

Jim Has Dark Sides:

Jim's Possible Affair with Miss Watson in *Adventures of Huckleberry Finn*

Yuko Yamamoto

Why does the slave Jim run away from his owner, Miss Watson? For more than a century, critics of *Adventures of Huckleberry Finn* have explored this question; yet Mark Twain scholars unanimously claim that Miss Watson's ill-treatment and betrayal motivate Jim to leave her. Jim only explains that he runs off, the instant he overhears that Miss Watson is considering selling him down to New Orleans, but he has scarcely revealed his mental development until he reaches to a desperate conclusion of becoming a runaway slave.

Jim must have hard feelings while he seems happy and satisfied by all appearance. Despite of the weighty significance, critics tend to undervalue Jim appearing in the first few chapters as a Miss Watson's slave. Jeffrey Steinbrink asserts in "Who Wrote *Huckleberry Finn*" that the whole effect of Jim's episodes before he leaves for the river voyage are "to define Jim as an engaging minor character whose usefulness and range are largely exhausted in the comic interlude that immediately precedes Pap's eruption into the story" (94).

Then the chapter starts uncovering Jim's untold private life in St. Petersburg, which is, I believe, a key to unlock his hidden self and dark sides.

Jim, “Miss Watson’s big nigger,” is a very efficient man (6). As the story goes, we soon realize that Jim has knowledge of farming and others, for he had been a field slave in a farm before he came to St. Petersburg. He also knows how to survive in the harsh natural environment along the Mississippi River. As we see later he can read the weather and deftly build a snug wigwam on the raft, while skinning and cooking catfish for his meal. Even a slave trader values highly, and offers Miss Watson a high price of \$800 for him, presuming he will fetch even a higher price in New Orleans or Southern plantations.

For these reasons, Miss Watson and the Widow Douglas assign Jim responsible tasks, counting on Jim’s competence. When Jim is reunited with Huck on Jackson’s Island, he explains to Huck that he has run away about daylight, knowing that Miss Watson and the Widow Douglas would leave for the camp meeting all day from the morning. And furthermore Jim says that he is supposed to go off with the cattle and the other slaves do not suspect that he has escaped, even though he is not around. Moreover, he adds, “dey wouldn’ miss me tell arter dark in de evenin’. De yuther servants wouldn’ miss me, kase dey’d shin out en take holiday, soon as de old folks ‘uz out’n de way ” (53). Here Jim hints that the Widow Douglas, a wealthy resident of St. Petersburg, has some farm land and livestock as well as slaves. Jim, a middle-aged man, looks after the younger slaves. And he serves as a foreman to oversee and manage the other slaves in the fields and manual works.

We can easily imagine how Miss Watson and the Widow Douglas grow dependant on Jim, as a foreman. These ladies confine themselves

to their domestic affairs mostly, as witnessed by Huck; they take care of and help civilize Huck earnestly, instruct house servants about the meals, and devote themselves to Christian activities. Miss Watson and the Widow Douglas are inexperienced in farming, like most privileged ladies of the antebellum South. Also they have no spouses, brothers and male relatives to rely on in the house. Huck Finn is still too young to support them. To assist these helpless middle-aged women, Jim has to advise on farming and management of slaves, practically representing the mistresses.

Even Huck counts on Jim mentally, for Huck sneaks at night into Jim's for advice, via his "hair ball" oracle, when he is convinced that his father, Pap Finn, will come back to demand his fortune of six thousand dollars. At first, Huck asks Judge Thatcher for help, since he takes charge of the Huck's cash. Still uneasy, Huck next visits Jim secretly to consult with him, than to call on Miss Watson and the Widow Douglas for help, because Huck finds Jim much more masterful and reliable enough to give him some kind of comfort that his female intimates cannot.

Indeed the Widow Douglas and Miss Watson are impotent in dealing with the rowdy Pap. The ladies in the Old South were allowed few rights. The Widow Douglas has to consult with Judge Thatcher, when she takes legal action to separate Huck from his father and make herself the guardian of Huck. The Widow Douglas, though she is rich, has to rely on Judge Thatcher for public matters, such as money management and lawsuits. Not only the ladies, but Judge Thatcher can not take any effective actions to keep Pap from hanging around, for Pap is Huck's father and considered the legal guardian of Huck under the law. Jim, only a slave, is helpless before Pap; still Jim can be the

only dependable redundant counsel for Huck.

Miss Watson and the Widow Douglas need Jim to defend them from the possible violence of robbers or Pap. Especially woman like Miss Watson and the Widow Douglas are in constant danger of being attacked, raped or robbed. Indeed the Widow Douglas was nearly attacked by Injun Joe in *The adventure of Tom Sawyer*. And then Welchman, a neighbor of the Widow Douglas, sends his three male slaves to stand guard at her at night after he and his sons drive away Injun Joe with guns. After Miss Watson moves to live with the Widow Douglas in *Adventures of Huckleberry Finn*, Jim becomes their most trusted escort, because of the confidence entrusted on him by his mistresses.

In fact Jim guards against prowlers at night, sitting in the kitchen door in Chapter 2. Huck and Tom, while sneaking out of the Widow Douglas's garden at midnight, unexpectedly encounter Jim sitting in the kitchen door. Huck and Tom do not wonder or comment on what Jim does alone outside in the dead of night, probably because Huck is well aware of what Jim is doing. Lit by a candle from behind, Jim may be on the night-watch in the kitchen to prevent other slaves from stealing provisions and other things.

Miss Watson and the Widow Douglas confide in Jim the care of the rations in store. Twain explains in *Pudd'nhead Wilson* that it was customary of slaves to steal food and other small articles of light value from their owners' kitchen, because they "had unfair show in the battle of life, and they held it no sin to take military advantage of the enemy—in a small way" of stealing (*Pudd'nhead Wilson* 11). Therefore when Jim hears the sound of Tom and Huck sneaking out before the kitchen, he responds instantly, presuming some slaves are prowling.

Jim inquires, "Say—who is you? . . . Well, I knows what I's gwyne to do. I's gwyne to set down here and listen tell I hears it agin" (6). Jim is required by his mistresses to drive away slave thefts, but does not dare to catch them, his fellows.

Thus while working for the white women as a competent and trustworthy man in farming, managing slaves and protecting, Jim goes so far as to shoulder some heavy responsibilities which should be usually performed by white male members in the household.

2

James M. Cox raised a question concerning Jim at chapter 2 in his essay "Hard Book to Take": does Jim really begin to sleep against the tree when he almost touches Tom and Huck in the dark?¹ At this time, Jim is on the night-guard at the kitchen door, as noted already, and in other words his presence itself keeps other slaves overawed to be away from the kitchen. His figure overbearingly looms large, so much that Huck says "we could see him pretty clear, because there was a light behind him" (6). There Jim, following the white men's custom, intentionally wears his hat even at night to appear neat and dignified, and show off that he is on duty.² Tom says "he slipped Jim's hat off his head and hung it on a limb right over him" in order to play a prank on Jim, and at the same time in order to make fun of the slave's dignified and pompous attitude with his hat on as a keeper (7). All the more for his concern for the public eyes while Jim is on the watch, it seems quite unnatural that Jim continues to sleep while Tom slides in and out the kitchen.

Rather, Jim shrewdly pretends on sleeping, in order to avoid the trouble caused by stopping Tom. Tom is a seemingly respectable white

boy, and is well aware of his standing as a part of white establishment to ensure slave control. Tom says to Huck that “Tom wanted to tie Jim to the tree for fun” (7); he may intend it for warning to Jim who is allowed considerable discretion and freely comes out at night. Slaves were prohibited to roam late at night, for preventing their illegal night travels or runaway. Gladys-Marie Fry notes in *Night Riders in Black Folk History* that masters and overseers in the Old South were wary of slaves’ “nocturnal ramblings,” (79) and tried to retrain them by circulating rumors of the frightful supernatural beings wondering in the plantation at night. Tom, typical of other white men in slave-holding communities, plays a trick on Jim as one might intimidate him not to take a night walk. Jim lets on to being a slave frightened of supernatural beings, and makes Tom believe that he is in complete submission to Tom’s prank and the whites’ control.³ As a result it is possible that Jim beguiles Tom with his false sleeping and sheepish mask.

Unlike Tom, Huck resists venturing into trouble with Jim, fearing that Jim might “make a disturbance” (7). Huck, though a white boy, shows a rather timid attitude toward Jim. Huck’s attitude gives a hint that, since he joined the female household of Miss Watson and the Widow Douglas, Jim has grown to be influential over his mistresses and Huck, but not over Tom.

Huck himself knows that Jim is a shrewd and difficult slave. When Jim demands Huck from a reward for the “hair-ball” oracle, saying a spirit “wouldn’t talk without money”, Huck hands Jim a slick and greasy counterfeit quarter on which the brass already shows a little through the silver surface and any store would not accept it (21). Huck meanly gives Jim the useless money, and tries to convince the poor

slave that the spirit would take the coin, for the spirit does not know whether it is “bad money” or not. Jim, though in servitude, is conversant with how to deal with the white boy's sly bargain at best, so that after inspecting the coin closely, he inserts it in a split Irish potato until the coin turns silver and it can pass in any store as “good money.”⁴

Thus Jim successfully swindles Huck out of a quarter, through the dubious fortune-telling “hair-ball.” Moreover Jim's self-advertising that he “used to do magic with” the hair-ball spirit might be a cunning ploy to lure Huck (20). To survive the oppressed slave life, Jim becomes far more cunning than he appears to be.

Jim's cleverness is well demonstrated in his fictitious witch-riding story. Jim, making use of Tom's prank, fabricates imagined adventures and boasts of them to other slaves:

Afterwards Jim said the withes 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, and he got so he couldn't hardly notice the other niggers. Niggers would come miles to hear Jim tell about it, and he was more looked up to than any nigger in that country. (7-8)

Thus speaking, Jim succeeds in rising to the most admired and

influential man in the black community.

Probably Jim, from the beginning, schemes to win the respect of his fellow slaves' through his fictitious story of contacting the witches. Jim is allowed considerable privileges by his mistresses. Jim is privileged by his mistresses, and other slaves must show bitter hostility toward Jim, especially because Jim is a newcomer among the original slaves of the Widow Douglas. Jim effectively impresses blacks in his community through his imaginary anecdote.

Then what exactly are the witches Jim refers to? Shelley Fisher Fishkin, in *Was Huck Black?*, discusses many folklorists' accounts of African folktales where African-American adult males are "ridden by witches":

. . . the witch jumps on the sleeping victim, "straddles him," and "rides" him wildly in his bed (in a manner Rickels finds possibly suggestive of European traditions of a female spirit who "descended on a sleeping persons for the purpose of having sexual intercourse with them"). (Fishkin 83)⁵

Making allowances for Fishkin's argument, it can be guessed that Jim may intimate his private affair with a white woman under the pretext of narrating his witch anecdote in order to impress other slaves. And the witch in Jim's secret confession may be Miss Watson.⁶

At the end of the detailed account of Jim's witch story, Huck innocently comments that Jim is "most ruined, for a servant" (8). Probably "because he got so stuck up on account of having. . . been rode by witches" or perhaps by Miss Watson (8). Is Jim "monstrous proud about" a possible love affair with Miss Watson? Does he indirectly

brag about it to other blacks? Is this why Miss Watson want to sell Jim?

Twain heard of secret affairs between white women and African-American men in the Old South. In 1872, Twain wrote to his friend editor, William Dean Howells, that "I am as uplifted & reassured by it as a mother who has given birth to a white baby when she was awfully afraid it was going to be a mulatto" (*Mark Twain Letters* 295). His stinging humor suggests the secret relationships that some Southern women bore with their slaves. Terrell Dempsey, in his *Searching for Jim*, shows that Twain was well-informed with black men's sexual relationships with white women through numerous newspaper articles which covered the racial scandals in the *Missouri Courier* and the *Hannibal Journal*, his brother Orion Clemens' publisher, while he worked for the *Missouri Courier* as an apprentice (204).⁷

Although Jim and Miss Watson may not have had any scandalous affair, they are placed in a delicate relationship from the point-of-view of the sexual distinction. On account of the witch's riding on Jim, he becomes awed and influential among his fellow slaves and even "got so stuck up" until Jim is "most ruined for servant." In other words, Jim grows so impudent and even rebellious toward his female owner as to offend and irritate her.

Even so, Miss Watson must find it difficult to control Jim, a muscular slave, for she is not supposed to whip or physically abuse Jim, as white male masters did to control slaves. She has the physical limitations to do so and the Southern ladies by convention were not supposed to exercise brutal violence against slaves.⁸ Miss Watson at most threatens to whip or "pecks on me all de time, en treats me pooty rough" as Jim himself puts it (53). Jim's tale of witch-riding and

“saddle-boils” all over his back allegorically shows that Miss Watson as a strong desire to govern Jim as if taming a wild male horse. In the brutal witch story, Jim implicitly criticizes Miss Watson for her rough treatment of him.

Consequently Jim’s witch story reveals that Miss Watson and Jim are in a delicate relationship, which affects their power balance. And they may reverse roles of master and slave into that of woman and man, or possibly wife and husband. Jim undoubtedly shows a patronizing attitude towards his mistress, while supporting her with masculine dignity—performing man’s crucial tasks in her family.

Jim thus shoulders male responsibilities of the female family or the husband role of Miss Watson, which risks resembling husband-and-wife relation rather than slave-and-owner one. Also it is probable that the shrewd Jim might purposely seduce or pretend to seduce his female owner to have power in the black community, resulting in the big talk of witch-contact.

3

Twain purposely resolves that Jim belongs to Miss Watson, not to the Widow Douglas. Michael Patrick Hearn briefly comments in *The Annotated Huckleberry Finn* that “Jim was originally “the Widow’s” (MS) in the manuscript, but Twain changed it to “Miss Watson’s” when he realized that she was more likely to abuse a slave than her sister was” (27). But Hearn’s argument responds to one of reasons that Twain altered Jim’s owner to the spinster even at the expense of the story’s consistency.⁹

Miss Watson is “a tolerable slim old maid, with goggles on” (3) and fastidious and sour women. When taking moral lesson from her Huck

innocently wonders “why can’t Miss Watson fat up?” by praying (13). As Huck’s pitying remark suggests, Miss Watson is apparently a feeble and lonely woman. Guessing from the fact that she joins her wealthy sister, Miss Watson has recently lost her parents and has few properties but Jim to live on.

On the other hand, Jim is a vigorous and independent family man, for a slave. Jim used to live with his wife and children at a nearby farm, until he was separated from them to work for Miss Watson. In Chapter 16 when Jim and Huck are coming to Cairo, Jim says to Huck that he will work hard without stint in a free State until he can save up money enough to buy his wife and two children, and “if their master wouldn’t sell them, they’d get an ab’litionist to go and steal them” (124).

Jim is not only wise and competent, but also a strong husband and father. In Chapter 23, Jim grieves over his family and reproaches himself for his cruel treatment of his daughter ‘Lizabeth, who contracted serious scarlet fever to become deaf and mute. Jim’s lament shows his humanity and affection for his family that he left at the farm. At the same time Jim’s confession about his people reveals that he used to dominate his family as a strong father, and exercised excessive force toward his children. Jim got furious only because his four-year old daughter could not obey his order to shut the door. And Jim “fetch’ her a slap side de head dat sont her a-sprawling,” saying “I lay I *make* you mine” (201). Jim would have beaten her more furiously if he had not noticed she was deaf and mute. Jim must have been blamed for neglecting ‘Lizabeth after long suffering with the fever and for overlooking her after-effects. In his previous days on some farms, Jim must have had to endured the hard labor and vented

his oppressed anger to his little daughter. He accuses himself that he “never gwyne to fogive hisseff as long’s he live!” (202). However imperfect, Jim governed and was responsible for his folks as a strong patriarch.

Then it is more ironic that Jim is owned by Miss Watson, not by the wealthy and sociable Widow Douglas. The Widow Douglas has lost her husband who used to be a judge in St. Petersburg, but is still renowned for her prosperity and generosity, and enjoys having the company of prominent citizens and their patronage when in need. However Miss Watson, on account of her spinsterhood, is strictly limited in the household, and should have no male friends and relatives to seek advice in St. Petersburg in which she arrives recently. Unlike the Widow Douglas, She must find that Jim, probably her only servant, is the only reliable man in her daily matters. As I have noted, Jim takes over manly duties or some part of husband roles for Miss Watson, an isolated woman. In other words, Jim has to support an unrelated white woman, sacrificing his own wife and children whom he aspires to support. By intentionally pairing up Jim and Miss Watson, Twain dramatizes the absurdity of the slavery and the agony of Jim.¹⁰

His bitter suffering, intensified by his intricate relationship with his mistress, motivates Jim to leave her. Miss Watson is a single and fastidious Calvinist who is the last person to allow the slightest scandal. It is quite reasonable that her excessive dependency on Jim may mislead the villagers about their relations, otherwise even a hint of woman and African-American slave having an affair would be enough to raise an alarm. So Jim piercingly surmises that Miss Watson is easily tempted to sell him to save her honor, when approached by the slave trader, although the Widow Douglas tries to

persuade her not to. So he spies on Miss Watson, with a deep mistrust of her or other whites. Otherwise it is highly unlikely that Jim would come across where Miss Watson and the Widow Douglas are confidentially discussing his sale, and hastily decides to make a desperate getaway. As Jim himself explains to Huck, he purposely “creeps to do’ pooty late” (53) in which his mistresses privately converse.

Jim cunningly utilizes his privileged discretion, on account of which no fellow slaves would not be suspicious of him long after he is out, and patiently hides in the shavings all day until he finds the chance to steal the raft and cross over to the Illinois shore without his tracks being left. Jim even considers contacting abolitionists in Ohio.¹¹ Jim’s escape plan would be carried out as he planned, if he is not obliged to hide temporarily on Jackson’s Island from unknown men floating on the river. Jim’s carefully prepared departure suggests that he has collected information on the route to the freedom, via the abolitionists’ Underground Railway.

Deep inside his bosom, Jim suffers from a stinging dilemma, swaying between his unwilling obligation toward his mistress and his affectionate longing for his family. Jim, while assuming an innocent and content look, has matured ardor for his emancipation or his malice against the slavery through the years of struggle. Jim is a man of unimaginable intelligence, ambition and passion, which can be seen through in his days in St. Petersburg.

* An earlier version of this paper was presented at the 44 th National Meeting of The American Literature Society of Japan at Hokkai-Gakuen University on October 15, 2005.

Notes

- 1 James M. Cox in his essay “Hard Book to Take” points at the Jim’s shrewdness and continues that “we cannot be quite sure, in this world where everyone is involved in tricks, deceit, and confidence games, that Jim is even asleep” (391).
- 2 It is not known what kind of hat Jim has. Original illustrator, E. W. Kemble portrays Jim puts on a straw hat (8). Loafers, idling along the main street of one-horse down Arkansas, “generly had on yellow straw hats most as wide as an umbrella, but didn’t wear no coats nor waistcoats” (181). Huck picks up a boy’s old speckled straw hat in the floating house to wear in Chapter 9. Even Pap puts on “old black slouch with the top caved in, like a lid” (23), when he first appears before Huck. Considering all, straw hats must represent the lowest caste of the society, and Jim must have a straw hat. Even so, Jim wears his hat at midnight here, not for practical use, but for the sake of etiquette: it was 19th century custom that required men to wear hats outdoors. Jim’s etiquettes-minded manner suggests the possibility that Jim is more sophisticated and concerned about his appearance at night, in case he should be peered in the darkness, mainly by black prowlers.
- 3 Fisher Fishkin concludes in *Was Huck Black?* that “Tom’s prank in Chapter 2 is meant to be suggestive of the “supernatural” pranks perpetrated on blacks before and after the war by the white establishment in an effort to maintain white control” (84), by citing folklorist Gladys-Marie Fry’s *Night Riders in Black Folk History*, which was based on the collected testimony and interviews of former slaves. Fry notes that to frighten their slaves into submission and “to discourage night travel,” masters circulate rumors of terrifying supernatural beings roaming at night and even disguise in ghost (Fry 79). Gladys-Marie Fry suggests that the slave masters’ early efforts to intimidate the slaves are taken over by the Ku Klux Klan’s terrifying night rides (73). Fishkin’s argument is convincing, but she does not comment on the possibility that Jim pretends to be innocently deceived by Tom’s prank.
- 4 A. Barton Hepburn comments in *A History of Currency in the United State* that in the 1850’s counterfeit coins circulated along with foreign and worn

silver coins, many of which were not considered legal tender in payment of debts. The Finance Report of January 1853 warns that silver coins of full weight were constantly exported abroad and “what little remains in the hands of the community consists principally of the worn pieces of Spanish coinage of the fractional parts of a dollar, all of which are of light weight, and many of them ten or twenty percent, below their nominal value” (qtd. in Hepburn 63). As result, store keepers had to accept variety of coins, most of which were illegal tender and light value or at worse counterfeit “bad money” (21) of no value (Hepburn 54-70). Jim's manipulation of the coin shows Jim can cleverly survive under the currency system of those days.

- 5 The superstition that witches would ride people or animals at night to command was common in European as well as American folklore (*Adventures of Huckleberry Finn*, Explanatory Notes 386). For further reference, see Hoffman, 50, Dorson, 238, Hughes and Bontemps, 199-200.
- 6 In *Huckleberry Finn*, Twain makes Jim say “the witches bewitched him” and “they rode him,” and implies Jim may have affairs with more than one white woman. Jim probably exaggerates his mention on the number of the witches or white ladies, considering that Jim practically serves two mistresses, Miss Watson and the Widow Douglas. It is also possible that Twain may himself be confused with identifying the partner of Jim, for Twain originally wrote Jim is “the Widow's,” but later changed it “Miss Watson's” (Michael Patrick Hearn 19).
- 7 To demonstrate Hannibal citizens' “ultimate fear” of amalgamation of whites and blacks, Terrel Dempsey introduced plenty articles telling “real or imagined, stories of these relationships inspired horror within Hannibal slave culture” (204). As follows, Dempsey indicates one item of May 6, 1852 in the *Missouri Courier*, which he supposes to be set by young Twain:

A Negro Man with a White Wife.

The Legislature of Connecticut recently divorced a young white woman from a big black negro man, with whom, while in a partial state of lunacy, she had been deluded into a marriage contract. On recovering her faculties she was horrified at her condition, and on application to the Legislature, a divorce was immediately granted. The Connecticut

Courant describes the feeling among the people there as one of great indignation at the outrage.

Such disgusting amalgamation of races, it seems will not be tolerated even in Connecticut, the hot-bed of Abolitionism. How, then, can it be expected that citizens of a slave State will sanction any thing of the kind in their midst? (204)

- 8 Keziah Brevard, a real woman planter in South Carolina, confesses in her diary that she is irritated at his slave Jim who works as a driver on her plantation, for Jim grew impudent and disobedient toward her so far as she considers him dangerous. But she deplors in her diary of 1861 February 20th that she was only a helpless woman and cannot to punish Jim by force (*A Plantation Mistress on the Eve of the Civil War: The Diary of Keziah Goodwyn Hopkins Brevard*, 1860-1861). Elizabeth Fox-Genovese in *Within the Plantation Household* also points out white women's inability to control slaves during the Civil War (206). Probably Twain saw the power problem between white women and their slaves in the antebellum South, and during the Civil War. Drew Gilpin Faust demonstrates in her historical study *Mothers of Invention* that during the Civil War, women of slave-holding families also had a hard time to control increasingly restive and even rebellious slaves after men had left for battle, exactly as Miss Watson experienced with her slave Jim (54). Twain himself must have seen the problematic mistress-and-slave relations, when it reached its apex during the Civil War.
- 9 It seems unlikely under Miss Watson's apparently straitened circumstances that Miss Watson brings Jim when she joins the Widow Douglas. If Twain neglected to stress Jim is "Miss Watson's big nigger," readers may confuse that Jim belongs to the Widow Douglas, because Jim practically work on the premises of Widow Douglas with her slaves.
- 10 Jim's paradoxical situation epitomizes a part of the slave-holding society. Male slaves were permitted to marry slave women owned by different masters, though their children were settled to belong to the masters of mother. It was often the case with male slaves that they, apart from their own family, worked for masters, particularly during the Civil War. Drew

Gilpin Faust demonstrates in *Mothers of Invention*:

When slave-holding men departed for battle, while women on farms and plantations across the South assumed direction of region's "peculiar institution." In the antebellum years white men had borne overwhelming responsibility for slavery's daily management and perpetuation. But as war changed the shape of southern households, it necessarily transformed the structures of domestic authority, requiring white women to exercise unaccustomed—and unsought—power in defense of public as well as private order. (53)

And Faust continues that "women increasingly relied on slaves' labor competence, and even companionship," while fewer white men at home. Under wartime's peculiar circumstances, slaves were required to support feeble wives, sisters or daughters of slave-owners (61).

- 11 According to Explanatory Note in *Adventures of Huckleberry Finn*, "Ohio had far more Underground Railroad operators than any other state" (407). Guessing from Jim's wide knowledge of how and where to contact abolitionists, it is evident that Jim has gathered information on the abolitionists.

Works Cited

- Cox, James M.. "A Hard Book to Take." *One Hundred Years of Huckleberry Finn*. Columbia: U of Missouri P, 1985.
- Dempsey, Terrell. *Searching for Jim: Slavery in Sam Clemens's World*. Columbia and London: U of Missouri P, 2003.
- Fox-Genovese, Elizabeth. *Within the Plantation Household: Black and White Women of the Old South*. Chapel Hill: U of North Carolina P, 1988.
- Fishkin, Shelley Fisher. *Was Huck Black?: Mark Twain and African Voices*. New York and Oxford: Oxford U P, 1993.
- Fry, Gladys-Marie. *Night Riders in Black Folk History*. Chapel Hill and London: U of North Carolina P, 2001.
- Hepburn, A. Barton. *A History of Currency in the United States*. Honolulu, Hawaii: U P of the Pacific, 2002.
- Marx, Leo. "Mr. Eliot, Mr. Trilling, and *Huckleberry Finn*," Ed. M. Thomas

- Inge. *Huck Finn Among the Critics*. Maryland: U Publications of America, 1985.
- Pearce, Roy Harvey. "Yours Truly, Huck Finn." *One Hundred Years of Huckleberry Finn*. Columbia: U of Missouri P, 1985.
- Sattelmeyer, Robert, et al., eds. *One Hundred Years of Huckleberry Finn*. Columbia: U of Missouri P, 1985.
- Schacht, Paul. "Lonesomenes of Huckleberry Finn." *On Mark Twain: The Best from American Literature*. Ed. Louis J. Budd and Edwin H. Cady. Durham: Duke UP, 1987.
- Steinbrink, Jeffrey. "Who Wrote *Huckleberry Finn*." *One Hundred Years of Huckleberry Finn*. Columbia: U of Missouri P, 1985.
- Twain, Mark. *Adventures of Huckleberry Finn*. Berkeley, Los Angeles and London: U of California P, 2002.
- . *The Adventures of Tom Sawyer*. Berkeley, Los Angeles and London: U of California P, 1980.
- . *The Annotated Huckleberry Finn*. Ed. Michael Patrick Hearn. New York and London: W. W. Norton & Company, 2001.
- . *Huck Finn and Tom Sawyer Among the Indians and Other Unfinished Stories*. Berkeley, Los Angeles and London: U of California P, 1989.
- . *Pudd'nhead Wilson and Those Extraordinary Twins*. New York and London: W.W. Norton, 1974.
- Waguri, Ryo. *Mark Twain and Strangers*. Tokyo: Eihosha, 2004