capitalism: "work hard in worldly activities and make profit." This link may well be through the way the labour to make profit is seen: "God's demand is not labour itself, but rational labour in a calling" (162). Rational labour entails produce more and spend less because the "enjoyment of wealth" has the consequences of idleness and the temptation of the flesh, above all of distraction from the pursuit of a righteous life; and "... for the saints 'everlasting rest is in the next world'..." (157). Weber argues that when the limitation of consumption is combined with this release of acquisitive activity, the inevitable practical result is obvious: accumulation of Capital through ascetic compulsion to save (172). This suggests that religious practices and beliefs on one hand and accumulation of wealth on the other are clearly linked.

Therefore the pursuit of wealth is seen not merely as an advantage but a duty. This fact may not exclude human exploitation because wealth is seen as grace from God and poverty as a curse which differentiates the elect from the damned. That may instance that slavery is a divine mission. Compulsory labour and bondage are there to prevent slaves from running into the sin of idleness and laziness. The relationship between masters and slaves is right and divine despite the acts of cruelty the former may impose on the latter. The slaves must accept it. Because "the only way of living acceptably to God was... solely through the fulfillment of the obligations imposed upon the individual by his position in the world" (Weber, 85) as his calling.

Slavery has been held as a divine mission. However it has also been criticized as "tool to get cheap labor; having nothing to do with Christianizing pagans and civilizing them but instead exploiting other races. It is the pursuit of wealth preached by puritans hidden behind religion. Slavery is rather one of the evils of capitalism for it involves the pursuit of wealth by exploiting other human races: making money out of man. It is without doubt this inhumane practice of man towards man that forced Abraham Lincoln to proclaim slaves Emancipation in January 1863 after the American Civil War. This marked a remarkable step in abolition of slavery. Consequently machines replaced human labour force thereby increasing production. But yet not necessarily the will to free slaves but more importantly the need to increase production with new technology that was prevailing at the time.

Post-bellum and post war period marked an economic growth and freedom ever experienced in American life. Yet, this economic growth and change in social order not only marked people's freedom but also marked the deterioration of American moral values. In *Huckleberry Finn Among Critics* Lionel Trilling writes that "the war that brought the end of rich Mississippi days also marked a change in the quality of life in America which to many men

consisted of a deterioration of American moral values." He moves ahead saying that "Henry Adams, Walt Whitman, William Dean Howells, and Mark Twain were in agreement on this point" (89).

The deterioration of moral values in this period may be explained by the new consideration of pursuit of wealth as a divine will and duty. Besides America may not be exempted since puritanical legacy is influential there as demonstrated above. Weber quoting John Wersley puts "I fear, wherever riches have increased, the essence of religion has decreased in the same proportion" (175). Then American religious fervor decreased because, as Mark Twain said where formerly 'the people had desired money' now they 'fall down and worship it'. The new gospel was 'get money. Get it quickly. Get it in abundance. Get it in prodigious abundance. Get it honestly if you can, dishonestly if you must' (Qtd in Thomas Inge, 89).

From the above analysis religion is hypocrisy and may be responsible for the vices and follies that existed in 19th century America. Puritanical belief of pursuit of wealth is purely capitalistic and responsible for human exploitation through slavery and all its consequences. The "divine search for money" where "dishonesty and honesty" (provided that you get money) are of equal value might have awakened writers like Twain and others to denounce the evils of capitalism and slavery in 19th century America. Mark Twain responds to the mercenary character of his society revealed through the scathing attacks he directs against them. This is perhaps what he unfolds in his book *Adventures of Huckleberry Finn.*

Biography of the Author

Mark Twain was born Samuel Langhorne Clemens in 1835, in Florida, Missouri to a Tennessee country merchant John Marshall Clemens and Jane

Lampton Clemens. In 1839, the family moved to Hannibal, Missouri which was at that time a slave state and young Clemens became familiar with the institution of slavery. Before the civil war (1861), Twain spent his life on the Mississippi as a steamboat pilot. His life in Missouri and on Mississippi inspired much of his writings especially, in his talent to enter the world of slavery and capitalism as we can see it in *Adventures of Huckleberry Finn* (1884).

Twain's life is that of loneliness. Only three of his siblings survived their childhood and his father died when Twain was eleven. Then he started to earn his living as a teenager. At 18, he started educating himself in public libraries in the evenings. This may explain why some of the characters in his works show a great sense of self-consciousness like Huck and Jim in *Adventures of Huckleberry Finn.* They are also imbued with a sense of judging between good and evil, not according to what many people believe, but to self realization of event. Huck epitomizes this character by freeing Jim and accepting to "go to hell" rather than informing Miss Watson of her runaway nigger and "go to heaven" as many held it.

After failing in a silver-mining town of Virginia, as miner, Clemens found work at a Virginia City newspaper, the territorial enterprise where he first used his pen name of Mark Twain. He continued his life as journalist before he wrote "The Celebrated Jumping Frog of Calaveras County" (1865), a short story which made him famous.

In February 1870 in Elmira, New York, Twain married Olivia Langdon who came from a "wealthy but liberal family." Through her he met abolitionists, "socialists, principled atheists and activists for women's right and social equality", including Harriet Beecher Stowe, Frederick Douglass, and the writer and utopian socialist William Dean Howells.

Other works by Mark Twain include *The Innocents Abroad* (1865). It is a popular collection of travel letters he wrote during his tour of Europe and the Middle East. *The Adventures of Tom Sawyer* (1876) describes the adventures of an imaginative boy in a small Missouri town before the civil war. *The Prince and the Pamper* (1881) resembles the popular sentimental and historical novels of Twain's time. *Adventures of Huckleberry Finn* deals mainly with the adventures of the boy Huck and the runaway black slave Jim as they travel down the Mississippi river. This travel of a white boy and a black slave down the river can be seen as friendship. This friendship encounters a strong struggle in the life of the white child Huck to realize that his friend Jim is not merchandise but a human being; even more humane than his own father Pap. This brave and difficult realization of black's humanity by whites maybe Twain's.

From the 1880's to his death, he befriended Frederick Douglass and Booker T. Washington, financed several black students through Yale Law School, wrote essays about atrocities committed against blacks. As a native southerner Twain began his public career as a segregationist and Negrophobe. But as "a self-professed 'reconstructed' Yankee", writes Arthur G. Pettit, "he turned himself into a companion of interracial brotherhood in *Adventures of Huckleberry Finn*" (Thomas Inge, 5).

Twain's last years were bitter. Bitterness generally caused by the ambiguity of life. He wanted to have faith in God, but he basically doubted that God exists. Twain always hoped for moral and social reform, but his hope decreased as he came to believe that people's action is all guided by a tendency toward selfishness. He died in April, 1910

Many critics have written on Twain and his works showing how the writer's life is manifest through his works thereby describing him as socialist as seen in *Huckleberry Finn*. Looking at different critics Twain is also

described as artist who never forgets a sense of humour, mockery or insult in his writings. Thus our topic is "Satire in Mark Twain's *Adventures of Huckleberry Finn"*

Statement of the Problem

Though slavery has been held by some as a divine mission it is rather a higher level of capitalism because slavery and the slave trade were intimately connected with the rise of European capitalism. The American slave was viewed not only as the best source of cheap labour but also as a commercial asset.

Even though the book was published after emancipation proclamation, slavery was still an evident fact in the ante-bellum period. Besides, capitalism, which influenced this inhumane conduct of man towards man, was at its climax in this period. This explains why in our topic we will look at capitalism and slavery as ills of 19th century America which caused serious setbacks to the development of the American ideal of social justice and equality.

Motivation

This work is motivated by the issue that throughout history people have built society on social groups; based on colour, race, ethnicity, religion, and political opinion to mention a few. In any case two or more groups are sometimes created. Each group seeks to impose its ideology or doctrine on the opposite group(s). On the other hand each group tries as much as possible, to engrave its ideology or dogma into its members to the extent that the ideology or dogma becomes a cultural standard. Any of the group for instance political party, ideally and publicly preaches freedom of opinion, dignity for all,

security, good health and wealth for all among others. Each political party program is over flooded with such divine promise. Church leaders teach "impartial" friendship as the one almighty God has towards any mankind.

However despite philanthropic, democratic or divine premises a particular ideology or practice is built on, it has not saved its supporters from subdividing themselves into conflicting group, till today. No system of leadership has remained utterly favorable to all mankind. Its proponents cherishes it today and tomorrow they destroy it and divide themselves into smaller groups, without seemingly any innovation on the previous ideology or faith. The new groups made of former "friends" become enemies and are sometimes the origin of atrocious conflicts. This situation is generally strengthened by hypocrisy: a democrat and dictator are confused; a church leader and gang leader are substituted; a Christian never reads Bible and Muslim has forgotten where he has put his Koran. Yet however very important it is to rescue society from the danger in which hypocritical behaviours have run it to, it must be carried with much care because some people on power or with power may be leading the conflicts. Not only writing to 19th Century American people but also writing to the whole community of mankind of all centuries, studying Twain's *Adventures of Huckleberry Finn* as satirical work will provide us with many cues to how we can reproach and correct social evils.

Aim

The researcher will try to show how the author of *Adventures of Huckleberry Finn* uncovers reality about blacks' enslavement through satire showing that slavery is not God's mission for it is strongly connected to capitalism. The researcher will try to show by the same token that the support

religion owes to slavery and capitalism has contributed nothing more than mocking at religious people, their beliefs and their practices in 19th century America.

Hypothesis

By exploring the author's use of parody, irony and sarcasm as aspects of satire the researcher will try to show how satire is among the genuine techniques to pass across a message.

Definition of Key Terms

In this work some terms need to be defined. The first is satire. This term has been a concern of many as far as its definition its concerned. Johnson defined it "as a poem in which wickedness or folly is censured." While Dryden sees satire as "the amendment of vices", Defoe thinks it is "reformation" (Qtd in Cuddon, 598). Patrick Murray in *Literary Criticism: a Glossary of Major Terms* views satire as the lowering of "The status of the subjects it attacks in the eyes of its readers" (138). It is arguable that if the subject is the reader himself or herself the wickedness or vices Johnson or Dryden talks about are his or hers. Therefore Swift may be right by defining 'Satire' as "a sort of glass wherein beholders do generally discover everybody's face but their own, which is the chief reason for that kind of reception it meets in the world, and that so very few are offended with it" (Cuddon, 598).

Though satire makes people laugh it is not comedy. Its aim by using humor is to make people laugh at their own follies and vices with the intention, not mere mirth or pleasure, but to correct. Thus a satirist is a guardian of standards, ideals and truths; of moral as well as aesthetic values. Briefly

speaking we can maintain that satire "is a literal manner in which the follies and foibles, or vices and crimes of a person, mankind or institutions are held up to ridicule or scorn with the intention of correcting them" (*Encyclopedia Americana*, 294).

The second term that may be useful to define is parody. Parody is a literary composition. In Greek, parody means beside, subsidiary or mock song. As subsidiary, parody is an imitation which intends to deliberately distort an original "work, style, attitude, tone and ideas of an author in such a way as to make them ridiculous" (Cuddon, 483). Because of the use of exaggeration of certain traits, parody is "a kind of satirical mimicry." Though the parodist makes people laugh in their mimicry, they are not mere comedians. Parody as a branch of satire is aimed at deriding as well as correcting. Laughter is used as weapon. (483).

The third term is Irony. Irony is as ancient as Plato's *Republic* (4th C.BC) where it was first recorded. It meant "'a glib and underhand way of taking people in'." Plato bases this on Socrates' way of teaching by "asking seemingly innocuous and naïve questions which gradually undermine his interlocutor's case and trap him" (Cuddon, 335-336).

After Plato many other people have tried to define Irony. Theophrastus regarded "eirôn" as "a person who was slippery in his speech, non-committal; a man who does not come out into the open" (Cuddon, 336). Being non-committal or not open may be the reason why Roman rhetoricians define ironia as a "rhetorical figure and manner of discourse in which for the most part, the meaning was contrary to the words." That is why irony deserves a diachronic feature.

It may be agreed upon that it is not easy to find one definition of the term "irony". Yet, we may retain this definition as coming close to the mark:

"irony involves the perception or awareness of a discrepancy or incongruity between words and their meaning, or between appearance and reality. In all cases there may be an element of the absurd and the paradoxical" (338). There are different kinds of irony as we are going to see it, but we can retain beforehand that irony has many functions: "it is often the witting or unwitting instrument of truth." The reason why "it is not surprising, therefore, that irony is the most precious and efficient weapon of the satirist" (339). According to *The Compact Edition of the Oxford English Dictionary*, irony usually takes "the form of sarcasm or ridicule in which laudatory expressions are used to imply condemnation or contempt" (1484).

The fourth and last term is sarcasm. Sarcasm is very useful in sending or attacking vices and follies. But contrary to irony and parody, sarcasm is open and attacks its subjects directly; sarcasm does not involve any element of comedy. In *The Compact Edition of the Oxford English Dictionary*, sarcasm is defined as to "tear flesh, gnash the teeth, or speak bitterly." It is "a sharp, bitter or cutting expression or remark; a bitter or taunt." Though sarcasm includes bitter remark or speech its intention is still to contribute to satire: to correct.

Literature Review

Mark Twain and his works especially *Adventures of Huckleberry Finn* have been topics of discussion among scholars mainly about the greatness of the book and its author. Some have seen the author and his book as degrading and deconstructing. Others have put it should be universally recognized as a great book of moral reconstruction.

Some scholars have accused the author and his work of immorality. For instance, the concord (Massachusetts) Public Library Committee decided to exclude Twain's book from their shelves. The librarian and other members of

the Committee criticized the book as "rough, coarse, and inelegant...more suited to the slums than to intelligent respectable people" (Thomas Inge, vi). In support to this decision the Springfield Republican describes the book as "trashy and vicious" and its author as "genuine and powerful humorist, with a bitter vein of satire on the weakness of humanity" (vi). Here they are concerned with the content and the language in Huckleberry Finn as degrading; they are concerned with evil subjects as exposed using a seemingly reducing language.

Other critics like Mr. Eliot and Mr. Trilling see that the weakness of Huckleberry Finn lies in its plot, especially the ending which is disappointing. For example Eliot argues that "the book should come full circle and bring Huck once more under Tom's sway" (Marx, 222), as the book begins. Thus the book lacks structure and denouement. Therefore the conflict in the novel may not have been solved.

However Leo Marx and James M. Cox view the denouement as rather satisfying. To start with Leo Marx recognizes Twain's novel, like Hemmingway and others, as a masterpiece. He praises the book by calling it so looking at how unity in the work "surely manifest coherence of meaning and clear development of theme." He puts that any unified work must manifest this and "the ending of Huckleberry Finn both" (222). So, while Eliot and Trilling are mainly concerned with the structure to sanction the ending that way, Marx puts that "the flimsy devices of plot, the discordant farcical tone and the disintegration of the major characters all betray the failure of the ending" (218). He looks at the role of the river in the development of the theme of freedom. The river, he says, "provides motion; it is the means by which Huck and Jim move away from a menacing civilization. They return to the river to continue their journey" (219). The journey, which may be physical and mental, helps the characters move forward leaving behind the uneasiness of the society toward a free, easy and comfortable life as manifested through the unfolding of

events and ending of the novel. Marx concludes that "The return, in the end, to the mood of the beginning therefore defeat Huck's defeat", and so "it may be a sacrifice of characters and theme" (222). That is, ending the novel by taking Huck or Jim in the hands of the Widow or Miss Watson would be failing the novel denouement

James M. Cox has also looked at where Twain and his work find power. Cox looks at how the theme of initiation has been unfolded, together with its surrounding themes of death and rebirth. The way he describes how the theme evolves through the novel shows that those critics who "agree that the ending of the novel is much weaker than the rest of the book...mistakenly gauge that weakness" (242). Through Huck's death and rebirth Twain gets us closer to the realities of the times. Death and rebirth are orchestrated by the circumstances which oblige Huck to die to the past in order to face the recurrent reality with a refreshed mind. Because "the territory to which Huck refers to is more than a diminishing area in 19th century America" (240). So it is through the theme of initiation that we have come to the understanding of the follies of 19th century. That is why, Cox puts, "In turning over the narration to Huck Finn he had turned to the incorruptible part of himself which was not for sale and could not be bought", that is "tell the truth" (243). The truth that Clemens is concerned with is what Thomas Inge observes in Twain's masterpiece. He says: "Huckleberry Finn has...truth of moral passion: it deals directly with the virtue and depravity of man's heart" (83-88). Huck's psychological death is a way out to keep himself away from social corrupting norms and his rebirth to get that truth of moral passion through undisturbed mind.

The plot in *Adventures of Huckleberry Finn* fits in order to lead to satisfying end of the novel. By ending the book by Huck not Tom, Twain

succeeds to uncover his dear quality of telling truth and standards guardian. Janet Smith observes the following:

> But even the curious notion that we, in this country, now fear Mark Twain's voice, may have its value for it may help correct a quite different American notion, also a curious one: that Mark Twain was not brave enough to criticize his countrymen as they deserved. No doubt we are a strange nation ever to have felt so. For if he did not tell us the tale of our sin and in a voice that still echoes round the world no American ever has. (Xiii-xiv)

The above quotation may clearly instance that Twain's book indicates the author has a great sense of morality; the morality which is lacking in his society. Immoral society represented by people like Judge Thatcher, the Duke and the King; Christians like Grangerfords and Shepherdsons to mention a few. So considering Twain's work as "unworthy production" is a sign of social ungratefulness.

Richard P. Adams in *Mark Twain's Huckleberry Finn: Problems in American Civilization* highlights this point above as follows:

> The essentially false and hypocritical gentility of the would-be aristocracy, the febrile and morally confusing sentimentalism of its favorite literature, and the crime of slavery which was the real basis of its (southern society) economic and social system are continually brought home to Huck and the reader, in all kinds of dramatic, representative, and symbolic ways. (85-86)

From this quotation we see that *Adventures of Huckleberry Finn* attacks most areas of social life by stressing on the prevalence of false assumptions and hypocrisy of the time.

From the analysis of the above on this chapter one can see how much the book and its author have attracted the attention of many. Some have focused on the content and the language, others on the plot and theme. The content and the language are sometimes criticized respectively as unworthy and insulting. On one hand, he is said to have spoiled the correct flow of the events thereby leaving the conflict in the novel unsolved and the theme development unfinished. On the other hand, others maintain that assuming so may have been caused by some people's weaknesses to study some symbols or themes deeply, or may have been unable to locate underlying principle of form that is unity.

Whatever may be the accusation against Twain's novel or praise for Clemens' work, one thing is evident and needs to be answered: why have the work and its author raised the spirit of many? James M. Cox once more observes the following:

> *The Adventures of Huckleberry Finn* is one of the those rare books which are at once acceptable to the intelligentsia and to celebrated American phenomenon, the average citizen; it is a book which even anti-literary children read and enjoy. (229)

Another question is here raised: why the book must have such praise and power? One answer may be anticipated: it is due to how Twain has unfolded events; but mainly the way he has put forward events and his intention: how does Twain's way of speaking affects the audience? What is his purpose if it affects him or her in that way? In fact many agree that Twain shows that slavery is a crime; that religion breeds injustice and hypocrisy. They also agree that he sees that people have strongly implanted such beliefs and practices. One needs to understand to what extent the way the author has exposed the events must have won him such recognition, by generally looking at what he is intended to by writing in that way. This will be the main particularity of our topic by looking at satire in Clemens' *Adventures of Huckleberry Finn.*

Methodology

In this study one approach will be helpful, that is, New Historicism. New Historicism is an approach to literary criticism and theory which arose in 1980s. Its main proponent is Stephen Greenblatt. New historicist scholars begin by analyzing how current circumstances influence an author in his time of writing. They also try to look at how texts are related to political and socio-economic circumstances in which they originated.

New Historicism owes much to Marxism. Yet whereas Marxism tends to see literature as power of "superstructure" in which economic "base" (means of production) manifests itself, New Historicist thinkers tend to take a more nuanced view of power, seeing it not exclusively as class-related but extending throughout society. This view derives primarily from Michel Foucault and his work in *Critical Theory*.

It is not easy to define what New Historicism is for it includes diverse fields: it may include sociology, psychology, or even economics if ones looks at the relationship between New Historicism and historical criticism of Hippolyte Taine. Taine argues that a literary work is less the product of its author's imagination than the social circumstances of its creation. Therefore New Historicists join Taine by maintaining that texts cannot be separated from their historical contexts.

New Historicists also believe that within any society there is a dominant group which determines which is acceptable and which is not. This group defines ideology. New Historicists also take into account the groups of those people who do not belong to the dominant group, who always and inevitably challenge the hegemony of the powerful. This is so because, New Historicists assume, if the recorder is often, if not always, the person of power and leaves the story of the powerless untold, the powerless have their own stories to tell.

So New Historicist scholars see a text as a product of an era, an instrument to propagate cultural values, be they supportive or subversive of the existing hegemony.

New Historicism is therefore useful to this work. Satire as a literary technique attacks vices or follies of a society at a particular period of time. It stretches its tentacles on false assumptions influenced by political, religious, or socio-economic ideology or practice as defined by dominant group, on the expenses of dominated one. A satirist becomes a spokesperson of the oppressed. Henceforth, by borrowing from history to mock at existing follies, but revealing lost values, writers make satire become a prominent tool to building history.

Structure of the work

This work will be mainly made up of a general introduction, three chapters and a general conclusion. The general introduction includes the background of the study, aims, definition of key terms, motivation, literary approach inter alia. Chapter one entitled "Parody, Humour and Caricature in *Adventures of Huckleberry Finn*", will look at how laughter is a satirist's weapon to attack. Chapter two entitled "Irony: Contrast Between Beliefs and Realities in *Adventures of Huckleberry Finn*" will look at how appearance and reality are opposite. Chapter three entitled "Sarcasm and Bitterness in *Adventures of Huckleberry Finn*" will look at how Clemens expresses his contempt for existing beliefs and practices. The general conclusion will make an overview of what will be discussed in the chapters by including the contribution of the study and recommendations.

CHAPTER ONE

PARODY, HUMOUR AND CARICATURE IN *ADVENTURES OF HUCKEBERRY FINN*

This chapter examines parody, humour and caricature as aspects of satire. It focuses on the idea that a satirist, as an artist attacks existing beliefs and/or practices and individuals, society or institutions in exaggerated and/or in distorted form in order to make fun of them. It sets out to explore the view that a satirist uses laughter as a weapon in order to ridicule but intending to correct. In *Encyclopedia Americana* we read the following on a satirist "Because the satirist, in his laughter for corrective purpose, usually cannot speak openly or does not wish to do so, he chooses means that allow him to utter the unspeakable with impunity" (294). The means by which a satirist attacks pretence and charms is laughter. Quoting W. Somerset Maugham, Janet Smith in the introduction to *Mark Twain on the Damned Human Race* takes Twain's words, "Make him [the reader] laugh and he will think you a trivial fellow, but bore him in the right way and your reputation is assured" (xi).

When the two groups of protestants, called Pilgrims and puritans, from England landed in America they went there as elect people sent by God to build his holly city in the new world. The city would be of Saints and they claimed to be God's chosen children. The city would be likened to heaven itself. In order to be sure of fulfilling God's covenant hard work was compulsory. Laziness was seen as lack of grace. Hard work as one's calling originates from Puritan belief that the first covenant that God made with man was of work. They also maintained that any rational work must be productive and useful to the collective good of all. An increase of wealth was seen as a sign to one's certainty to be elected; besides the increase of wealth was

considered as the glorification of God's Majesty. The only guide to this kind of life was solely drawn from Bible. So their strict and literal application of the Bible, its daily use in secular and religious life may be easily understood. The routine use of Bible would help them to avoid dealing falsely with God and be made laughing stock of the nation if God withdraws his help from them.

However despite the highly divine attachment to God, Puritanism eventually waned as a religious and social force. Yet it is believed to have greatly shaped modern American civilization in matters of democracy. This is seen in *Concise Anthology of American Literature* (11-12), on the brief account of whom puritans and pilgrims were for the American civilization.

It is probably surprising to see God's faithful steward failing in his mission. But this gives insight into looking at how these people of God respond to their Master's will in reality. Basing on H. L. Mencken's observation about Twain's consideration of men, "He" Twain "regarded all men as humbugs...too often taken in and swindled by their own humbuggery" (Thomas Inge, 70-71). We can understand Puritan weaknesses in dealing with their daily life. Most of these weaknesses originate from their over self-reliance and arrogance to be God's elect.

What is needful to inquire here is how Clemens succeeds to attack puritanical beliefs and practices in *Adventures of Huckleberry Finn.* We need to know how he mocks at Puritan education based on books; at Puritan covenanted theology; at Puritan consideration of sermon and wealth; and at Puritan self consideration as uncommon men. As it is written in the *Oxford Companion to American Literature,* "it has been claimed that the puritanical and materialistic surroundings into which Clemens was thrust frustrated his potential creative force for fierce revolt and satire" (163).

Puritans beliefs had strong foundations on a supreme being. Believing to belong to the true church and considering themselves as chosen people like Israelites, Puritans strove to bequeath their children with education which would help the latter to perpetuate this faith. Children were therefore submitted to rote learning of Bible and other text book like *The New England Primer* in order "to convert young vipers into obedient and pious adults, devoted to the Puritan creed" (*Concise Anthology*, 52). These children whether they understood or not were not allowed to ask any question and class discussions were not allowed. In *Encyclopedia Americana* Puritan educational methodology is described as follows:

> Great faith was placed in the memorites method of dull and rote learning. Through repeated recitations students were conditioned to respond with answers to specific questions, and it was not unusual for a quick tempered school master, who had been selected and licensed by the church to strike a student for an unsatisfactory recitation. Class discussions were not allowed. (544)

The harsh environment in which children were learning was conditioned by Puritan leaders' determination that "Children should be literate in order to read the Bible" believed to be only source of life. Because they wanted to save guard the privilege as special people over other nations this "idea of divine and determination to be accepted in the eyes of God" made "Work and education primary concerns in the Puritan mind" (*Encyclopedia Americana*, 543).

However, Mark Twain through *Adventures of Huckleberry Finn* has remarked that the harsh and tough method applied by Puritans in their teaching strategy is dangerous and fruitless. The routine, strict and literal application of the Bible did not help them. It has only spoiled human soul and psyche. He further shows that the literal interpretation of books has only produced dull and stagnant mind.

Twain's novel starts by a note on adult's routine conception of education on the Bible and good manners. As Huck describes the teachings and classroom conditions he is exposed to fulfill what is required to achieve Puritan education objectives. It is shown through the Widow's routine religious conditions, her lesson on Bible as well as through Miss Watson's lesson on good manners, bad and good places. Yet the Puritan original classroom mood is distorted: Huck is not obedient towards adult. So he challenges their omnipotence. Huck describes the Widow's manner as follows:

> When you got to the table you couldn't go right to eating, but you had to wait for the widow to tuck down her head and grumble a little over the victuals, though there wasn't really anything the matter with them. That is nothing only everything was cooked by itself. (28)

As the story moves on Huck expresses disgust toward these religious routine conduct turned into mere "tucking down" of head and "grumbling" of words. Huck remarks that they are mere mimics of prayer because "there warn't really anything the matter with them."

Like the Widow, Miss Watson's lessons are useless. Miss Watson only sticks to her "spelling book" and ceaselessly repeating a series of "don'ts", but caring less of her student's success or failure. Both of them are only interested in fulfilling their duty.

The idea of fulfilling one's duty can also be seen when the Widow adopts Huck. She seems to be practicing what says the word of God found in the Bible in daily life. As Moses was found on the Nile and adopted in the royal family of Pharaoh, Egypt, so is Huck in the house of the Widow Douglass. Yet the Widow's charity does not satisfy Huck's needs; Huck does not feel at ease. Once more the reason is that the widow is interested in fulfilling her duty and in what the mass believe to be right.

From the Widow and Miss Watson's attitudes Twain shows that Puritan ideological influence in their routine and strict moral are a mere bombast. He shows that adults are only pompous and sentimental characters. Here Twain attacks Puritan unconscious strict laws and method to educate through Miss Watson's bombast as well as the Widow's quaint hospitality and care.

So through Mencken's observation about Twain, Puritans are helpless because they are enslaved by the burden of Bible. They cannot attack honestly the problems of life because they are blind; they are swindled by their own humbuggery: their vanity and arrogance.

In order to capture Puritan education, one should also look at how one depends on these beliefs and practices for social welfare. To start with Tom's gang must be respectful and made of "highway man". That is why Huck has to "go back to the Widow Douglass" and "be respectable" before joining the gang. Besides highwaymen cannot do anything "irregular", not found in the books. Furthermore Tom's explanation of the line of business of the gang shows strict and sentimental adherence to law and regulations set by society he lives in. Let us look at the following passage,

> "now" says Ben Rogers, "What's the line of business of this Gang?" "Nothing only robbery and murder", Tom said. But who are we going to rob? Houses-or cattle-or- stuff! Stealing cattle and suck things ain't robbery, it's burglary, says Tom sawyer. "We ain't burglars. That ain't no sort of style. We are highwaymen. We stop stages and carriages on the road, with masks on, and kill the people and take their watches and money". (32)

Tom description of his gang as highwaymen is not far from Puritan belief that they are chosen people of God the saints to set up God's holy city in the New World.

Tom's plan on how the gang will operate further assesses Puritanical education based on rote learning and memorization; classroom discipline characterized by imposing order by fear and physical abuse. Children roughly and rudely adhere to the tough methods as fulfilling a duty. But this unconscious adherence to these laws sanctions brutality as wisdom as indicated in the above quotation. These methods also breed confusion because they do not favour critical thinking during classroom lesson. Tom's answer to what "Ransom" means shows that these methods produce dull minds and foreshadow a possible ruin of the community. His answer runs as follows:

> 'Ransomed' what's that? 'I don't know. But that's what they do. I've seen it in books; and so of course that's we've got to do?' But how can we do it if we don't know what it is?' 'Why blame it all we've got to do it. Don't I tell you it's in the books? Do you want to go to doing different from what's in the books, and get things all muddled up?'(32)

From the line above Tom shows that the education of the period does not allow self-assessment. This may lead someone to unconsciously indulge into risky affairs furthermore when Tom angrily repeats "Don't I tell you it's in the books? Do you want to go to doing different from what's in the books?" may reveal the fear which characterized puritan classroom. It may also foreshadow the danger of puritanical strict reliance on the Bible.

The lines on Tom's band of robbers and his strict dependence on books portray children's submission to adult's beliefs and practices. However distorting and exaggerating certain characteristics, Twain achieves his satire on Puritan covenanted theology.

In fact Puritans believed that they belonged to covenanted churches entered by those who professed their faith and entered into a formal covenant. This covenant was freely initiated by all members. But each congregation was

empowered to dismiss any members who fell from grace. It originated from Puritan belief that, in the Old Testament, God made an agreement with Adam. When Adam broke this covenant he was cast out of Eden with all his descendants to suffer eternally in hell. The "Shorter Catechism" devised for children and adults of weaker capacity prove it. To the question: Did all mankind fall in Adam's first transgression? The answer shows that sin is collective that is why punishment is also collective: "The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation, sinned with him, and fell with him in his first transgression" (*Concise Anthology*, 54-59).

Parents sin on behalf of their children. But the latter have to suffer directly because of their parents' sin. Children were submitted to take the catechism and keep it as such. To ask for example why children were condemned because of their parents' sin would be a deadly sin.

However Twain's "The Revised Catechism" is clear satirical mimicry of the "Shorter Catechism". To the question: Who is God, the one only and true? In The "Revised Catechism", we read as follows: "Money is God. Gold and Greenbacks and stock-father, son and the ghost of the same–three persons in one: these are the true and only God, mighty and supreme; and William Tweed is his prophet" (Twain: Collected Tales 1852-1890, 539-540). The parody of The "Shorter Catechism" is a clear attack to puritanical self consideration as God's faithful servants. This distortion of puritans' prominent features may foreshadow the episodes in Twain's work where he allows Tom to elaborately mimic his covenanted people. Huck presents how Tom starts the gang this way:

> We went to a clump of bushes and Tom made everybody swear to keep the secret... Tom says: 'Now we'll start this band of robbers and call it Tom Sawyer's Gang. Everybody that wants to join has got to take an

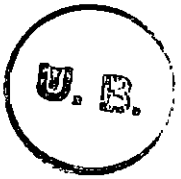
> oath and write his name in blood.' Everybody was willing. So Tom got out a sheet of paper that he had wrote the oath on, read it. It swore everybody to stick to the band, and never tell any of the secret. (31)

From the quotation the gang members have to swear to written oath, on his own will, as any member to covenanted church had to willingly profess his faith and swear to a formal covenant. In addition the kind of punishment awaiting any breaker of secret of the band assesses how Tom mimics his parents covenanted theology. As Adam's break of covenant resulted in terrible punishment: be cast out of Eden, suffer death and eternal damnation in hell together with all his descendants, so is any member to covenanted church who fell from grace: he or she was cast of the church. In the eyes of the covenanted church to be expelled from the church was death, for they regarded any person outside of their church as damned to eternal death. Breaking the secret in Tom's gang is sanctioned as follows:

> And if anybody that belonged to the band told the secret, he must have his throat cut, and then have his carcass burnt up and the ashes scattered all around, and his name blotted off of the list with blood and never mentioned again by the gang, but have a curse put on it and be forget, forever. (31)

Any person who breaks laws in Tom's gang must "have a curse put on it and be forget forever." This reflects the idea of being dismissed from church or Adam's dismissal from Eden. The punishment of killing families of the person who tells the secret reflects the idea that sin is collective as we have seen it in The "Shorter Catechism."

This episode reveals how Twain employs humour to attack. It is firstly seen in the way the serious and the religious are applied to puerile play. This is secondly in Tom's bombastic and pompous character indicating where he got



the rules from. He admits that some of it came from his own head and the rest come different books like pirates and robbers (31).

Through Tom's mimicry of his parents, Twain reveals his satire on puritanical theology which children were submitted to without questioning. By distorting certain traits of this theology Twain shows that literal application of rules sometimes spoils mind and blocks the way to objectivity. The result is confusion: brutality, injustice, cruelty and violence become pure wisdom.

Some people claim that Clemens's novel is a boy's story of puerile adventures written in order to entertain children. However Clemens's work is a witness of the cruelty, violence and injustice that characterized the grown-up society of the time. John Ghlmann observes the following

> But unlike Tom Sawyer, it is more that a boy's story. It has dark overtones. The story of Huck and Jim floating down the Mississippi is an idyll, but the world that they see is not a world of beauty and peace as is ought to be; it is a world of fear and cruelty and violence and injustice....Their very innocence underlines the contrast between what is good in the natural boy, or man, and what has gone wrong with the grown-up society. (687-688)

That the book is not a childish joke but an attack on what is invalid in the adult's world may be seen through the parallelism of events. Tom after having read the oath he "had wrote" on the sheet of paper, he obliged all members to sign their names in blood. Likewise Judge Thatcher makes Huck sign "the agreement" when the latter "sells" his fortunes to the former (37). Therefore, Tom's oath ceases to be a childish adventure. It is as serious as the paper Judge Thatcher makes Huck sign.

From these lines Clemens further attacks puritanical covenanted theology and literal dependence on books. As earlier said, covenanted churches

should be entered by those who swore to a "formal covenant." This shows puritanical emphasis on "formality." But what is terrible about this "formality", as the novel unfolds, is that it is valid either for good or bad. It is in either case regarded as pure wisdom. Thatcher's as well as Tom's oath reveal it. Louis J. Bud observes the following about Twain:

> Besides belaboring himself for cowardice he more than made up for it by applying the doctrine of irreverence to encrusted routine, devout hypocrisy (as in The 'War Prayer') Injustice that passes as kindly wisdom...(Davis, 96)

Cruelty and violence as well as injustice taken as wisdom may be reinforced by the encrusted routine and devout hypocrisy observed in people with their regard to sermons and pursuit of wealth. The following shows how important a sermon was in the protestant religious life:

> Devout Pilgrims believed that a sermon was 'the chariot on which salvation came riding into the hearts of men' ... ardent worshippers came to sermons at every opportunity, travelling from distant farms, and villages through storms and bitter weather trudging for hours in 'holy walking' so they might listen to words that would make their souls 'tender to God'. (*Concise Anthology*, 9).

Listening to sermon is an act that Pilgrims (or Puritans) believed to make them pleasing to God and be accepted by him. Likewise the pursuit of wealth is a way of responding to one's calling, divine mission and will of God; increase of wealth as a blessing from God

> If God show you a way in which you may lawfully get more than in another way (without wrong to your soul or to any other) if you refuse this, and choose the less gainful way, you cross one of the ends of your

> calling, and you refuse to be God's steward, and to accept His gifts and use them for Him when he requireth it. (Weber, 162)

What is needful to inquire is to what extent these beliefs and practices have shaped Puritans piety and made them "visible saints" as they claimed. We need to get light into how sermon makes Puritans become manifest and true Christian in their daily life. It is also useful to investigate their justice in order to understand what to "lawfully get more" means.

To recall it Puritans religious life depended much on Calvinist piety: Bible as a sole source book of reference, sermon as an essential Christian act, and search for self salvation to mention a few. The world of Twain's novel reflects some of these views but in distorted way. As matter of fact when Boggs is shot, people laid him on the floor and "put one large Bible under his head, and opened another one and spread it on his breast" (124). The Grangerford family as Huck describes owns big family Bible, Pilgrims Progress, Friendship's offering among others. But as the story unfolds despite the two large Bibles Boggs does not survive. The Grangerfords indulge into acts of cruelty and violence. This allows Twain to attack literal interpretation of Bible by making fun of this belief in it.

Twain achieves humour and caricature by using exaggeration. Huck tells us for instance that the Bibles used to cure Boggs are "large". The way people use these large Bibles to save Boggs is humorous and ridiculous. Huck says that the Grangerford family Bible is "big and full of pictures", the Pilgrim's Progress didn't say why the man left the family and its statement "was interesting, but tough". Here Twain wants to show that unconscious and strict adherence to a belief and practice shatters reality. It also undermines the value of the belief of practice.

The danger of unconscious support to a belief may well be seen in the Grangerfords and Shepherdsons character. Like other devout puritans, the two families have strong devotion to sermon and Bible. They walk for "three miles" in order to attend a sermon so to have their souls made "tender to God" through sermon. Huck shares with us one sermon he attends with the two families.

> Next Sunday we all went to church, about three miles, everybody on horseback. The men took their guns along, so did Buck, and kept them between their knees or stood them handy against the wall. The Shepherdsons did the same. (102-103)

But what is curious none of them carries a Bible–gun would do a better job. Furthermore though they all support that the sermon teaches brotherly love, the vendetta in which the families indulge into undermines the effectiveness of sermon. Brander Matthews highlights this ambiguity as follows

> Grangerford-Shepherdson feud is a vendetta as deadly as any Corsican could wish. Yet the parties to it were honest, brave sincere good Christian people, probably people of deep religious sentiment. Not the less we see them taking guns to, and, when occasion serves, joining in what is little better than a general massacre. (Van Wyck, 292)

Twain's comment on the sermon as a special place where the saints gather to create a new kind of community is distorted. Church attendants are not saints, and sermon listeners are not true Christians and friends. But they are ardent criminals. This adds to the tragedy of sentimental and hypocritical adherence to a belief or practice. How dangerous sentimental and hypocritical support is dangerous may be seen through the Duke and the king's episodes.

As the text reveals it the sermon that Huck, the Duke and the King attend gives a real portrayal of Puritanical faith. In fact Puritan church should not be

elaborate because such a church is "an artifact" of the devil as they hold. On the other hand the task of the preacher would be to "rouse men and women from doubt and apathy, 'shake hell' with forceful preaching." The preacher should compose sermon "with an 'admirable plainesse' so the minds and hearts of even the ignorant and skeptical should be pierced by divine truth" (*Concise Anthology*, 9-10).

As Huck describes the events required for a sermon to be successful in the eyes of Puritans as composed of a simple church as well as an admirable 'plainesse' in composing the sermon. However, one can doubt how the sermon attendants value this. Huck says that "some of the old women was knitting and some of the young folks was courting in the sly" (115). Huck further describes the preacher's behaviour before he starts preaching as follows:

> Then the preacher begun to preach; and begun in earnest, too; and went weaving first to one side of the platform and the other, and a leaning down over the front of with his arms and body going all the time, and shouting his words out with all his might; and every now and then he would hold up his Bible and spread it open, shouting, 'It's the brazen serpent in the wilderness! Look upon it and live.' And people would shout out, 'Glory! A-a-men!' (116).

The preacher's bizarre gesticulations before he starts his sermon would reveal the puritan routine rules that a sermon should be 'elaborate' to impress people.

Nevertheless, instead of being Clemens's support to Puritan belief and practice, this episode is among the funniest of Twain's novel and satire on Puritanical conduct. Twain elaborately exploits quaint mannerisms, bombast, and pomposity of characters to mention a few. The sermon helps in nothing more than raising its listeners' emotions with a listless "Amen" and "glory" "oh, come to the manners' bench!... (Amen!). Come! Sick and sore!

(Amen!)... Come pore and needy... (A-a-men!) ... The door of heaven stands open –oh enters in and be at rest! (A-a-men! Glory, glory, hallelujah!)" (116).

The king becomes one of Twain's tools to satirize people's conception of sermon. The king understands well that these "Amen, glory and hallelujah" are merely emotional responses of the attendants. They reflect Puritan sentimentalism to sermon. Profiting from the believers emotional faith the king takes opportunity to "lawfully" collect some money. From this episode Twain stresses the hypocrisy that is hidden behind Puritan belief in brotherhood. He further assesses the conception of sermon as an essential act to create a new community of saints as rather illusion. In addition to this, this episode about the king lends Twain an occasion to repudiate pursuit of wealth as divine will. Through this episode he shows that increase of wealth satisfies one's ego. This may be explained by dishonesty and less care for other involved in the pursuit of money.

That Judge Thatcher saves Huck's fortune on an interest may be interpreted as a sign of brotherly love. But the way Thatcher arranges events when Huck says he wants to give his fortune to the former condemns the practice of formality professed by covenanted church and lawfulness (supported by Puritan conception in the increase of wealth). This episode allows Twain to show that formality and lawfulness have protected people who want to legitimate their evils and satisfy their own desires. The conversation between Huck and Thatcher runs as follows

> 'I think I see you want to sell all your property to me–not give it. That's the correct idea'. Then he wrote something on paper and read it over and says: 'there you see it says 'for a consideration'. That means I have bought it you and paid you for it. Here's a dollar for you. Now, you sign it'. So I signed and left. (37)

From the passage above we can see how the legal processes people depend on are weak. They are founded on weak ground. It is first seen through the fact that Judge Thatcher who would be considered as pioneer does not know anything about law. What he knows is a mere childish regulation like the one with Tom's gang. Through Thatcher, Twain sees the pursuit of wealth as God's command is but pretence and breeds dishonesty. Through Huck he sees that it is rather a spoiling force.

The endless accumulation of wealth as one's duty and as an ethos is dangerous and confusing. From Pap's speech Twain shows for instance that this concept of wealth has alienated people and led to tragedy: much care toward money and less concern with family. Through the characterization of the King and the Duke one also sees how an endless need to accumulate wealth is dangerous. However many risks they come across they never give up running after money dishonestly or honestly. It is this difficulty to determine when one can stop searching money that leads the king and the Duke to a tragic end.

W.H Auden explains why an endless need to increase wealth as an ethos is confusing and likely to lead to tragic end. He observes

> .... Because, since this quantitative thing of money is regarded as a proof of your manhood, and to make a little more of it would make you even more manly, it becomes difficult to know where to stop. (Thomas Inge, 136)

From the above analysis on this chapter we can conclude that strict and unconscious adherence to a belief and/or practice sometimes leads to sentimentalism. As this chapter has shown, sentimentalism breeds blindness and prevents its sufferers from attacking a problem as required. In this chapter we have seen that such a behaviour may lead to tragedy.

In this chapter we have been mainly concerned with parody,humour and caricature as aspects of satire that allow satirists to attack evils. We have seen that like a cartoon caricaturist, by using parody a writer redraws social evils in a distorted way or in a satirical mimicry Twain has succeeded to attack puritan's regard to sermon, Bible, money and their self-consideration as saints. By a deliberate distortion of prominent features Twain has attacked by exploring characters pompous behaviours and quaint mannerisms. Humour in turn serves to ridicule. A satirist uses laughter as a weapon to attack social ills.

CHAPTER TWO

IRONY: CONTRAST BETWEEN BELIEFS AND REALITIES IN *ADVENTURES OF HUCKLEBERRY*

This chapter examines irony as an aspect of satire. It focuses on Socratic irony, verbal irony, and situational irony. It explores how irony is among the precious and efficient weapons that a satirist uses to establish contrasts between the way things are and the way they ought to be. It further analyses how irony may lead individuals to self awareness and then social change.

However it is necessary to start by a brief note on what Socratic irony, verbal irony, and situational irony are. Yet it is also important to recall that irony is among the tools used by satirists to uncover reality. They do it by deliberately destroying long held and acquired, sacred or dignified symbolism associated with some people, things, beliefs and practices. A satirist uses irony in order to undermine these prominent features by making them appear meaningless and ridiculous. Socratic irony is therefore useful to ridicule.

It originates from Socrates methodology of dissemblance and assumption of ignorance in his teaching. He used it to undermine his interlocutor's case and trap him through the latter's admission of ignorance. So Socratic irony is useful for a satirist in order to take people in and ridicule them. Satirist using Socratic irony takes his targets in by inventing a mouthpiece or assuming a "persona" or "mask" who exhibits ignorance or foolishness; but still conscious and intelligent to understand human follies.

Verbal irony and situational irony are used to display discrepancy between belief and reality. Verbal irony consists in saying one thing and

displays incongruity between what is expected and what really happens: expectations and the reality are juxtaposed.

Before tackling the issue deeply it is important to recall some beliefs and practices generally held as sacred and dignified by Puritans: hard, methodical and rational work and hence insatiable increase of wealth as sign to one's certainty to salvation industry as one's way to respond to one's calling. Considering themselves as elect, hard work would help Puritans to surely pave their way to celestial life. Hard work was therefore considered as an Angel Protector. Puritans also argued that nothing was holy and right unless it was proved by Bible seen as sole guide to life. Let us also recall Puritans'harshness as best method in educating Children regarded as young vipers, innocent and merciless without adults' support. But Adults saw themselves as Saints, God's trustworthy messengers on Earth. Then they strive to ensure that their offspring would keep that legacy.

Weber observes that Puritans self-consideration as elect created in them to regard other people, whom they considered as damned, as enemy of God. Indians and Blacks were counted among the damned and therefore enemies of God. He also criticizes Calvin's doctrine from which many of Puritans practices and beliefs derived to have bred individualism. It challenged even Bible, believed as revealed word of God that Puritans much depended on. Weber observes the following about Calvin's doctrine of election and merciless curse on damned: "The father in heaven of the New Testament, so human and understanding, who rejoices over the repentance of a sinner as woman over the lost piece of silver she has found, is gone" (103). This quotation may predict how God has been made a laughing stock by people who assume to be His faithful servants. They behave contrarily to their master. Paul Brunton states the following:

> It is a tragedy of all history that the names of men like Jesus, who came only to do good are invariably exploited by those who fail to catch their spirit more harm than good... No religious institution in history has remained utterly true to the prophet whose name it takes, whose words it preaches, whose ethic it inculcates. A religious prophet is mocked, not honoured, when man mouth his name and avoid his example. No church is a mystical body of any prophet. (215)

What people assume they stand for is contrarily to what they are in actual life. What they do is only pretence, illusion and hypocrisy. Mark Twain's novel develops the same theme as said above. Twain probably finds resources in Puritans' practices and beliefs.

Mark Twain's *Adventures of Huckleberry Finn* portrays a society which displays incongruity between appearance and reality. Lauriat Lane, Jr. showing why *Huckleberry Finn* is a great novel puts that "the theme of appearance versus reality is central to Huckleberry Finn as it is in Servants' *The Adventures of Don Quixote's*" (Marks, 95-97). Discrepancy brings paradox and absurdity. The paradox and the absurd are brought in to the public by the characters' pretentious beliefs and practices. Pretentious beliefs and practices sometimes deceive and make its supporters appear the way they are not. It is probably Twain's awareness of this incongruity as shown through his novel that raises him to the public recognition. H. L. Mencken remarks that "No man had a keener eye for that element of pretense which is bound to intrude itself into all human thinking." He believes that

> Mark Twain had a clear vision of life that he came nearer to its elementals and was less deceived by its false appearances than any other American who has presumed manufacture generalizations, not excepting Emerson. (Thomas Inge, 68-69)

Pretence may generally be seen through Twain's use of Socratic irony, through the character of Huck. Huck is presented to us as a fourteen year old boy, inexperienced to understand society as adults can, according to Puritan's regard to children.

However as the book unfolds Huck is rather intelligent, even more than many adults in the novel. His best tool is his assumption of ignorance which latter traps adults in their follies. He is conscious of his lies and knows when, where and why he has to tell lies. As Huck realizes, it seems that telling a lie can actually be a good thing depending on its purpose. This insight is part of Huck's learning process, as he finds that some of the rules he has been taught contradict what seems to be "right".

Huck's assumption of ignorance in order to ridicule people is seen during his lesson on Moses, good manners, and heaven and hell at the Widow's. Though the lessons do not interest him at all he dissembles and seems to follow them with interest. This can be seen through his remark on Miss Watson's good and bad place. He says:

> Then she told me all about the bad place and I said I wished I was there. She got mad, then, but I didn't mean no harm... Well I couldn't see no advantage in going where she was going. So I made up my mind I wouldn't try for it. But I never said so, because it would only make trouble, and wouldn't do no good. (28)

Huck's use of Socratic irony has been Twain's tool used to construct his ironical language throughout his work as well as to the novel's denouement; especially by allowing other characters in the novel to mistake Huck. As a result, Twain succeeds expose the evil and folly held as wisdom: insatiable search for money and slavery as divine will are rejected as human creation and follies to satisfy one's ego.

Huck keeps his ignorance and dissemblance with his peers or adults, when either the latter or the former's acts do not answer any problem in actual life. This is mainly seen through how he bears Pap's brutality and torture. He behaves in a way that conceals or shuts his uneasiness. Huck's pretence and dissemblance embody Twain's attack on pretentious behaviour. Twain does it by allowing a fourteen-year person to tell the story. Twain pretends to be unserious thereby reducing the power of his attack. The notice at the beginning of the novel, which reveals itself as a verbal irony, suggests this: "Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot in it will be shot" (27). The notice may appear from face value as warning people to let his book alone on library shelves. Yet as he himself knows the notice is a power which will fetch many to read his novel out of curiosity. His satirical letter to the Committee of the Concord (Massachusetts) Public library shows it.

From the observation about Twain, Mencken shows that the novelist is careful in dealing with people. Pretence therefore helps Twain to subscribe to his contemporaries life without being influenced by them; but instead looking for influencing them. This may be seen through Huck. Indeed Huck finds pretence and assumption of ignorance a best way to understand people. But from this episode Twain's ridicule and attack on adults' claim of supremacy over children are evident. He assumes ignorance and this gives him freedom and opportunities to keep Jim free. One instance is when Huck meets Judith. The former's assumption of ignorance –as revealed through his naïve questions –helps him be informed of Jim's danger but leaving Judith ridiculed and mocked in the eyes of Huck and the readers. But one striking example is Huck's remark about who the Duke and the King are. He says

> It didn't take me long to make up my mind that these liars warn't no kings nor dukes, at all, but just low-down humbugs and frauds. But I never said nothing, never let on; kep' it to myself; It's best way; then you don't have no quarrels, and don't get into no trouble. If they wanted us to call them kings and dukes, I hadn't no objections, 'long as it would keep peace in the family; and it warn't no use to tell Jim, I didn't tell him. If I never learnt nothing else out of pap, I learnt that the best way to get along with this kind of people is to let them have their own way. (112)

Huck like Socrates is an expert in simulation. But unlike many other people in the novel, his pretence is consciously controlled and motivated by his thirst to do good. It is clearly seen when he accepts to be the king and the duke's servant, what he does perfectly, so to save the Wilks' orphans' fortune (143), or through all his life with Jim.

Twain uses characters who dissemble in order to show that there is a big gap between appearance and reality; gap between what people appear to be and what they really are. Furthermore by attacking pretence using pretentious characters, Twain shows that the best way to understand reality is not to rely on appearance of a fact. It is rather to live together with it, touch it, and become part of it; but still conscious, in order to understand its profound realities.

A lack of deep understanding of profound realities about a fact may lead to mirth and mockery on the part of those who depend on appearance. This is probably what Twain has understood. He allows Huck to trap many people who claim themselves to be more experienced and intelligent than he. Adults mistake Huck and consider him as an innocent child. Yet through his thoughts, Huck is later shown as more intelligent than other people. Huck's conclusion about the hypocrisy of his contemporaries challenges adults' supremacy over

children: they who ought to be intelligent are stupid and he who is thought inexperienced is teaching virtues.

In fact many people who come across Huck do not understand him nor do they try to understand him. On the Other hand Huck does not appear as he really is. Consequently most of the adults he encounters behave contrarily to the way they ought to towards Huck. For instance Judith's report of Huck's death and his family life–her interlocutor's death and family–instances this.

The conversation between Huck and Judith is clear evidence. "She told about me and Tom Sawyer finding the six thousand dollars", Huck tells us, "and all about pap...at last she got down to where I was murdered. I says: 'who done it?'"(61) Judith's answer to the preceding question, and to the others, ridicules her in the eyes of readers, and probably in Huck's too who knows more than she does. The conversation moves on as follows.

> 'Well, I reckon there's a right smart chance of people here that'd like to know who killed him. Some thinks Old Jim done it himself' 'No–is that so?' 'Most everybody thought it at Jim. He'll never know how nigh he comes to getting lynched. But before night they changed around and judged it was done by a runaway nigger named Jim'. (61)

From the above Huck's assumption of ignorance and his pretence are intense, especially through his naïve questions to know about his 'own' death. Judith's answers raise mirth and mockery at herself by the time she proudly narrates a story to a wrong person.

Huck knows all about himself and Jim and the murder. His questions are naïve but strong. They help him to know deeply what people think: Huck does not like relying on appearance and routine facts. As the conversation runs down, through the naïve questions, Huck succeeds to uncover why really

people are after Jim. It is not because of the murder they charge him of but money.

> 'Why, are they after him yet?' 'well, you're innocent, ain't you! Does three hundred dollars lay round every day for people to pick up? Some folks thinks the nigger ain't far from here. I'm one of them-but I hain't talked it around'. (62)

Judith's remark "some folks thinks the nigger ain't far from here. I'm one of them-but I hain't talked it around" sounds secret in her mind. But the remark only increases her behaviour's inappropriateness. She says this while delivering the secret to a most dangerous person for her plan. This behaviour sometimes may make one feel sympathy for her.

As it may be seen Judith's answers to Huck's naïve questions are inappropriate and ridicule her. Huck's questions make him appear innocent and Judith relies on this. Here Twain further shows how relying on appearance ridicules those who depend on it. Another example may be seen through Jim's behaviour. Jim leaps for joy because he thinks he is near Cairo, place of freedom. Jim leaps for joy while Huck feels a great sense of guilt to have helped the nigger escape. "Every time he danced around and says: 'Dah's Cairo! ' It went through me like a shot and I thought if it was Cairo I reckoned I would die of miserableness" (89). But Jim does not recognize this. He rather invites Huck to rejoice together with him. "'We's safe, Huck, we's safe! Jump up and crack yo'heels, dat's de good ole Cairo at last', I jis knows it!" (89).

Jim's words are strongly inappropriate and bring a great feeling of sympathy and ridicule, generally towards Jim. For as Huck is trying to make himself blameless that he "didn't run Jim off from his rightful owner", Jim's conclusion states openly Huck's guilt. Like other people in the novel, Jim is caught in Huck's pretentious characters.

Twain uses Socratic irony to ridicule judgments based on appearances. He shows that such judgments lack truth about reality and breed prejudices; relying on appearance is dangerous for it may lead to destroying what one thinks saving and vice versa. Twain shows that relying on appearances on prejudices ridicules those who rely on them. They also dehumanize those who apply them and those on whom they are applied.

The above analysis may explain why Huck decides to liberate Jim despite existing beliefs that freeing a slave is a sin. Huck has understood that these beliefs are prejudices which have nothing to do with reality. His life together with Jim down the river has made Huck more conscious about blacks than other people. It has made him enter black's soul and mind and then has understood how humane they are. So he can't allow immoral slave holders to take Jim.

The episodes which show the danger of relying on appearances may also be seen through the way the people of Alkansaw receive the king and the Duke as good people. The king and the Duke are frauds and liars. But they are received as converted pirate to Christianity. Huck tells us how the king is received as a good person that everybody would like to invite at home "...everybody wanted him to live in their house it was an honors and said they'd think it was an honor" (177). The Duke and the king's hypocrisy leads many people, at Wilkses to take them as true relations to the deceased Wilks and good people too. Huck tells us

> Mary Jane she went for him, Susan and the harelip went for the Duke, and then such another hugging and kissing I never see yet. And everybody crowded up with the tears in their eyes and most shook the hands off of them frauds, say all the time: You dear goods souls! –How lovely- how could you!' (139)

The lines above show that people do not respond to the situation as they ought to. They have relied on the way the Duke and the king appear. From this Twain once more shows that appearance and reality are opposite. As the book unfolds one also sees that relying on appearance in dangerous because the Duke and the King succeed to rob people by appearing as honest while they are not.

Socratic irony has led some characters to behave the way they should not. For others it has led them to mock their interlocutor through ironical speeches. To start with Huck has been constantly appearing the way he is not. Most of the pretentious characters have been source of Huck's ironical utterances. His answers when he is trying to hide Jim from slave hunters are ironical "'good bye, sir', he says, 'I won't let no runaway niggers get by me if I can help it'" (91). The import of the irony is seen in the fact that he says this while working very hard to save a slave in flight.

What Huck says in public is far different from his feelings and acts. "It's a good job they got him" says Huck as the boy who encounters him inappropriately but happily informs Huck that Jim has been captured (165). From the answer, the boys thinks that Huck will be happy to hear that Jim has been "a slave again all his life, and amongst strangers too, for forty dirty dollars" (165). This shows that the statement "it's a good job they got him" is ironical.

Verbal irony is also seen through Huck's answers to Aunt Sally when she asks if anyone was hurt in the steamboat accident: "No'm. Killed a nigger" answers Huck. This answer further reveals Huck's irony in his statements. His answer shows that he in no way can help a nigger.

Aunt Sally's inappropriate response in mistaking Huck for Tom and her ignorance about Huck's mission to save Jim are ridiculous. Huck is already convinced that a black man is equal to a white but he does not make this clear

because he has come to save a black slave. He says the above while he is trying to pave a way to the cabin where Jim is locked in order to set him free.

Tom's statement is ironical too. "'I wonder if uncle Silas is going to hang this nigger. If I was to catch a nigger that was ungrateful enough to run away, I wouldn't give him up, I'd hang him"'(181). But Tom says this while he is helping Huck to liberate Jim, he later whispers to Jim "'Don't even let on to know us...we're going to set you free'" (181).

Through verbal irony Twain shows how what people say is not always what they mean; words and thoughts are opposite. This may predict Twain's repudiation of some beliefs that exist only in words but do not exist in practices. Discrepancy between what people say and what they mean leads to an incongruity between what happens and what is expected. Clemens' novel reveals many instances.

In fact characters, their beliefs and practices in Clemens' work do not satisfy the reader in matters of what is expected from them. They sometimes disappoint a reader. As a matter of fact the world of *Adventures of Huckleberry Finn* is Christian. Most of people who inhabit it are also Christians. As the book unfolds from the beginning to the end of the novel Christian piety has marked characters' beliefs and practices. Miss Watson and the Widow Douglass, the Grangerfords and the Shepherdsons, Phelps family all exhibit a strong Christian faith. We expect a society of such people a peaceful place characterized by friendship, honesty and philanthropy. However it is not the case with Clemens 'work. It is what Emerson observes

> ....it may be a question...whether we have not lost by refinement some energy by Christianity entrenched in establishments and forms some vigor of wild virtue. For every Stoic was a Stoic; but in Christendom, where is the Christian? (Qtd in Gehlmann, 588)

The world in Twain's novel is a society of brutality, injustice, dishonesty which all passes as kindly wisdom and duty to one's faith. Instead of giving peace, Christian life and manners are troublesome making Huck uneasy.

Tom's gang may also be seen as paradox. We expect, in a Christian society, children to be well mannered, behave as little angels because their parents are "saints" and careful about the education of their children. However Huck, Tom, and other children are left on their own, paving their own path to life. Nonetheless leaving their parents' home may also reveal the uneasiness that children find at home.

From Tom's gang and Widow Douglass we can see that there is a discrepancy between what is expected and what happens. When we expect good, honest, responsible and holy persons; we meet bad, dishonest, irresponsible and satanic people. Hypocrisy strengthens much of this situation. The Grangerfords and the Shepherdsons may be good example. We expect them to be good friends to one another and find strength in the Bible. However the Grangerfords and the Shepherdsons depend much more on guns than the Bible; the great satisfaction to their souls is not found in how they please God, but in killing members of a rival family. Therefore they indulge into a deadly vendetta about a feud they do not have a reason for. Brief, Christians are revealed as very brutal while non-Christians like Jim and Huck are far more humane.

From the contrast between expectation and what really happens as shown in the above analysis, Twain shows that however sacred and supported by many, beliefs and practices may be, they do not always reflect reality. This view may well be seen through the way the Bible has been conceived and effectively used by many. In fact Bible users believed this book was a sole source of life; a revelation of God. Yet the same book has been used to legitimate inhumane and dishonest acts associated with the pursuit of wealth. It

is to legitimate acts inflicted on blacks in slave holding society as a divine will. Frederick Douglass in *The Narrative of Frederick Douglass, An American Slave*, exposes the discrepancy between what we expect from a true Christian society and the one portrayed in slaveholding society. In the appendix to his novel, Douglass recognizes a "widest possible difference so wide that to receive the one as good, pure and holy is of necessity to reject the other as bad, corrupt and wicked" (365). As he moves on Douglass shows that the true Christianity of Christ as written in the Bible has been transformed by the corrupt soul of men living in the slaveholding land.

From Douglass's view the Bible has not helped its users to be what we expect them to be. Instead of being honest, humane and holy we find them dishonest, criminals and devils. Twain highlights this point in his novel that the routine use of Bible has not helped his readers to correctly understand the word of God written in it. He further shows that thought and reality is sometimes opposite. He stresses this point in the way he portrays blacks versus whites.

In fact blacks have been viewed as barbaric, stupid and brutal object as we can see it in Douglass's *Narrative* or Twain's *Tom Sawyer* or *Huckleberry Finn*. The doctor's observation and attitudes towards Jim when he meets him in *Huckleberry Finn* shows it. He says

> ...but there I was, with both of'm on my hands; and there I had to stick, about dawn this morning; then some men in a skiff come by, and as good luck would have it, the nigger was setting up the pallet with his head propped on his knees sound asleep; so I montioned them in quiet; and they slipped upon him and grabbed him and tied him before he knowed what he was about, and we never had no trouble. (210)

Much care with which they use in order to catch Jim shows that he is taken as a ferocious being. However through Huck, Twain observes that Jim is a good

person, conscious and very friendly. That is why instead of informing Miss Watson of the runaway nigger and go to "heaven", he decides to free Jim and go to "hell" (166-167). Even the doctor remarks Jim's humanity as he is ready to help in saving Tom knowing that he will be caught and brought back into slavery. But the doctor's view on Jim's worth raises paradox and ridicules adults: good people are punished and bad people rewarded.

The doctor's testimony about Jim's humanity starts by beseeching people to be cool towards Jim. He recounts how much Jim was helpful while saving Tom. He says

> Don't be rougher on him than you're obliged to, because he ain't a bad nigger. When I got where I found the boy, I see I couldn't cut the bullet without some help...So I says, I got to have a help, somehow, and the minute I says it, out crawls this nigger...and done it very well. (209-210)

As the story moves on the doctor's words show that Jim has been kind, sympathetic and humane. For his philanthropic acts the doctor suggests what Jim deserves as follows

> ...and I never see a nigger that was a better nuss or faithfuller, and yet he was resking 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. (210)

The reward that Jim deserves reveals much of the incongruity between expectation and the actual. Jim takes risks in order to save Tom. But instead of rewarding him by recognizing his humanity and cursing society which has dehumanized him, they support social injustice. They punish him by valuing

the nigger in terms of money, in terms of goods thereby enslaving him once more.

From the above example many instances of paradox and ridicule are drawn. Jim counteracts Huck's father who only remembers Huck when he needs money. We expect from Jim, if we relying on prejudices, to be brutal and unconscious. Lionel Trilling's observation highlights the paradox mocks at slaveholding community when he makes this comment about Huck: "Has not run away...to a completely individualistic liberty, for in Jim he finds his true father...the boy and the Negro slave form a family, a primitive community and it is a community of saints" (Marks 46). The contrast between expectation and actuality is also drawn when Huck recognizes Jim's humanity while adults cannot. Children believed to be inexperienced and innocent are then presented as pioneers to social reconstruction through elaborate consciousness as Trilling once more observes.

The use of situational irony has been Twain's great tool to uncover reality by sending up long held beliefs and practices as hypocrisy. He further shows that irrational support to some conventions – however dignified and institutionalized – are sometimes bad. For these unconscious attitudes may lead its supporters to destroy their own prominent features themselves. A clear example is how the Bible believed to give life is challenged when used to legitimate crimes. Judith's Fetterly's conclusion is clear: "The Bible, proclaimed as the giver of life is in reality used to crush life out" (Bradley, 450). As a result, when society has lost its strong foundations, individuals have to pave their own by rejecting the old beliefs in order to move ahead. So Huck finds learning about Bible useless. Therefore, as Emerson's words unfold "Nothing is at last sacred but the integrity of your own mind" (Gehlmann, 588). It is this self-reliance and awareness that may lead the individual to

develop his own ideas of what the true life should be. Huck observes the following when he decides to set Jim free

> 'There was a Sunday school, you could a gone to it; and if you'd a done it they'd a learnt, there, that people that acts as I'd been acting about the nigger goes to everlasting fire'...but deep down in me I knowed it was a lie-and He knowed it. You can't play a lie- I found that out. (166)

In a certain way this quotation is supportive of Calvin's view that because salvation is individual the elect has to pave his way alone to the destiny decreed for him from eternity. Outside influence may take him or her from the right path (Weber 104). This instance may be a sign of rediscovery of some lost values in American history.

From the above analysis it is clear that there is a big gap between beliefs and realities; a big gap between what people think they stand for and what they really are, a big gap between how things are and the way they ought to be. We have seen that relying on the way things or people appear sometimes leads to prejudices. The result is that the institutions of the society are no more tenable. Hypocrisy and vice prevail over brotherhood.

The purpose of this chapter has been to show that irony is among the effective tools that writers use in order to successfully attack and mock at social evils. We have seen that mockery and ridicule are constantly increased by the writer's art which destroys most prominent features of certain people and make them appear meaningless. A satirist succeeds by contrasting appearance and reality; what people say or think they stand for is opposite to what they really are, the way things are is different from the way it ought to. We have found that beliefs and realities are far different. We have concluded that relying on appearance breeds prejudices leading to a decline in the moral foundations of culture.

CHAPTER THREE

SARCASM: BITTERNESS IN *ADVENTURES OF HUCKLEBEERY FINN*

This chapter aims at studying the use of sarcasm in *Adventures of Huckleberry Finn*. It focuses on looking at how sarcasm is used in order to bitterly expose how religion is likely to produce hypocritical people on one hand and on the other to what extent religious beliefs and practices are likely to influence prejudices in Nineteenth century America. It also focuses on showing how hypocrisy and prejudices may lead some people to feel uneasy. The chapter analyses to what extent Twain uses satire in order to show how he is contemptuous of religion, religious people and practices and beliefs.

As a reminder, sarcasm is an aspect of satire. Unlike parody and irony which attacks evil indirectly through mirth, sarcasm attacks directly without humour. In The *Compact Edition of the Oxford English Dictionary*, we read that sarcasm is defined as "to tear flesh, gnash teeth, or speak bitterly." Sarcasm is "a sharp, bitter or cutting expression or remark; a bitter jibe or taunt." From this definition sarcasm uncovers someone's dissatisfaction, feeling of anger and hatred towards a thing or a person.

In fact Nineteenth century American life was bitter. Bitterness was mostly enhanced by the way things were. After the civil war, writes Trilling, America was consisted "of a deterioration" of its "moral values" (Thomas Inge 83). It was a society where, observes Louis J. Bud "encrusted routine, devout hypocrisy and injustice pass as kindly wisdom" (Davis, 96). Twain's *Adventures of Huckleberry Finn* may be revealing this issue.

Different critics have commented on Clemens and his work *Huckleberry Finn.* In the introduction to *Huckleberry Among the Critics*, Thomas Inge takes some people's views. The book, as the Springfield Republican puts, is "unworthy production" and its author "a genuine and powerful humorist with a bitter vein of satire on the weaknesses of humanity." The Concord (Massachusetts) Public Library Committee's explanation of why Clemens's novel must be banished may reveal bitterness with which they regarded the novelist and his work. The committee describes the book as "dealing with a series of experiences not elevating, the whole book being more suited to the slums than to intelligent, respectable people" (vi-vii).

The notes about Clemens and his novel may clearly show that the world of *Huckleberry Finn* is bitter; characters' practices and beliefs that we found in on the one hand and the language used to describe them on the other. But the vices dealt with in Twain's novel are American. Trilling observes that the book is "local and particular. It has a particular reference to the US in the period of after the civil war" (Thomas Inge, 88). As said above the language used in Twain's work is bitter and the society depicted in it as well. Twain uses a bitter language as he was dissatisfied by distorted moral values which people still maintained as virtues; prejudices that people still held as profound realities and truth.

In *Adventures of Huckleberry Finn*, Twain attacks society on many fronts in order to express his dissatisfaction and anger about his contemporaries' evils. In this work nothing is sacred. The Bible is described as source of corruption. Religious people are the most unfriendly persons criminals with an insatiable pursuit of wealth connected with slavery.

In *Anthology of American Literature* Twain is characterized as "a bitter and withering foe, who never forgot insults or flaws." The insults or flaws express hatred and anger towards Bible and religion in general. From

characterization of some people in the novel, different acts and remarks or utterances of some characters, Clemens expresses his contempt for nineteenth century American people, their social and religious life. To begin with Huck is presented as a little boy especially as children were regarded as innocent. But through Huck's remark about Widow Douglass's hypocritical piety it is clear that there is something wrong with religious people and religious matters. His remark is also bitter and direct:

> Pretty soon I wanted to smoke, and I asked the Widow to let me. But she wouldn't. She said it was mean practice wasn't clean and I must not do it anymore. That is just the way with some people. They get down on a thing when they don't know nothing about it. Here was bothering about Moses, which was no kin to her and no use to anybody, being gone, you see, yet finding a power of fault with me for doing a thing that had some good in it. And she took snuff too; of course that was all right; because she done it herself. (28)

Smoking, like drinking alcohol, was an unclean thing that even a non-Christian American would dare do in 19th century. Huck's remarks attack hypocrisy of the religious adults on one hand; on the other Huck attacks learning Bible as useless and meaningless: Moses is dead and then "no use to anybody". This foreshadows Huck's unkind later rejection of religion as valueless throughout the novel.

The above note foreshadows the feeling of dissatisfaction that runs throughout the novel. It may predict Twain's gnash of teeth towards injustice and unfounded beliefs that shaped his contemporary world. Because his world is rotting, through Huck's tongue, Twain calls on his countrymen to run away from it; he probably calls on social change because the contemporary society is no longer virtuous.

Huck goes on attacking religion "Then Miss Watson she took me in the closet and prayed, but nothing come of it. She told me to pray every day, and whatever I asked for I would get it. But it warn't so" (33). This conclusion may be Twain's while showing that 19th century people piety is fruitless. Because it is founded on hypocrisy: religious leaders teach doctrines which however they are not sure themselves to follow. As the story goes on when Huck's prayer does not give any fruit Miss Watson, the 'pious', refuses to pray on his behalf. Likewise the Widow forbids Huck to smoke but she herself "took snuff". So religion is hypocrisy. That is why Pap Finn warns his son the danger the latter is running into, if he goes to the Widow, "First you know that you'll get religion, too..." (39). This statement may reveal that religion spoils; then it is valueless.

Twain goes on expressing his disgust towards fruitlessness of religion through different characters' unkind remarks. For instance when Jim explains to Huck how he has lost his money, the episode involves anger and hatred about religious people and their teachings. The anger and hatred are probably due to the fact that religion has done nothing valuable than helping people and church leaders steal with impunity (55-56). Through the remark Jim also shows that church leaders are liars and their teachings are invalid.

Another instance which may show Jim's hatred towards religious teachings may also be seen through his bitter conclusion that Solomon, the wisest person as the Bible holds, is not one at all. His explanation is mainly based on how the "wise" king was going to settle the case between the women disputing a child. However hard Huck tries to show the nigger that Solomon is wise, Jim goes on explaining how the King's judgmental ability lacks maturity. Jim sees that the king is rather stupid and his judgment is irrational. Jim asks Huck

> '...Does you know 'bout dat chile dat he 'uz gwyne to chop in two?'...'Well, den! Warn't dat de beatenes' notion in de worl'? You jes' take en look at it a minute. Dah's de stump, dah-dat's one en de women; heah's you-dat's de yuther one; I's Sollermun; en dish –yer dollar bill's de chile.Bofe un you claims it....I take en whack de bill in two, en give half un it to you, en de yuther half to de yuther woman. Dat's de way Sollermun was gwyne to do wid de chile. Now I want to ask you: what's de user dat half a bill?-can't buy noth'n wid it. En what use is a half a chile?' (74)

From this quotation some may sympathize with Jim. They may say "this is a nigger's observation, it can't be otherwise" as Huck sometimes remarks. Yet, later on Huck will believe more in black superstition than in white religion. Therefore Jim's observation sounds reasonable.

Huck's hard trial to convince Jim that Salomon was wise has only raised the black's much discontent mixed with much anger about the king's wisdom, generally directed to Solomon as ill-fed person. So he cannot in any way be wise. Jim says: "'... Doan't talk to me, 'bout Sollermun Huck, I knows him by de back.' ...'...En mine you, de real point is down furder-it's down deeper. It lays in de way Sollermun was raised '" (74).

Jim's comments on Solomon's justice and education clearly show that the king can no way be a wise person: the king is stupid, criminal and lacks affection. Jim's feelings and observations about Solomon, which may be associated with Huck's about Moses, hide much of Twain's anger and hatred about religious teachings and Bible content. As it has been demonstrated, by describing dignified characters from "Holy book" as dead or not affectionate, Twain expresses his dissatisfaction about religion. So, the remarks about Moses and Solomon may instance that Twain shows that virtues based on Bible are baseless.

Twain's cutting expressions and remarks uncover his disgust against existing religious practices and beliefs. The dissatisfaction may be brought by injustice supported by religion against some people–for instance blacks. This may be shown through Pap's speech about the injustice applied by the government (43). However through his speech Twain shows that what many hold as sacred is not; what people see as good and correct is but inhumane and degrading. It is this situation which makes society become bitter. For instance insatiable need for money or placing money at the core of everything is dangerous. To stress it Pap only values his son in terms of money "the law backs that old Judge Thatcher up and help him to keep me out o' my property... The law takes a man worth six thousand dollars and upards, ..." (43). Pap's words about the nigger also reveal the crime of unlimited desire for wealth which has led some people to make money out of their fellow man or kin. Pap says: "... I say to the people, why ain't the nigger put up at auction and sold? ... They call that a govment that can't sell a free nigger...." (43).

Pap's speech reveals many of the evils of slavery as put above. From his speech it is also clear that slavery is built on prejudices. Pap, because he is white, though drunkard and irresponsible, still thinks that he is more important than a black professor at a college. From this prejudices bring injustice and sometimes paradox. From Pap's speech Twain expresses his anger towards vices of his society. It may clearly be understood that Twain bitterly shows that the way slaves were treated was inhumane and unjust. So a government which institutionalizes slavery is not worthy of the name. His anger is much revealed in these words: "Here's a govment that calls itself a govment, and lets on to be a govment, and thinks it is a govment. '' Through Pap's speech Twain expresses his disgust about slavery because it dehumanizes both slave owners and slaves.

Another front of Twain's attack towards social evils is directed to religion as we saw it in the preceding paragraphs. He describes religion as useless, fruitless and baseless. Betty J. Ring commenting about Frederick Douglass may be showing that religion is an enslaving therefore spoiling force. He puts "...one of the crucial moments in Douglass's life comes when his 'hands were no longer tied by... religion'" (Plasa, 128). The fact above may explain why Twain in a way supports black superstition as powerful and useful while destroying white religion.

Huck's life with religious people on one hand and with the superstitious black down the river on the other reveals how much Twain is contemptuous of religious on one side. On the other side it is clear how much he supports black superstitions as fruitful. In fact the novel starts by Huck rejecting religious people and their teachings. He sees them as hypocritical, stupid and valueless. This may be seen through a series of questions about the value of prayer. Huck concludes "No, says I to myself, there ain't nothing in it" (33). This clearly shows how religious teachings have no reason of being for they are fruitless.

The above remark is strongly insulting in the eyes of Puritans and those who subscribed to their ideology in 19th century America. Describing religion as foolishness and religious teachers as mad invalidates their existence. In the mind of the 19th century American people, this may be an insult to God who had sent these "Saints". Twain increases the power of his insult by the time he chooses a white child who disobeys his ancestors' faith and depends on superstition. Twain's contempt for religion is uncovered when he makes Huck believes much more in superstitions. Huck goes to consult Jim in order to know why Pap has come, whether Pap will stay or generally what is his (Huck) fortune.

Jim tells Huck what will happen to Huck's father and Huck himself using a hair-ball. At the end Huck informs us about the outcome of the hair-ball power "when I lit my candle and went up to my room that night there set pap, his own self" (38). This shows that Jim superstitions are fruitful. The power of superstitions may also be reflected through Huck's play with a rattlesnake skin. As the book unfolds when Huck kills a rattlesnake and curls it upon the foot of Jim's blanket, the snake's mate comes and bites Jim (59). This means that what superstitions presage happens. Huck admits that he has forgotten that Jim has already told him that handling a snake skin fetches bad luck. But a clear example showing Huck's strong belief in superstitions may be seen when Huck and Jim have been paddling towards Cairo. As bad luck they have run past it. They put it on the rattlesnake skin Huck has touched and he himself believes it. Huck says

> We both knowed well enough it was some more work of the rattle-snake skin; so what was the use to talk about it? It would only look like you was finding fault, and that would be bound to fetch more bad luck-and keep on fetching it, too, till we knowed enough to keep still.(92)

Huck's conclusion, and perhaps warnings, about the danger of handling a rattlesnake skin may clearly stress his strong belief in superstition. He puts "Anybody that don't believe yet, that it's foolishness to handle a snake-skin, after all that that snake-skin done for us, will believe it now, if they read on and see what it done for us" (92). From the above note, superstitions, unlike prayers, are useful and have reason to be. Believers in superstitions are rational while religious believers are stupid. Whatever superstition presages happens. This arguably stresses once more Twain's contempt for religion and strong support to superstition. It is undoubtedly why he foreshadows forthcoming events through superstition rather than prayer. The way Jim interprets the events when the fog separates him from Huck predicts some among many

things that will happen to the Negro and the white (79). This example added to the preceding ones maybe a clear and vivid evidence of Twain's intense hatred for religion and trust in superstition. Through those examples he shows that religion is worthless in fact, than seemingly irrational superstition.

By considering religion as less worthy than superstition Twain's dislike towards bible teachings to justify slavery as divine will can be seen. However it is not Bible content which probably spoils spirits but Bible users. They use the bible for their selfish desires. Twain shows that for example, it is not really the Bible which authorizes slavery nor is it the church which stops it; but people themselves.

Frederick Douglass also remarks that the origin of slavery "was not color but crime, nor God but man that afforded the time explanation of the existence of slavery" (Plasa, 120). Social evils are man's creation. Huck has then understood that many of human teachings are bad. That is why he does not want to rely on what people have told him, as his dilemma reveals it. He sees that what people have taught him is wrong and confusing. He says "well, then, says I what's the use you learning to do right, when it's troublesome to do right and ain't no trouble to do wrong, and the wages is just the same?" (Clemens 91). What he says it is "right but troublesome" is to send Jim to slavery again. What is "wrong but no troublesome" is to help Jim runaway. The first is what has been taught. The second is what he is teaching himself. Therefore depending on teachings of the period is counter-productive while the integrity of one's own mind brings peace. This is clearly seen when Huck accepts his mistakes and apologizes to Jim.

In fact when Jim meets Huck again after a fog has separated them, the former wants to rejoice and receive the latter with so much nostalgia. But, Huck treats Jim so stupid saying that Jim has no reason to behave in that way because they have all the time been together. However Jim knows well that

they have one time been separated. So Jim's anger towards white's injustice towards black is revealed through the way he answers Huck. He says "En all you wuz thinkin' 'bout wuz how you could make a fool uv ole jim wid a lie. Dat truck dah is trash; en trash is what people is dat puts dirt on de head er dey fren's en makes 'em ashamed" (79). This remark embodies a sense of anger that black have about unfair treatment they received from White injustice. So, Huck does not want to continue unfairly treating other human being. His apology shows that he admits he has been strongly unjust while insulting Jim. He says

> It made me feel so mean I could almost kissed his foot to get him to take it back. It was fifteen minutes before I could work myself up to go and humble myself to a nigger- but I done it, and I warn't even sorry for it afterwards, neither. I didn't him no more mean tricks, and I wouldn't done that one if I'd a knowed it would make him feel that way. (79-80)

From the lines above it is clear that depending on one's own mind brings peace. We can also see that reading with 19th century American white's mind it is evident that Huck's decision to kiss a "nigger's" foot in recognition of his mistakes may be considered by white racists as an insult.

Another instance, which may reveal how slavery is a crime may be seen when the Duke and the King sell Wilkses slaves. Huck describes the mood in town and how people feel about the situation as follows: "The thing made a big stir in the town, too, and a good many come out flatfooted and said it was scandalous to separate the mother and the children that way" (148). These lines show slavery is inhumane; it is a crime against humanity.

Twain increases his bitter language and contempt for religion and slavery by showing that most of slave owners are Christians. As a result the world where Christians hope to find peace may be that where all kinds of evils

may be found. This may be true if one looks at the kinds of Christians we are presented to in the novel. So, Huck does not want to be in the good place where he may meet Widow Douglass, Miss Watson, Aunt Sally, Uncle Silas Phelps and, probably, the Shepherdsons and the Grangerfords.

From the preceding we may conclude that Twain is contemptuous of existing beliefs and practices in 19th century America. His contempt is generally revealed through his bitter speeches and cutting expressions or remarks directed to religion and religious people. His speeches, expressions or remarks are bitter because he shows that religion and religious people have not helped society to get peace. Besides he shows that religion and religious people's practices have only strengthened evil practices like slavery and all related to it.

In this chapter we have been mainly concerned with how and why Mark Twain is contemptuous of 19th century American people, their beliefs and practices. Throughout the chapter we have seen that beliefs and practices of the period are bitter. The bitterness is mostly increased by the fact that injustice reigns as pure wisdom. Bitterness is also heightened by the fact that those who would like to stand against injustice are sometimes prevented from it by social conventions which support evils as noble and divine. It has been also shown that these social conventions are founded on prejudices which result from an irrational and hypocritical interpretation of Bible. Throughout this analysis it has been demonstrated that Twain uses a bitter language to express his contempt for his society's acts and beliefs, which were also bitter. Bitterness raised from the fact that hypocrisy and prejudices that characterized it were strongly implanted. So the right way to correct it was to use a sharp language in order to save it from ruin.

GENERAL CONCLUSION

Throughout the analysis it has been demonstrated that satire is among the best techniques to correct social evils. It has been shown that by attacking vices or follies indirectly and/or directly, with mirth or bitter language Twain exposes the failings inherent in America at the turn of the century.

Through the analysis we have looked at Twain use of indirect satire focusing on parody and irony; and direct satire focusing on sarcasm. In the course of the study we have seen that parody as an aspect of satire–indirect satire–has helped him to attack hypocrisy and prejudices through laughter, consequently with impunity. In fact by imitating beliefs or practices of nineteenth century of American people, but in a distorted way, Twain has succeeded to make them see themselves what virtues have been uprooted and evils implanted. It has been shown when Huck chooses to go to hell by liberating the slave Jim, considered as irreligious but for Huck not as troublesome as it is to send Jim back to slavery and go to heaven.

Concerning indirect satire we have also looked at irony. We have focused on Mark Twain's use of Socratic irony, verbal irony and situational irony. Through these kinds of irony it has been demonstrated how Twain is conscious of the contrast between the way things are and the way they ought to be in nineteenth century. Through the study Twain shows that relying on appearances is dangerous because it breeds prejudices and locks the gate to truth and reality. On the other hand, he shows that by moving further beyond appearances we get to a deep understanding of a fact. Consequently truth and reality are known; therefore peace is settled within the individual because appearance, which is weak, no longer troubles spirit. As we have seen it through Huck's relationship to Jim, the knowledge of truth leads some people

to deviate from existing beliefs and practices thereby bringing change in society.

As far as direct satire is concerned we have looked at sarcasm. We have found that sarcasm is sharp and bitter language. It has been examined that Mark Twain sometimes uses a bitter or sharp language because some people's hearts are too rough to easily see their follies through a mocking laugh. Besides things have been deteriorated in nineteenth century in America that it has created nausea within individual. Huck's dislike for money and slavery as well as Huck and Jim's hatred to nineteenth century religious people, seen in the way they reject Biblical most famous characters as useless, stupid, immature and immoral may instance this. Throughout the course of this chapter on the use of sarcasm, we have come to the view that Twain is expressing his contempt for some of nineteenth century American beliefs and practices through *Adventures of Huckleberry Finn.*

This work has been a contribution to the study of how slavery and capitalism were intimately related. It further adds to other researches which have looked at understanding the origin of American civilization and democracy.

From this study it has been clear that hypocrisy and prejudices may spring from literal application of rules and unconscious fulfillment of a law. Furthermore, however dignified and supported by many as wise any hypocritical or prejudicial rule or law is dangerous. It does not differentiate which is evil from which is good. It also closes door to objectivity. So assessment of the existing norms may open the gate to reality and truth and then lead to a positive social change. But this assessment should be carried out with much knowledge and delicacy. Because the hypocritical laws and rules are sometimes institutionalized then supported by people on or with power.

This work may pave a path to further researches. Persons interested in stylistics may look at satire in other works, especially revolutionary works in order to see how revolution springs from people's dissatisfaction to particular things; by the same token they may show that there may be a way of changing the status quo without shedding blood as many revolutions have proved it.

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