Mark Twain's *The Adventures of Huckleberry Finn*:
What Is Freedom to Huck and Jim?

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In the South before the Civil War, whites were free, but blacks were not. Most blacks were in bondage, and a majority of them worked all day long in the plantations of white owners. Slaves were not granted the status of citizens. They were regarded as property rather than human beings with legal rights. Some slaves managed to escape from their owners, and those who helped those fugitives run away were considered as guilty as the fugitives themselves. The latter's assistance to fugitive slaves was considered theft and punishable by law since slaves were property. In fact, the Fugitive Slave Act of 1850, which made the act of 1793 even stricter, considered fugitive and helper equally guilty and liable to the same severe punishment. In Mark Twain's *The Adventures of Huckleberry Finn* (1885), title character Huckleberry "Huck" Finn, a young misfit, helps Jim, an adult slave, run away and is confronted with many difficulties during the escape. Of course, Huck and Jim are complete opposites in social status: the former is free; the latter is not. Cooperation between Huck and Jim is not always easy as they seem to have so little in common; yet, both of them are similar in that they seek their own freedom. The purpose of this essay is to explore the concept of freedom through Huck and Jim. The first part of this study will focus on what freedom is to Huck as he deals with a white-centered society's perspective on black people; it will also describe the process through which Huck becomes mature while seeking freedom, and how nature, such as a storm and the woods, influences him during his roaming. The second part will explore what freedom is to Jim considering his role in society, stereotypes about black slaves, and his emotion. Lastly, this study will discuss the concept of freedom beyond the specific cases of Huck and Jim.

Part 1: Liberation from Restraints

Society suffocates Huck, and he escapes it. Society in this context means white-centered society. Widow Douglas, who is a devout Christian and takes Huck for her son, tries to "sivilize" (1) him. She forces Huck to wear new, clean clothes and go to school. When he slips out of school, Tom lets Huck go back to Widow Douglas. Tom seems the same sort of individual as Huck, but even Tom is on the side of society. Then Pap, Huck's father, who is thought to be dead, comes back. He takes Huck away from Widow Douglas, tries to steal Huck's money, and he even tries to kill him. In the words of Sanako Tazome, "Huck gets out of both Widow Douglas's orderly life and Pap's disorderly one for freedom" (19). Those who force Huck to live these opposite lives are both white people, but they belong to different classes, slave owners and poor whites. However, these opposite white people have some common views on black people. There are mainly two ideas. One idea is that white people are superior to black people. Pap finds that some states allow free black people to vote and rants about them and the government:

> I'll never vote agin as long as I live. … I says to the people, why ain't this nigger put up at auction and sold?—that's what I want to know. … Why, they said he couldn't be sold till he'd been in the State six months, … They call that a govment that can't sell a free nigger till he's been in the State six months. Here's a govment that calls itself a govment, and lets on to be a govment, and thinks it is a govment, and yet's got to set stock-still for six whole months before it can take ahold of a prowling, thieving, infernal, white-shirted free nigger, and— (34)

In the South before the Civil War, poor whites didn't own slaves, so they were discriminated against by rich white people who owned slaves. Also, rich white people looked upon them as savages like they did black people. As Makoto Nagahara argues, "Pap himself feels a sense of frustration about the powerlessness and poverty of poor whites. He averts his eyes from his own miserable circumstances, from his social standing as a poor white by grumbling at free black people and the government that permits them to vote" (247). The other idea is that slaves are property or objects, not

people. In chapter 8, the fugitive slave, Jim, tells Huck the reason why Jim ran away from his owner, Miss Watson:

> Well, you see, it 'uz dis way. Ole Missus—dat's Miss Watson— she pecks on me all de time, en treats me pooty rough, but she awluz said she wouldn' sell me down to Orleans. But I noticed dey wuz a nigger trader roun' de place considable, lately, en I begin to git oneasy. Well, one night I creeps to de do', pooty late, en de do' warn't quite shet, en I hear ole missus tell de widder she gwyne to sell me down to Orleans, but she didn' want to, but she could git eight hund'd dollars for me, en it 'uz sich a big stack o' money she coudn' resis'. De widder she try to git her to say she wouldn' do it, but I never waited to hear de res'. I lit out mighty quick, I tell you. (53)

Although Miss Watson has always said that she wouldn't sell Jim, she was going to sell him to get eight hundred dollars. After all, she thought of him as property. Also, there is a short part of conversation between Huck and Aunt Sally. She asks him about the reason why he was late to arrive, and he tells her that a cylinder-head of his boat was blown out.

> "Good gracious! anybody hurt?"
> "No'm. Killed a nigger."
> "Well, it's lucky; because sometimes people do get hurt. …" (279)

Even though "a nigger" was killed, she said, "it's lucky". Moreover, she emphasizes that, "people 'do' get hurt". Thus, she does not think of "a nigger" as a person at all. To many whites, black people are no different from property or livestock and it is usual for them to look upon black people in such a way. They have no doubt about the miserable situation of black people. Mark Twain describes *Adventures of Huckleberry Finn* in his notebook entry in 1895 as follows: "Next, I should exploit the proposition that in a crucial moral emergency a sound heart is a safer guide than an ill-trained conscience. I sh'd support this doctrine with a chapter from a book of mine where a sound heart & a deformed conscience come into collision & conscience suffers defeat". [1] This "deformed conscience" makes Huck struggle. At the beginning, he escapes from a society that is filled with a "deformed conscience". His purpose is to run away from such a life at this point, and he doesn't have any aims afterwards. It is better to say in this situation that he

roams around: “Roaming results from feeling something dissatisfied or disappointed, but those who aim at something and try to struggle with it never roam around. Roaming is the way of life of the lonely weak who can’t struggle. … Defiant feelings toward the present situation lurk in roaming” (Nagahara 245). As Nagahara shows, Huck’s roaming is caused by some rebellious spirit towards a society filled with a “deformed conscience”. However, it doesn’t mean that he has no “deformed conscience” at all. Although he’s begun roaming around with Jim, he has not rid himself completely of his “deformed conscience”. He says about Jim that, “Well, he was right; he was most always; he had an uncommon level head, for a nigger” (93). Also, he says that, “I see it warn’t no use wasting words—you can’t learn a nigger to argue. So I quit” (98). He talks about Jim in a contemptuous way using the word “nigger”. Even though he is not a racist, he has internalized the racist values of the society he lives in. And Huck is caught in a moral dilemma, wondering whether he should follow the values of society or trust his own feelings. Huck uses “conscience” many times and his way of thinking about the issue gradually changes:

> …who was to blame for it? Why, *me*. I couldn’t get that out of my conscience, ... I tried to make out to myself that *I* warn’t to blame, because *I* didn’t run Jim off from his rightful owner; but it warn’t no use, conscience up and says, every time, “But you knowed he was running for his freedom, and you could a paddled ashore and told somebody.” That was so— ... Conscience says to me, “What had poor Miss Watson done to you … she tried to learn you your book, … she tried to be good to you every way she knowed how. *That’s* what she done.” I got to feeling so mean and so miserable I most wished I was dead. (124)

He blames himself very much because of conscience. He feels so sorry for being unfaithful to Miss Watson who is good to him and teaches him reading and manners that he thinks, “I most wished I was dead”. He also says, “... My conscience got to stirring me up hotter than ever, until at last I says to it, ‘Let up on me— it ain’t too late, yet— I’ll paddle ashore at the first light, and tell’” (125). Thus, Huck determines to turn Jim in strongly because of conscience. A kind of anger holds a bigger part of his mind than

sorrow, misery, and worry: “And then think of *me*! It would get all around, that Huck Finn helped a nigger to get his freedom; and if I was ever to see anybody from that town again, I’d be ready to get down and lick his boots for shame. ... The more I studied about this, the more my conscience went to grinding me, … ” (268). Huck talks about how society would look at him if he helped Jim. He understands well that if he does so, white people will look at him in a contemptuous way, and both he and Jim will be severely punished. He does want to help Jim, but because of the moral of society, he is still worrying about whether helping a fugitive slave is the right thing to do or not. A “deformed conscience” somewhat haunts him, so he says these things to urge himself to follow the moral of society and inform on Jim is a right thing in order to hide his real wish to help Jim. Then, he writes to Miss Watson to tell where Jim is, but his determination to inform on Jim becomes weaker and weaker as he recalls travel with Jim. He struggles against deformed conscience. Finally, he determines to help Jim to be free and says, “All right, then, I’ll *go* to hell” (271). At this point, he gives up thinking with the moral of society that is filled with deformed conscience. Also, he still could not disregard conscience before he finally determines to help Jim, but his way of thinking about it is different:

> But that’s always the way; it don’t make no difference whether you do right or wrong, a person’s conscience ain’t got no sense, and just goes for him *anyway*. If I had a yaller dog that didn’t know no more than a person’s conscience does, I would poison him. It takes up more room than all the rest of a person’s insides, and yet ain’t no good, nohow. (290)

He minds about conscience at first, but he says conscience is useless. He becomes aware that a person’s own sense of justice or heart is more significant than the moral of society that is filled with a deformed conscience. By making a decision to help Jim, there are two things that change Huck. First, his roaming to escape from society changes into a search for freedom. Shunsuke Kamei argues that,

> Huck has simply been escaping at the beginning. That is the escape in order to vanish his existence, and he didn't have a goal. However, being with Jim made him have a goal. It is to materialize freedom. … The negative escape to vanish his existence turns to positive one to seek, assert and build up his own way of life that is not restricted by others and society. (105-106)

Second, he learns to follow his own sense even though he judged things by the moral of society at first. He was a kind of slave to Widow Douglas and Pap who forced him to spend a life that he didn't want. However, a struggle in a dilemma makes Huck mature and he gets freedom to think and go into action with his own conscience.

Nature plays an important role in the story. The woods, the weather, the Mississippi River, these natural elements have a pretty big influence on Huck's roaming with Jim. They are sometimes foreboding and at other times a symbol of freedom. In chapter 1, Huck thinks about something sitting by the window at night:

> The stars was shining, and the leaves rustled in the woods ever so mournful; and I heard an owl, away off, who-whooing about somebody that was dead, and a whippowill and a dog crying about somebody that was going to die; and the wind was trying to whisper something to me and I couldn't make out what it was, and so it made the cold shivers run over me. Then away out in the woods I heard that kind of a sound that a ghost makes when it wants to tell about something that's on its mind and can't make itself understood, and so can't rest easy in its grave and has to go about that way every night grieving…Pretty soon a spider went crawling up my shoulder, and I flipped it off and it lit in the candle … (4)

The woods make Huck blue. An owl, a symbol of wisdom, other animals that are crying about somebody that was dead or going to die, and a sound like a ghost create an even odder atmosphere. Moreover, he flips a spider and it lights in the candle after he heard cry of animals. It is clear that something unfortunate will happen to him. In Chapter 8, Huck meets Jim again in Jackson Island, and they begin to live together. They seem to have a good time fishing and eating, but they are caught in a heavy storm in Chapter 9:

> Pretty soon it darkened up, and begun to thunder and lighten; ... Directly it begun to rain, and it rained like all fury, too, and I never see the wind blow so. It was one of these regular summer storms. It would get so dark … ; and the rain would thrash along by so thick that the trees off a little ways looked dim and spider-webby; and here would come a blast of wind that would bend the trees down and turn up the pale underside of the leaves; and then a perfect ripper of a gust would follow along

> and set the branches to tossing their arms as if they was just wild; and next, when it was just about the bluest and blackest—*fst!* It was as bright as glory and you'd have a little glimpse of tree-tops a-plunging about, away off yonder in the storm, hundreds of yards further than you could see before; dark as sin again in a second, and now you'd hear the thunder let go with an awful crash and then go rumbling, grumbling, tumbling down the sky towards the under side of the world, like rolling empty barrels down stairs, where it's long stairs and they bounce a good deal, you know. (59-60)

Not only the pouring rain but also thunder strands Huck and Jim. No one would think that there must be good luck after the heavy storm. This terrible storm with pouring rain and a clap of thunder is a kind of foreboding to Huck and Jim. A foreboding that various hardships would happen to the two of them during the whole escape. In order to set Jim free, they are headed for Cairo, a town where the Ohio River joins the Mississippi River. Then, they are supposed to sail along the Ohio River toward the free state. However, in Chapter 15, their plan starts to collapse:

> Well, the second night a fog begun to come on, and we made for a tow-head to tie to, for it wouldn't do to try to run in a fog; but when I paddled ahead in the canoe, with the line, to make fast, there warn't anything but little saplings to tie to. I passed the line around one of them right on the edge of the cut bank, but there was a stiff current, and the raft come booming down so lively she tore it out by the roots and away she went. I see the fog closing down, and it made me so sick and scared I couldn't budge for most a half a minute it seemed to me—and then there warn't no raft in sight; you couldn't see twenty yards. I jumped into the canoe and run back to the stern and grabbed the paddle and set her back a stroke. But she didn't come. I was in such a hurry I hadn't united her. I got up and tried to unite her, but I was so excited my hands shook so I couldn't hardly do anything with them. (99)

They are supposed to enter the Ohio River, but they miss the junction of two rivers because of this thick fog. They unfortunately sail just along the Mississippi River toward the Deep South, where slavery is severer. Since then, they witness or sometimes are involved in troublesome things such as a feud between the Grangerford and Shepherdson families.[2] Also, the waters of the Mississippi River swell many times from the beginning. This is a kind of a bad omen, too. The significant thing in their sailing along the Mississippi River is the raft. There are two parts in which Huck talks about the raft. "We said there warn't no home like a raft, after all. Other places do seem so cramped up and

smothery, but a raft don't. You feel mighty free and easy and comfortable on a raft" (155) "It's lovely to live on a raft" (158). The raft is the place where no one disrupts Huck and Jim and they can feel comfortable at this point. However, right after that, two swindlers, the duke and the king, get into their raft. The only place that they can feel free is taken over by the duke and the king. There are two meanings in this takeover by the swindlers. First, there isn't any place where Jim who escapes from his owner and Huck who escapes from civilized society and help a fugitive slave can relax. Second, they can completely not run away from the civilized society even though they want to and try hard to escape from it. On the other hand, nature, especially the woods, is described as a comfortable atmosphere. In the first half chapters, there are a lot of scenes in which Huck stays in the woods. "I set down, one time back in the woods, and had a long think about it" (13) "He used to always whale me when he was sober and could get his hands on me; though I used to take to the woods most of the time when he was around" (14) "Living in a house, and sleeping in a bed, pulled on me pretty tight, mostly, but before the cold weather I used to slide out and sleep in the woods, sometimes, and so that was a rest to me" (18) "It was pretty good times up in the woods there, take it all around." (30) "I thought it all over, and I reckoned I would walk off with the gun and some lines, and take to the woods when I run away" (32) "We laid off all the afternoon in the woods talking, and me reading the books, and having a general good time" (93) He is in the woods when he thinks, escapes from violent Pap and the orderly Widow Douglas, and has a relaxing time. Is there any influence of the woods on him? Kenkichi Ishigaki offers the following view: "That is, in a word, in order to release people's mind and body from a sense of oppression in a civilized society that is consisted of something artificial, we need natural spaces that are completely different from this. What satisfies the demand for natural spaces the most is the woods" (66). That is to say, Huck takes to the woods in order to seek mental rest

from the strained society. Staying in the woods makes him feel free and released from strict life. The woods are a symbol of freedom, but as the plot develops, it hardly appears. This means that places which Huck can feel comfortable gradually disappears and he is being driven into a corner. Nature has dual parts: foreboding to warn Huck and Jim that something unlucky would happen, and a symbol of freedom, a place where they can feel relaxed and seek mental rest.

Part 2: Jim's Liberation from His Social Status as a Slave

Jim has two aspects: typical stereotype of black people and the opposite of it. One typical stereotype on black people that appears in Jim is that he believes magic or witches, that is to say, he is excessively superstitious. When Tom and Huck go out at night stealthily, Jim sitting at the kitchen door notices someone is here and says he will stand guard there until they appear. After a short time, he falls asleep. Then, Tom and Huck try to play a trick on Jim. Jim seems to tell other slaves the trick played by Tom and Huck in this way:

> Afterwards Jim said the witches bewitched him and put him in a trance, and rode him all over the State, and then set him under the trees again and hung his hat on a limb to show who done it. And next time Jim told it he said they rode him down to New Orleans; and, after that, every time he told it he spread it more and more, till by and by he said they rode him all over the world, and tired him most to death, and his back was all over saddle-boils. Jim was monstrous proud about it, … Jim always kept that five -center piece around his neck with a string and said it was a charm the devil give to him with his own hands and told him he could cure anybody with it and fetch witches whenever he wanted to, just by saying something to it; but he never told what it was he said to it. … Jim was most ruined, for a servant, because he got so stuck up on account of having seen the devil and been rode by witches. (7-8)

Jim believes that the trick played by Tom and Huck is an act of witches, and that Tom's five-center piece is a gift from the devil. In chapter 4, Jim does magic for Huck with a big hair-ball. He says "there was a spirit inside of it, and it knowed everything" (20). The idea that even a hair-ball has a spirit of its own inside is animism, which is the belief that

plants, objects and natural things such as the weather have a living soul (Oxford Advanced Learner's Dictionary 7th edition, 2005). James Vardaman shows three characteristics of Africans' religion, and one of them is the following:

> The third point is that Africans believe magic or sorcery. The most familiar religion to them is Voodoo. In that religion, the witches call back the spirit, give advice, and cure people. The ancestors are thought to exist in the middle of the world of the dead and this present world, and play a role to bring two worlds closer to each other. (55-56)

This characteristic is true of Jim's belief not only in witches and magic but also in animism, because Voodoo was greatly influenced by animism. There is another belief, too. In chapter 10, "it was the worst bad luck in the world to touch a snake-skin with my hands" (63). Actually, bad luck happens. Huck puts a rattlesnake that he killed on Jim's blanket for fun. When Jim lays down on the blanket, the snake's mate bites him.

> He jumped up yelling, and the first thing the light showed was the varmint curled up and ready for another spring. I laid him out in a second with a stick, and Jim grabbed pap's whisky jug and begun to pour it down. He was barefooted, and the snake bit him right on the heel. … Jim told me to chop off the snake's head and throw it away, and then skin the body and roast a piece of it. I done it, and he eat it and said it would help cure him. He made me take off the rattles and tie them around his wrist, too. He said that that would help. Then I slid out quiet and throwed the snakes clear away amongst the bushes. (64-65)

Treating disease with very small amounts of a substance that causes the disease like this is one of many beliefs shared by black people at the time. Also, in Chapter 9, Huck reports the following observation by Jim: "he [Jim] said them little birds had said it was going to rain" (58). After a short time, it really starts to thunder and rain, and a heavy storm is imminent.

George Rawick offers the following explanation about slaves' belief: "Slaves' faith maintained a desire to emancipate and a reason toward fight for emancipation deeply in their mind. More directly, religion helped them endure their daily lives. Even though the community wasn't strong enough to overcome hardship, they could at least endure it" (53-54). Jim's belief in Voodoo and excessive superstitiousness is a way for him to put

up with his daily life as a slave. In other words, his superstitions, as well as his belief in witches and magic are his great support in his life. Blacks were often described as incompetent and lazy. However, Jim is neither. On the contrary, he is rather a smart individual. In the latter part, Jim is caught in Phelps's farm because swindlers sell him off. Tom and Huck consider a plan carefully to help him out of that farm and look for him, and finally found him. He is delighted to meet Tom and Huck, and talks to them, but Tom pretends that he doesn't know Jim and that this is the first time they met:

> "why *Huck!* En good *lan'!* ain' dat Misto Tom?"
> I just knowed how it would be; I just expected it. *I* didn't know nothing to do; and if I had, I couldn't a done it; because that nigger busted in and says:
> "Why, de gracious sakes! do he know you genleman?"
> We could see pretty well, now. Tom he looked at the nigger, steady and kind of wondering, and says:
> "Does *who* know us?"
> "Why, dish-yer runaway nigger."
> "I don't reckon he does; but what put that into your head?"
> "What *put* it dar? Didn' he jis' dis minute sing out like he knowed you?"
> Tom says, in a puzzled-up kind of way (295-296)

Although he is a bit confused, he understands the situation just from Tom's talk.

> "Did you sing out?"
> "No, sah," says Jim, "*I* hain't said nothing, sah."
> "Not a word?"
> "No, sah, I hain't said a word."
> "Did you ever see us before?"
> "No, sah; not as *I* knows on."
> So tom turns to the nigger, which was looking wild and distressed, and says, kind of severe:
> "What do you reckon's the matter with you, anyway? What made you think somebody sung out?"
> "O, it's de dad-blame' witches, sah, en I wisht I was dead, I do. Dey's awluz at it, sah, en dey do mos' kill me, dey sk'yers me so. Please to don't tell nobody 'bout it, sah, er ole mars Silas he'll scole me; 'kase he say dey *ain*' no witches. I jis' wish to goodness he was heah now—*den* what would he say! I jis' bet he couldn' fine no way to git aroun' it *dis* time. But it's awluz jis' so: people dat's *sot*; dey won't look into noth'n en fine it out f'r deyselves, en when you fine it out en tell um 'bout it, dey doan b'lieve you." (296-297)

This shows Jim's smartness. It seems Tom holds him down, but he reads between the lines and perceives that it is convenient for three of them, Tom, Huck, and Jim, to pretend

not to know each other.

Jim is also a warm-hearted individual, which can be interpreted as denial of the stereotype whereby slaves are callous and incapable of human feelings. There are other scenes in which Jim's consideration for Huck is obvious. In chapter 16, Huck and Jim notice that they missed Cairo:

> "Maybe we went by Cairo in the fog that night."
> He says:
> "Doan' less talk about it, Huck. Po' niggers can't have no luck. I awluz 'spected dat rattle-snake skin warn't done wid its work."
> "I wish I'd never seen that snake-skin, Jim—I do wish I'd never laid eyes on it."
> "It ain't yo' fault, Huck; you didn't know. Don't you blame yo'self 'bout it." (129)

This conversation shows Jim's gentleness. A mean trick with snake-skin by Huck made Jim's feet swollen in chapter 10, and moreover, it brings bad lack that they miss Cairo, which is the junction to the Northern free state. In spite of it, Jim offers kind words to Huck: "Don't blame yourself" (129). Huck and Jim get separated again in chapter 18. After a few days, they meet again. Jim tells Huck he got injured and was hiding in a swampy place. Then, Huck asks Jim, "Why didn't you tell my Jack to fetch me here sooner, Jim?" (150) And Jim replies, "Well, 'twarn't no use to 'sturb you, Huck, tell we could do sumfn—but we's all right now. I ben a—buyin' pots en pans en vittles, as I got a chanst, en a-patchin' up de raf' nights when—" (150). It is out of consideration for Huck that Jim hid himself. And when it is Huck's turn to keep watch, Jim is always kind, aware that Huck is still a child. Thus, in chapter 20, Huck reports: "I had the middle watch, you know, but I was pretty sleepy by that time, so Jim he said he would stand the first half of it for me; he was always mighty good, that way, Jim was" (168). The same occurs in chapter 23: "I went to sleep, and Jim didn't call me when it was my turn. He often done that" (201). On the other hand, Takeshi Narasaki points out about Jim's character in "To de woods on de Illinois side" that "Considering his escape at the risk of his life that has

great effect on freedom of his family and himself, he is alarmingly careless" (64). In chapter 8, Huck and Jim meet again in Jackson Island. That is after Huck escapes from both of his father and Widow Douglas under the pretense of dead and after Jim run away from his owner, Miss Watson. Huck asks Jim the reason why he comes here:

> "Maybe I better not tell."
> "Why, Jim?"
> "Well, dey's reasons. But you wouldn' tell on me ef I 'uz to tell you, would you, Huck?"
> "Blamed if I would, Jim."
> "Well, I b'lieve you, Huck. I—I *run off*." (52)

Although to tell about the escape should be a very big deal, Jim tells Huck about his escape very easily. Seemingly this represents Jim and Huck's relationship of mutual trust. However, Narasaki is very critical: "I cannot help but say that this is a stupid confession" (64). In fact, it was very improbable that a fugitive slave told a white man that he ran off. William Wells Brown, who ran away to Ohio at the age of 20, mentions how he felt during 21 years as a slave and escaping:

> I had long since made up my mind that I would not trust myself in the hands of any man, white or colored. The slave is brought up to look upon every white man as an enemy to him and his race; and twenty-one years in slavery had taught me that there were traitors, even among colored people. After dark, I emerged from the woods into a narrow path, which led me into the main travelled road. But I knew not which way to go. I did not know North from South, East from West. I looked in vain for the North Star; a heavy cloud hid it from my view. I walked up and down the road until near midnight, when the clouds disappeared, and I welcomed the sight of my friend,—truly the slave's friend,—the North Star! (47)

He didn't trust even colored people. Nothing but the North Star is what he could trust. Suppose he told that he was escaping to white people, they would definitely inform against him unless they were members of the Underground Railroad. Real fugitive slave's story at the time explains how foolish it is that Jim told his escape to Huck even though they got along well. Jim's carelessness appears also in chapter 15. Jim gets separated from Huck because of a thick fog. When they meet again, Huck makes fun of Jim and tells him that getting separated due to the fog was all a dream. He notices Huck

talk nonsense about what actually happened to them and says:

> What do dey satn' for? I's gwyne to tell you. When I got all wore out wid work, en wid de callin' for you, en went to sleep, my heart wuz mos' broke bekase you wus los', en I didn' k'yer no mo' what become er me en de raf'. En when I wake up en fine you back agin, all safe en soun', de tears come en I could a got down on my knees en kiss' yo' foot I's so thankful. En all you wuz thinkin 'bout 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. (105)

Jim calls Huck "trash." Fortunately, Huck takes his words sincerely and apologize to him: "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 ever sorry for it afterwards, neither. I didn't do him no more mean tricks, and I wouldn't done that one if I'd a knowed it would make him feel that way" (105). However, Narasaki states that, "From the point of view of white people's 'common sense' at the time, it was the same as a slave abused white people face to face" (65). He adds that "Huck may have felt hurt in his pride as a white man and may have told on Jim" (65). Jim exposes himself to danger. Anyway, Jim's words make Huck realize that what he has done is not a good deed. It is true that they have consideration for each other as they spend time together. While Huck worries whether he should turn Jim in or not, he recalls that he is the best friend Jim "ever had in the world," and, he adds, "the *only* one he's got now" (270). Jim's love influences Huck and makes Huck follow his own mind. Also, as argued in Part 1, the existence of Jim makes Huck face the dilemma of whether he should turn Jim in or not and grow up mentally. In other words, without Jim, Huck would neither be able to give up the morals of society nor achieve personal freedom. Thus, Twain described Jim as a key person in Huck's maturity, and also the good relationship between them by representing not only stereotypes of African Americans but also the opposite of them. But, as also argued in Part 1, white people at the time, especially in the slave-owning society of the South, considered Blacks inferior to their own level of humanity. They regarded Black just as property. Keisuke Suzuki

offers the following view: “The fact that a sense of discrimination appears even in ‘Huck Finn’ that is favorable toward African Americans leads to think about the strength of discrimination toward them at the time” (68-69). Although African Americans are described in a good way, how whites treat and regard them is thrown into relief. Considering it, it is easy to think that real treatment toward them by white people is crueler.

Huck’s freedom realized by the existence of Jim, but how about Jim’s freedom? Putting it simply, he would be free if he escaped from the owner, went to the free state. However, the reality is not that easy. Fear always haunts Jim from the beginning to the end. In chapter 16, they find a light and Huck goes to see what it is while Jim is waiting on the raft. Then, Huck comes back and calls Jim loudly: “Jim!” “Here I is, Huck. Is dey out o’ sight yit? Don’t talk loud” (128). Jim is afraid that someone who finds out Jim is a fugitive slave because of Huck’s loud voice would turn him in and sell him off to the Deep South. This fear that he might be caught and sold off to the Deep South follows him in the whole story. It is only in the night that Huck and Jim sail the raft. During the daytime, they stop sailing and hide themselves in order not to be found out. They know that both of them would be punished if they were discovered. On the other hand, he has a desire as well. They found a town that seems to be Cairo and he talks about what he wants to do when he arrives the free State:

> Jim talked out loud all the time while I was talking to myself. He was saying how the first thing he would do when he got to a free State he would go to saving up money and never spend a single cent, and when he got enough he would buy his wife, which was owned on a farm close to where Miss Watson lived; and then they would both work to buy the two children, and if their master wouldn’t sell them, they’d get an Ab’litionist to go and steal them. (124)

Just as he knows he could be free soon, the town they saw is not actually Cairo though, he talks about a desire to buy his wife and two children so triumphantly that Huck is astonished. Jim feels a kind of dilemma as well: one is a fear that someone might turn

him in and make him go back to a life of slavery, another is a pleasure that he would get to the free State and be emancipated soon. Frederick Douglass, who succeeded in running away from Maryland to New York in 1838, talks about two of his contrary feelings in *Narrative of the life of Frederick Douglass, an American Slave*: "It required no very vivid imagination to depict the most frightful scenes through which I should have to pass, in case I failed. The wretchedness of slavery, and the blessedness of freedom, were perpetually before me. It was life and death with me" (93). The wretchedness and the blessedness, these two opposed ideas make fugitive slaves distressed even more. Fortunately, he could arrive the North. However, it does not mean that he would completely be free after reaching the North. He has to fight against the fear even after success with escape to the free State.

> I have been frequently asked how I felt when I found myself in a free State. … It was a moment of the highest excitement I ever experienced. I suppose I felt as one may imagine the unarmed mariner to feel when he is rescued by a friendly man-of-war from the pursuit of a pirate. … This state of mind, however, very soon subsided; and I was again seized with a feeling of great insecurity and loneliness. I was yet liable to be taken back, and subjected to all the tortures of slavery. This in itself was enough to damp the ardor of my enthusiasm. But the loneliness overcame me. There I was in the midst of thousands, and yet a perfect stranger; without home and without friends, in the midst of thousands of my own brethren —children of a common Father, and yet I dared not to unfold to any one of them my sad condition. I was afraid to speak to any one for fear of speaking to the wrong one, and thereby falling into the hands of money-loving kidnappers, whose business it was to lie in wait for the panting fugitive, as the ferocious beasts of the forest lie in wait for their prey. The motto which I adopted when I started from slavery was this— "Trust no man!" I saw in every white man an enemy, and in almost every colored man cause for distrust. It was most painful situation. (93-94)

Not only fear but also loneliness follows him all the time. These two feelings make him distrust anyone. Even though his plan to escape came true, negative feelings were inevitable. Being free is no guarantee of being able to afford monetary and mentally. This situation would be true of Jim. Huck and Jim have overcome a lot of difficulties in order to get freedom in the free State, but freedom to Jim is realized only with a piece of paper. According to Tom, "Old Miss Watson died two months ago, and she was ashamed she

ever was going to sell him down the river, and *said* so; and she set him free in her will" (357). He gets institutional freedom legally. He is freed from his status as a slave. However, as in the case of Frederick Douglass above, there would be tons of hardships for Jim to get over even after he is released. He would not have a home, any friends and family to rely on. Also, it would be very difficult for a man in his position, a fugitive slave, to get a job and earn money for a living. Being set free from a social status as a slave does not mean that they will be able to spend the minimum standard of living. Furthermore, to remain a slave would be comfortable for him. There are friends to talk with, house, food, and job to live. The purpose of Jim and Huck's trip from the beginning, "to be free", has accomplished by Miss Watson's will. Yet, he will still have to keep on dealing with hardships on many aspects.

This essay has explored the concept of freedom through Huck and Jim. Huck gets out of Widow Douglas and Pap. While he is traveling with Jim, he's in dilemma between the moral of society that approves slavery and his own conscience that is against it. He worries about whether or not he should report Jim as a runaway. Finally he chooses to follow his own conscience and help Jim get freedom. He gains freedom to think and take action with his sense of value that is never restricted by the moral of society. Jim escapes from his owner, Miss Watson. Unlike Huck, he feels a kind of fear all the time. The fear that someone might spot him as a runaway slave and expose him. Although Jim and Huck have made great efforts to go to the free state, Jim is set free by a piece of paper, Miss Watson's will. He is emancipated, but he hasn't escaped from the society with a deformed conscience. As stated in part 1, African Americans were regarded just as property, not as human beings. Especially poor whites were dissatisfied with free black people who had rights to vote. Also, Frederick Douglass adopted the motto "Trust no man!" (93). In such

a situation, a life would not be guaranteed to a man with no home and no money who used to be a slave. By running away from Widow Douglas and Pap, Huck gets freedom of mind that is never bound by the moral of society. On the other hand, Jim is not the same. Even though he escapes from Miss Watson and is emancipated, he would not be able to avoid the moral of society filled with a sense of discrimination. He overcame one restrain, but another restrain awaits him. The freedom to black people at that time was far more difficult to be realized than that to white people.

Notes

1. See Appendix D in Twain, Mark. *The Adventures of Huckleberry Finn*. Walter Blair, ed. Berkeley, CA: University of California Press, 1988, 806.

2. The Grangerfords are a family that takes care of Huck when Huck is separated from Jim. And the Shepherdsons are another family involved in a long-lasting conflict with the Grangerfords.

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Summary

本論文は、マーク・トウェイン『ハックルベリー・フィンの冒険』（1885）における、主人公の白人の青年ハック、そして逃亡奴隷である黒人のジムにとっての自由とは何か、について考察するものである。法的には自由であるはずのハック、そうではないジムは「自由」を求めて、共に旅を始める。第１章では、ハックの父であるパップ、育ての親であるダグラス未亡人など、ハックの周囲の白人達の黒人観、その価値観に揉まれて育ったハックの内面的な成長を見ながら彼にとっての自由とは何かを分析していく。また、森などの自然が自由に与える影響も重ねて触れる。第２章では、ジムが持ち合わせている黒人奴隷に対するステレオタイプの部分、そうではない部分を考察し、彼自身が感じていたジレンマを分析しながら彼にとっての自由について議論していく。
第１章では、白人は黒人よりも優勢であるという考え、また黒人を人間とも思わないような扱いや発言で溢れる社会で育ったハックが、黒人逃亡奴隷のジムと共に旅をする中でジレンマに陥り、それがハックの自由を実現するきっかけとなったことがわかった。ジムを密告すべきかしまいか。初めは白人至上主義な社会の価値観で考え、ジムの正当な雇用主であるミス・ワトソンに手紙を書くハックだが、最終的には「よし、オラは地獄へ行く」と、本来なら処罰に値する逃亡奴隷を助けるという行為を自ら進んで決断をする。物語の途中では、ハックとジムが唯一リラックスできる場所であった「筏」に白人のペテン師 2 人組が乗り込んでくる場面がある。これは、ハックとジムにとって自由を感じられる場所がないこと、また、どれだけ自由を求めて旅をしても彼らが社会の価値観から逃れることはできないということもを示唆している。だが、ハックはマーク・トウェインが「deformed conscience」と形容した白人優位で奴隷制を容認する社会や価値観を捨て、奴隷制を容認しない良心「sound heart」に従うようになった。つまり、社会からの束縛を飛び越え、自分の中の価値観で物事の善悪を判断し、行動に移すという自由を手に入れた。
第２章では２点のことが分かった。一つ目は実際の当時の黒人に対する待遇がいかにひどいものであったかということである。ジムの中のステレオタイプな部分は、魔術や魔女を信じる迷信深さや信心深さである。それとは反対の部分として、頭の良さ、危機感の無さ、自分を犠牲にしても相手を思い行動する思いやりが挙げられる。危機感の無さは逃亡奴隷としては致命的だが、物語の中ではハックとの信頼関係を示している。また、第１章でも述べたようにジムの存在があったからこそハックの自由が実現し、彼はキーパーソンとして描かれている。このようにステレオタイプな部分とそうではない部分を描くことで黒人逃亡奴隷のジムは好意的なイメージになっている一方で、黒人に対するひどい扱いも浮き彫りになっている。好意的に描かれているこの小説にさえ白人優位な考えが表れているということは、当時の白人の黒人奴隷に対する待遇はよりひどいものであったことが容易に想像できる。そして二つ目は、自由黒人になれたとしても乗り越えるべき壁は多く、束縛からは逃れられないということである。1838 年にメリーランドからニューヨークへの逃亡に成功したフレデリック・ダグラスは家族や友人とも離れ離れになり、誰のことも信用せず、常に孤独を感じていたと彼の自伝で述べている。自由州に行けたところで働き手があるかもわからない。結果的にミス・ワトソンの遺書にジムを自由にすると

いう旨が書かれていたため、彼は法的には自由になる。しかし、彼は奴隷という束縛から逃れることはできても、差別意識や白人優位な価値観であふれている社会から逃れることはできず、束縛の中で生きて行かなければならない。ひとつの束縛から免れることができても別の束縛が待ち受けているのである。