Chapter-IV

METHODOLOGY AND STRATEGIES ADOPTED BY ÁZHEEKODE, THAYAT AND VIJAYAN IN THEIR TRANSLATIONS OF HUCKLEBERRY FINN

Though Mark Twain contributed many world famous works, he was made immortal by his three novels The Adventures of Tom Sawyer (1876), Life on the Mississippi (1883) and The Adventures of Huckleberry Finn (1884). They are known as world classics. Life on the Mississippi is a beautiful interpretation of his own experiences. The Adventures of Tom Sawyer deals with the descriptions of his own childhood adventures. And The Adventures of Huckleberry Finn is supposed to be a continuation of The Adventures of Tom Sawyer. Of these three, The Adventures of Huckleberry Finn is the core of his books and hence I selected to study the different translations of this novel. This book is widely read all over the world today as if it is a contemporary novel written recently. The experiences of an uncivilized boy are portrayed in his own style of English by Mark Twain making this book a miracle. His characters still live in the minds of readers. Though slavery is abolished, Negroes are still considered inferior to the white.
Dr. Sreepathi Sreedevi, in her 'Innathe America' says,

കോലാക്കാരാന്‍ മൗലികമായ പുരോഗതി വരെ മനോഹരമായ മനോഹരശില്പം രചിച്ചിരുന്ന രാജാവിന്റെ മനോഹരശില്പമാണ്. അന്ന് മനോഹരശില്പങ്ങളെ പ്രതിഷ്ഠിച്ചിരുന്ന രാജാവിന്റെ മനോഹരശില്പമാണ്. എങ്ങിനെയാണ് എന്ന് പറഞ്ഞിരിക്കുന്നു എന്ന് അവരുടെ പെരുമനോഹരശില്പങ്ങളെ എന്നിവിടെയും എന്നിവിടെയും എന്നിവിടെയും എന്നിവിടെയും എന്നിവിടെയും 1.

അനുഭവിക്കുന്ന മനോഹരശില്പങ്ങളുടെ പ്രതിഷ്ഠയെ പിന്നീട് മനോഹരമായ വിശ്വസനീയമാക്കുന്നു. പ്രതിഷ്ഠാനം തിരിച്ചാർന്നു മാറ്റുകയും. 2

തിരിച്ചാരന്തെ അവതാരം കൊറാണിയാണ് കൊറാണി അന്ന് പറഞ്ഞതിനാല്‍ പെരുമാറ്റം ഇണയിലേക്കാണ്. 3

ഇതു മതിപ്പെന്നു പറഞ്ഞിട്ടും പ്രതിതിരുന്നു അതിന്റെ മനോഹരശില്പങ്ങളുടെ പുരോഗതി വിലവായിരിക്കുന്നു. അതിന്റെ പുരോഗതിയും നടപ്പാവും സുഖാവമായ പ്രവാഹാവും. സന്ദർഭം പരിപോലെയാണ് ഇതിന്റെ മനോഹരശില്പങ്ങളുടെ നടപ്പാവവും അതിന്റെ പരിപോലെയാണ് ഇതുപോലെയാണ് പ്രവാഹാവും. 4

1. Dr. Sreepathi Sridevi, Innathe America, Trans, G. Sreedharan (Kottayam: Vidhyarthimithram P. 1966) 45.
2. Ibid 50
3. Ibid 51
4. Ibid 55
Several generations of Americans have read *A H F*, Mark Twain's masterpiece, with undiminished affection, because for each generation increasingly it has recaptured a lost world of childhood and an earlier reality of their country which it is valuable to keep memory. But in the largest sense, "only adult will read it" as its author less aptly remarked of *Tom Sawyer*. In the adult level, this is a complex work of arts, sometimes approaching profundity in its psychological perceptions, its moral judgements, and its social criticism. It is precisely located in place and time; yet by its power and its truth it has attained universal recognition as a classic.

*Huckleberry Finn* was a literary creation from materials which were traditional in the sense that the humour, folk ways, legends and speech of a country are a common inheritance. Such characters as the duke, the king, Widow, Douglas, and Colonels Grangerford and Sherburn, however much Twain individualised them, were recognisably derived from frontier legend and its literature. The River is a fundamental element in the structure of this novel, but it is also the central
symbol to which other symbolic elements are referred. "It's lovely to live on a raft "says Huck, and "sometimes we'd have that whole river to ourselves for the longest time ". The literary discovery of the River, which we owe to Mark Twain, made it part of a continental myth somewhat similar to those of the Ganges, the Nile, and the Amazon rivers, which were also gods: 

Even though Huck and Jim were driven by the storm beyond the mouth of the Ohio, which was the gateway to legal freedom for the slave, the river and the raft still offered the best freedom of all. The intrusion of the King and the Duke upon this sanctuary, although it brought such evil as only the community of man could foster, was not disastrous, so long as they all remained on the raft, where, as Huck says, it is necessary "for everybody to ... feel right and kind toward the others". This is the epitome of this novel's social criticism. Whatever evil appeared in society was the evil of men, and Twain here used Huck to carry on his relentless execoration of "the damned human race", and to condemn stereotypes of right and
wrong with which the rulers of society justified their own interests.

In this novel the representative stereotype was slavery. Huck had to battle with his conscience continuously, because according to the morality of society and church, he should report as a runaway slave, this Jim whom he had come to love as a brother. His final decision in Jim's favour was concluded with his famous reflection, "All right, then, I'll go to hell! Oyyed when Aunt Sally asked whether the steam boat explosion hurt anyone, he automatically responded, "No'm. Killed a nigger."

Slavery under monarchy in the raft is perhaps a little better than the tyranny of the mob in the so-called democratic town on the banks of Mississippi. Life on the raft has given Jim the courage of his own freedom and independence, the strength to back the restraints of his culture and his conscience. Huck's first act is one of anarchy, when he flees both from his new found mother, Widow Douglas and his savage father, who rails against official authority only to
inflict a more terrible authority on his son. In Jackson's island, Huck is as free and master of himself as Robinson Crusoe on his deserted island. "Jim exchanges Chattel slavery in a small town for serfdom under a monarchy. In fact, Twain in his autobiography says that the subject of a King are 'slaves with the name blinked and less respect worthy than were our black ones, if to be a slave by meek consent is baser than to be a slave by compulsion. And as far as Huck is concerned the Duke and the King are just the same as the real article, confidence tricksters and swaggerers, out for the loot". Slavery under monarchy on the raft is perhaps a little better than the tyranny of the mob in the so called democratic town on the banks of the Mississippi.

Now let us see how the main features of this novel have been portrayed in the various translations of *The Adventures of Huckleberry Finn*. There are three Malayalam versions (Translations) of this book.


A Vijayan's *Huckleberry Finn* is a retold Malayalam version of the original. It is an epitome. Thayat's *Huckleberry Finn Enna Sahsikin* is an abridged Malayalam translation with light modification in language and presentation. Azheekode's *Huckleberry Finnite Vikramangal* is a real Malayalam translation of the novel. There are Forty-two Chapters and a chapter the last with relevant and apt titles as in the original book of Mark Twain. In *Huckleberry Finn* of Vijayan there are only 15 chapters whereas in *Huckleberry Finn Enna Sahasiken* of Thayat there are 25 chapters. Neither of them has given chapter titles. From the length of these works, we can assume that the first two translations are abridged works and they have deleted many of the details. The translation of Sukumar Azheekode alone attempts full conformity to the work of Mark Twain. His Translation is the replica of the original. Excepting the dialects, the author has succeeded to convey the ideas of mark Twain as he desired. All the conversations and even the minutest details have been translated. As a result of that, the humour, the culture of mid American civilization, life on the river, on the raft, folklore features, life of children in schools and home, treachery of people like
King and the Duke, life of pirates, life in rich houses, enmity among the aristocratic classes, superstitions, witchcrafts, life in the dirty towns especially among low class people, evangelisation, religious attitude of people etc. can be seen very clearly. Above all, attitude to slaves even after the abolition of slavery can be seen. Huck and Tom are engaged in adventures. Adventurous actions have been promoted from the very ancient period of men. It is this adventure that led men to all the important discoveries and inventions that led to the civilization of man. In England the young people pleased their girl friends by adventures. Tom and Huck are engaged in adventures, befitting to Mark Twain's generation.

Tom makes Jim free in the model of freedom secured by great pirates, robbers, criminals, and similar prisoners. He was already free according to the will of Miss Watson. But he finds thrill in adventures. Even towards the end of the novel, Tom expressed his desire to go forward with fresh adventures.
With regards to dialects there are seven dialects used in this novel; the Missouri Negro dialects, the extremist form of the backwoods South-western dialects; the ordinary pike-county dialect, and four modified varieties of the last. Since there are no equivalent languages in India, it is very difficult to translate them as such. As a result of this, the reader in a foreign language cannot enjoy the book fully. But Sukumar Azheekode has tried his level best to use simple and rural language so that even the ordinary people can appreciate the book. We can find Azheekode's personality throughout the book.

In Huckleberry Finn Enna Sahasekan K.Thayat has tried to convey the ideas of the adventures of Huckleberry Finn in an interesting way. He has used flowery language instead of a mere translation. He has cut short many of the conversations from the very first chapter perhaps to suit the reading tastes of young people in Kerala. In the first chapter, details of the conversation between Huck and Watson are mainly omitted. In the second chapter, the conversation of the so called robbers in the cave and deplaid plans
are omitted. Though almost all parts are touched in chapter 3 and 4, the new judge’s attempts to civilize and correct Huck’s father and his failure, are deleted in Chapter-5. Leaving some details, all points are included in the next two chapters. But in Chapter-8 Jim’s weather forecast is deleted along with other details. In chapter-9, names of the articles they got from the floating house are omitted. In chapter-10 the story of killing a snake, biting of its mate and treatment (eating the meat of snake and drinking whisky) are omitted mainly. In chapter-11 the interesting conversation between Huck (disguised as a girl) and the woman has been cut short and thereby the readers lost the humour out of it. While all points in chapter-12 are translated, how Huck and Jim got the boat from the wrecked ship as two rogues went back to take money is deleted. Similarly Huck had sent another boat to save the people on the wreak. It shows the good heart and magnanimity of Huck. But it is deleted by Thayat in Chapter-13.

Though main points are not omitted in chapter-14; the following four chapters are conveniently omitted viz.,
Chapters-15-18. This is a serious lapse on the part of the author. An interesting story is missing to the readers by this omission it shows the guilty conscience of Huck for saving his friend Jim as it is against religion. At one moment he decides to inform the secret to Miss Watson. His final decision in Jim's favour was concluded with his famous reflection "All right, then I'll go to hell!". So he saves Jim by making an instant story that the inmate of the boat was his father and he was suffering from small pox. So also the quarrel between two families Graffordsons and Shepherdsons is deleted. It is a common feature all over the world. Similarly killing each other for simple reasons has become a tendency in the society and this attitude has been exploited by Mark Twain. (In Chapter-5 and 6 we find the synopsis but in Chapter-7 the conversation between Huck and Jim following the meeting of Jim and Jim's description as to how he spent his earnings by investing on chits, lottery and the last dollar in the church hoping to get 100 times, are omitted. Almost all the points are touched in the following chapters ie from 8 to 14. Chapter 15 - 18 are avoided. From Chapter-19 till the end of the novel all the main points are included. The author
may be applauded for translating the work without any distortion, even though some of the deletions may seem to be "unkindest cuts" to enthusiastic Twainians.

In the case of Vijayan's translation it is a retold version. It is an epitome. It can be called as synopsis in the case of certain chapters and summary in the other chapters. He has written it for the children. His language is so simple that it is fit for them. He has succeeded to touch all the important points in the novel with a few exceptions.

In the first chapter attempt of civilizing Huck by making use of religions methods like prayer, leading good life, behaving properly are omitted. Prayer before food and after supper, reading Bible, telling the stories of Moses, ideas of heaven and prayer with negroes are also omitted. By neglecting these points he has left untouched the religious culture maintained by the people.

In chapter-2 important points are touched. But in Chapter-3 he has made some additions. Seeing the
foot print in the fog, according to Vijayan, Huck recognised them to be his father's. The sign of cross is to do away with evils. Then Vijayan adds that Huck's father was cruel and he punished him whenever he did not give money. At the same time the story of Jim's hairy ball—a superstition—is deleted. It is unjustifiable. In Chapter-5 and 6 we find the synopsis but in chapter-7 the conversation following the meeting of Jim and explaining how he spent his earnings by investing on chits, lottery and the last dollar in the church hoping to get 100 times, are omitted. Almost all the points are touched in the following chapters—from 8 to 18. In chapter 19 the story of the development of King and Duke (their pretention ) in their characteristic styles, is deleted. When all the important points are touched in chapter 20 and 21, the story of Sherburn, and the death of Boggs are not seen. Similarly in the circus, a drunkard enters the stage. People think him to be an intruder. But he proves to be a good circus actor by controlling the violent horse. Soon the people applauded. This story is left out by Vijayan in chapter-22.

But reliable translation can be seen in all the rest of the chapters from chapter 23 to chapter the
last. Since almost all important characterizations and narrative elements are made in a beautiful and simple language this book is very valuable to the Malayalam literature.

Let us see how the humour in the novel has been portrayed by these different translators. American humour includes institutions, laws, customs, manners, dialects characters, convictions and even scenes and sights of that great democratic nation. American humour could not come into a widespread literary existence before 1830 and thereafter it was consolidated by a group of professionals. At such a period, Mark Twain appeared on the literary horizon of America and breathed a new life and vitality into the tradition of national humour. Charles Neider also suggests this when he remarks that Twain the well-meaning 'funny fellow', was an American writer close to the native soil.¹

Huckleberry Finn is a charming literary piece of American humour. Although Mark Twain's humour has occasionally turned serious and satirical, low and realistic, he lifts it to unimaginable heights in this novel. He achieves this through his farcical inventions, playful lies, deceptions, disguises, skillful machinations of plot construction, and masterly presentation of the deeprooted superstitions of the primitive Jim. He has created such scenes, situations and characters in this novel as touching the innermost chords of our hearts and bring out laughter and unmixed fun rendering us greatly relieved and gladdened. John Masefield the noted British poet, lightly remarks that Huckleberry Finn is a delightful book which he read years in and years out, and that he would have read "no book more frequently nor with more glad content". Mark Twain offers American humour and not English or French humour. The faithful applications of different dialects herein immensely contributes to the fund of hilarity and jocularity. The personal whims and beliefs, fancies and inventions of cardinal characters in it simply add salt to the soup and

greatly enhance its comic effects. Thus Mark Twain's humour as found in *Huckelberry Finn* marks the full emergence and flowering of native American humour.

One of the peculiarities of Mark Twain's humour is its local colour. The local colourists are generally recorders of facts. They portray the real life of the past as they had experienced or heard in their works. Mark Twain also did the same. He drew upon the experiences of his life and portrayed local scenes and pictures with a sense of romantic nostalgia and in the living speech of the people. His material for *Huckleberry Finn* was derived from his immediate surroundings including his boyhood home at Hannibal and river.

According to Walter Blair the stuff of *Huckleberry Finn* was "not the actuality, but his memory of the scenes and of the life he had known in childhood and youth". Mark Twain actually believed that he would be losing his own identity and individuality without local colourings, and hence he picked up his characters and situations from the local he was deeply rooted in.

Mark Twain's style and pungency and incisiveness add brilliance to his humour. He knew well how to exploit the incongruities between the learned language and the vernacular, and thereby how to create occasions of laughter. He discovered immense possibilities of extracting fun and laughter from the spoken word, from the American vernacular. William Thorpe says Twain's most significant discovery was "the immense sources for the writer of fiction in the American vernacular" which enabled him to make *Huckleberry Finn* "realistic, funny, angry pathetic, serious to the verge of tragedy" turn by turn in the novel. His malapropisms, puns, badly spelled words, peculiarly assembled sentences etc., are the real source of laughter in *Huckleberry Finn*. There are misquotations of the Bible or the classics, lies and deceptions and strains of pessemism in his novel. We find two types of humour in Mark Twain. One is childish and innocence and the other is witty and sober in nature. *Huckleberry Finn* is the best of his works both artistically and morally and considered as the first American classic.

In *Huckleberry Finn* Mark Twain has employed diverse dielects lies and deceptions, machinations of plot, prevarications of Huck and Tom and superstitions of the primitive Jim. Local colour is given in the portrayal of men women and boys, their manners and habits, their conventions and convictions and the living speech in various shades.

*A H F* is a book which discovers the fullest extent of Mark Twain's humour when we notice that it is humourous, it does not mean that it has no unhappy moments or violent actions and everything is viewed within a humourous point of view. Inspite of the fact that very serious themes like slavery, religion, friendship, feuds, death, murder and racial attitudes are discussed in this novel, *Huckleberry Finn* is a humourous novel. In chapter -XX the King's attending a camp meeting at Pokeville representing himself as a reformed pirate succeeds in duping the people in the congregation.

"The king said it wasn't no use talking, heathens don't amount to shucks along side pirates to work a
camp meeting with "1 Unfortunately this sentence has not been translated by Azheekode or K. Thayat. Here the king earns at the expense of religion. This is common practice in America even today. People receive contributions in the name of charitable institutions or some other cause claiming to spend for the poor and the sick. In chapter XXII Huck watches a drunk at the local circus attempting equestrian acrobatics, amidst howls of laughter. The drunk mounts a horse, his heels flying in the air every jump, and the whole crowd of people standing up shouting and laughing till tears rolled down. The horse breaks loose and the drunk seems headed for certain death, to the vast delight of the audience "It wasn't funny for me, though" says Huck. "I was all of a tremble to see his danger." (A H F 326) The seeming drunk is actually a seasoned performer, a member of circus troupe who is an export rider, the laugh is on Huckleberry Finn who is so easily taken in by a circus act. It is not properly translated by Azheekode. He simply narrates, "1 (H F V 237)

In Thayat's *Huckleberry Finn Enna Sahasikan*, this conversation of *Huckleberry Finn* is not at all touched. He has briefly described the circus scenes including that of the seeming drunk action. Here we find that Azheekode also is not making full justice to the original, though he has touched point. In Vijayan's *Huckleberry Finn* there is the epitome for the whole incident of drunk as follows, "ஓடாது போல் பிரியைத்து உண்டுவைத்து வைத்து வைத்து வைத்து வைத்து." (HF 81)

Mark Twain evokes spontaneous laughter when Jim and Huck discuss language, the Bible and the difference between languages or when the King and Duke rehearse *Hamlet* and *Romeo and Juliet* or by Huck's observations of manners and morale of 'quality'-like the Shepherdsons and Grangerfords and the Wilkses. Uncle's Phelp and Aunt Sally's bewilderment when Huck appears to be Tom and Tom claims to be sid causes laughter. Tom's staging of elaborate rituals for Jim's escape are the best examples of Twain's use of the humourous technique. He is not only amusing but pokes fun at the American weakness of getting impressed by European Romanticism. There are several instances of lies and deceptions and exaggerations in this novel.
They are translated by all the three translators as incidents. Since there is no problem of language in the narrations we get the humour without loss or inhibition.

Tom Sawyer forms the robbers' gang with Huck Finn Joe, Harper and Ben Rogers. He makes them believe that they are daring high-way men and not ordinary robbers. They hold their meetings in a cave, and formulate a comprehensive plan to way lay and robe a party of Spanish merchants and rich Arabs. But in reality they live in a world of make believe, and the people who are attacked are not rich Arabs or Spanish merchants but the school boys on a Sunday outing. They attack the party in the hope of getting plenty of diamond now being carried by two hundred elephants, six hundred camels and over a thousand mules - a fine example of exaggeration indeed. But instead of diamond and gold, they get only jam and doughnuts, which also they have to drop down by the arrival of the school boys' masters. This is a grand humour. Tom later says that Arabs and their party were converted into school boys, masters etc.,
by the power of magical ring. Poor Huck goes home and gets an iron lamp and an old ring to make them work miracles, hoping to bring genes. After rubbing for a long time he learns that it is only one of Tom's lies.

The fantastic way Tom rescues Jim from his prison room gives ample chance for humour. Tom enters the room adjacent to Jim's and digs a tunnel to reach the latter. A huge stone is brought to the cell to enable Jim to inscribe a journal on it. Pens made out of spoons and rope ladder baked in pie are sent to Jim. Like prisoners in the Romances, Jim is also provided with the rats, spiders and the snakes for his company in the cell. He is supposed to grow certain plants with his tears drawn by the use of onions. And when all the arrangements for Jim's escape were ready, eleven dogs creep under his bed through the tunnel, creating utter confusion. After giving sufficient warning to Aunt Sally; Huck, Tom and Jim run away at night. Tom received an injury by a bullet.

Though Tom was imposing a lot of punishment to Jim without any humanitarian consideration his cruelty is overlooked by fun and laughter.
Huck shuns civilization and prefers rags to fine clothes. When there was no moonlight he likes to be maked on the raft. Though he is not as clever as Tom he is a man of extra ordinary commonsense. His plan of staging his own murder in a convincing manner is his own idea. His father PapFinn leaves the hut after locking Huck inside. He makes a big hole in the cabin, comes out, deposits everything he wanted in the raft which he had hidden. He kills a hog and smashes it on the front door of the cabin, leaving the blood trails in a manner that creates the impression of a murder by robbers. He then drags a sack full of stones to make it appear that the dead body has been hurled into the river.

After a few days Huck returns home. But to his amazement he finds that the house is now occupied by a strange woman. He learns from her about Pop's disappearance, his own murder and Jim's escape. Huck gives an opportunity for joke by telling different names, first Sara Williams, they Mury Williams, and then Sara mary Williams.

Huck saves nigger Jim by telling a lie to the slave hunters that it was his father in the boat and that he was suffering from small pox.
When he is introduced to the Grangerfords, he becomes Jackson, when he is with the Phelps he is mistaken to be Tom Sawyer and then he presents himself to be Tom Sawyer.

Jim is easily befuddled by Tom, who moves his hat to the branches of a tree. He comes to believe that the devil has given him the five-cents which Tom actually left in Misswaton's kitchen as the price of Candles. He tells other niggers that he was carried all over the world. He keeps a magic hairball which he uses to foretell the future. When Huck goes to him to consult about his father, Jim puts his ear to it and tells him thus.

"Yo' ole father doan' know, yit, what he's a-gwyne to do. Sometimes he spec he'll go 'way, en den against he spec he'll stay De bes' way is to res' easy en let de ole man take his own way. Dey's two angels hoverin' roun' 'bout him. One uv'em is white on shiny, en t'other one is black. De white one gits him to go right, a little while, den de black one sail in en bust it all up. A body can't tell, yit, which one gwyne to fetch him at de las." (A H F 215)
Azheekode translates:

"யங்கியாலன் தங்கிய சூட்டா நான் தவறு கூறினான் உங்கள் கூறினான் ஒவ்வொன்றுகளுடன் தெரியப் போகுமாறு. அதேன்றி நான் பெள்ளியருகிறேன் காணத் தந்தவர் பெருந்தலமானார். அவனது மன்னன் அரசியல்வாயினரால் குறைவாக உள்ளனர் அவ்வாறு கூறியுள்ளனர். அண்டு செய்துவிடுதல் பட்டியல் பட்டி பெருந்தலமானார். அவர் செய்துவிடுதல்இல்லை, தீர் கைசெய்துவிட்டான். அவை எங்களுக்கு குறைவான முக்கியம் கூறினான் கருதிய காரணில் நான் விளையாடினான். என்பிட்டு எல்லாம் செய்து செய்தையும் மறைவு செய்து இறுதியான்." (H F V 42)

Thayat says:

"அன்பது எதுவாகிறதுவார் காற்றுலட்டிகள். மரும்பது
பத்மாரமலை விளையாடினார். தனியான விளையாடினால் மோசும் பத்மாரமலை விளையாடினார். தந்திர பத்மாரமலை விளையாடினார். நன்று விளையாடினான். ஆர்வம் விளையாடினான். என்பிட்டு விளையாடினான். என்பிட்டு விளையாடினான். என்பிட்டு விளையாடினான்." (H F S 33)

Since it is only an epitome, A. Vijayan has not included these words in his work.

This statement looks funny. A similar idea of ghost, haunts him when he is on Jackson's Island and
encounters Huck all on a sudden. As Huck is believed to be murdered, Jim thinks him to be his ghost. So, he prays to Huck,

"Doan' hurt me - don't! I haven't ever done no harm to a gho'. I liked dead people, en done all I could for 'em. You go en git in de river ain', whah you b'longs, en doan' do nuffin to Ole Jim, 'at'uz awluz yo fren'." (A H F 235)

Azhikode translates it as follows

"നാം ത്യാച്ചിയല്ല - എന്ന്! നിനക്ക് നിരവധി വാളും വള്ളി മലയിലെ പെള്ളിക്കായും. നാം നാം നാം സൂര്യന്റെ സാന്നധികളും. കായ അതേസമയ ചുറ്റും കായ നിംഫാസ് കവിതയാ. സിവാല്‍ സവണിക്കേണ്ട് പുറത്തേക്ക പോകാൻ മുമ്പ് നമുക്ക് ഏതെങ്കിലും പുറാവാട്ടിയാലാണ്?"

Thayat has not translated it properly. He narrates " (HFV 77-78)

"ഓണ്‍പറ്റിക്കുന്നു, പരിമിതിക്കുന്നു കരുതി നിരമ്പിച്ചിരുന്നു, മാത്രമായി പൊതുവായ പോയി കൊല്ലിയേണ്?". HFS 61.

The Grangerford - Shepherdson feud, the cheating business of the Duke and the Dauphin, the happenings on the Phelps farm - all expose the cruelties and
banalities of American society in the old south as well as to satirize the romantic notions of the people. Huck's father PapFinn also offers occasions of humour and laughter. After getting intoxicated, Pap Finn speaks.

"They call that a govment that can't sell a free nigger till has 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 get'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 ..." (A H F 223)

Azheekode translates in his characteristic style:

"മേരിയ കാണേണ്ടിക്കാൻ ഇവിടെയുള്ള മനോഹരവും എന്തു കാണിക്കാം നമ്മുടെ അസാസ്ത്തം എന്തും നിർവഹിക്കാൻ പിനിടണം? എന്തും നമ്മുടെ ആത്മീയതയും വിജ്ഞനം എന്തും നിർവഹിക്കാൻ പിനിടണം എന്തും നിർവഹിക്കാൻ, എന്തുമായി നമ്മുടെ മനോഹരവും മനോഹരവും എന്തും നിർവഹിക്കാൻ എന്തും നിർവഹിക്കാൻ..." (H F V 57)
K. Thayat has failed to include this beautiful and humourous speech of Pap Finn bursting against the government in his translation.

But A. Vijayan has referred to the speech of Pap Finn against the government as follows:

"நான் செய்தியும் கூறுவேறும் தொட்டமைய தானமாகவே நான்
நான் என்றின்றாக தங்கிசேறும்". (H F 24)

But those words of Huck have not been included in his book also.

Suspecting that Huck is disguised as a girl Mrs. Loftus discovers the fact by watching him thread a needle, throw a lump of coal at a rat, and clasp his knees together to catch an object she tosses in his lap. These happenings are stated so naturally that Mrs. Loftus' sudden question comes as a shock "come, now, what's your real name?" (A H F 250)

Azhikode says:

"என் குடியார் பிபீசு என்ன செய்தியும்?" (HFV 104)
Thayat says:

"ပြောသည်ဟူး! ကျောင်းလား ဘယ်လောက် သိရှိလဲ။" (HFS 94)

Both translations show the personality of each. A Vijayan also makes her ask this question.

"ကျောင်းလား သိရှိလဲ ကျောင်းလား!" (HFS 46)

A difference is seen here, 'သိရှိလဲ' is given more importance than saying the name. Since both are important, all the versions can be be justified.

When Huck referred to French language, Jim could not follow. But he insisted upon knowing it. Then Huck wanted to tell him that he would not understand. So he says:

'S' pose a man was to come to you and say Polly-Voo-franzy - what would you think? (AHF 267)

Then Jim says

"I wouldn 't think nuff'n I'd take en busf him over de head. Dat is, if he warn't white. I wouldn't 'low no nigger to call me dat" (AHF 267)

Azhikode clearly translates this conversation as follows.
"Lorem ipsum dolor sit amet, consectetur adipiscing elit. Sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat. Duis aute irure dolor in reprehenderit in voluptate velit esse cillum dolore eu fugiat nulla pariatur. Excepteur sint occaecat cupidatat non proident, sunt in culpa qui officia deserunt mollit anim id est laborum." (HFS 94)

A. Vijayan has not considered the discussion in French. Here Azhikode has clear-cut translation whereas Thayat makes use of his imagination and makes the conversation all the more simple adding new details out of his imagination as usual.
Practical jokes also can be seen rarely. After the reunification of Huck and Jim on the raft, Huck tells him that they were not separated in the fog and that the latter was merely dreaming. Similarly the killing of a rattle snake on Jackson’s island and Huck’s placing it on the foot of Jim’s blanket causes the snakes mate bite him and he (Jim) eats its roasted flesh and drinks whisky to cure it.

We find many other superstitions also. When Huck’s father pap was found dead in a floating house, he does not wish to talk about it with Huck because “a man that war’nt barried was more likely to go a-ha’nting around than one that was planted and confortable.” (AHF 243-244). Azheekode says: “ജ്യോക്കരമാഴ്ചഴോഴുയ പ്രാർത്ഥക്കം വാലസ്സാൻ സമാധാനം കുളങ്ങു. (HFV 93) complete translation is not done by even Azheekode. He has translated only the first part “A man that . . . ha’nting around “. He has not made use of the comparison in the source language.

Thayat and Vijayan have omitted this sentence in their translations.

An established belief at the time of Mark Twain was that when cannons were fired and when loaves of
bread filled with quick silver, were floated down, they were brought to a drowned body and thus helped to trace it.

Jim reads the mysterious signs of nature when he says "Some young birds come along, flying a yard or two at a time and lighting. Jim said it was a sign it was going to rain". (AHF 238)

Azheekode translates it beautifully:

"കടലില്‍ നിന്നും പുള്ളികള്‍ പോയി വരുന്നു. ജിം അപൂർവ്വ അവിഭാജ്യ പ്രകൃതിസൂചകം നൽകുന്നു. അവ പറഞ്ഞാല്‍ വേല വച്ചുതുരന്നു വരാതിര്‍ന്നു, പൊയ്യൂട്ടിയും പൊയ്യൂട്ടിയും വരുന്നു". (HFV 83)

Thayat translates in his characteristic style:

"മുട്ടി പൂണ്ടത്തില്‍ മാവി എന്തും കൊണ്ടുവെള്ളി പൊയ്യൂട്ടിക്കൊണ്ടു. അത് നിലിെതു പൊയ്യൂട്ടി, എന്തും പിടിയും. എന്തും കൊണ്ട് പൊയ്യൂട്ടി വരുന്നു. എന്തും കൊണ്ട് പൊയ്യൂട്ടി വരുന്നു". (HF 562)

Vijayan also says:

"എന്തും പൊയ്യൂട്ടി എന്തും കൊണ്ടുവെള്ളി കൊണ്ട് പൊയ്യൂട്ടിക്കൊണ്ടു. അത് എന്തും കൊണ്ട് പൊയ്യൂട്ടി, എന്തും പിടിയും വരാതിര്‍ന്നു, എന്തും പൊയ്യൂട്ടി". (HF 36)

Jim also said that counting the things meant for cooking the dinner, would bring bad luck. So also if the fable cloth is shaken after sun-set. To Jim bees would not sting idiots, but he adds that he does not believe it because they would not sting him. If one has got hairy arms and breast it is a sign that he is going
These superstitions have been included in the translation Azheekode's 'H F V'. The house where Huck stays is full of spirits of the dead and the hooting of ominous owls and a baying hour, Huck says. "Then away out in the wood I heard that kind of a sound that a ghose makes when it wants to tell some company. Pretty soon a spider went crawling up my shoulder, and I flipped it off and it lit in the candle, and before I could budge, it was all shrivelled up. I didn't need anybody to tell me that, that was an awful bad sign and would fetch we some bad luck, so I was scared and most shook the clothes off me. I got up and turned around in my tracks three times and crossed my breast everytime, and then I tied up a tittle lock of my hair to keep witches away. (A H F 203)

Azhikode given an enchanting translation of this,

""ක නව හස වැඩි හොඳු ලෙසින් දක්වා ගනිමියට නොහැක. සන්න සේවාවක් තුළ සත්වත් වෙනස්කරන්නෙක් සදහනකයි මහා කතාවේ එක්සත් විශේෂීය සේවාවක් සැලකුණු වේ. මේ වලසමක් ආරාධානය කරයි. මේ වලාමක් ආරාධානය කරයි. මේ වලසමක්

වැඩි හොඳු ලෙසින් දක්වා ගනිමියට නොහැක. සන්න සේවාවක් තුළ සත්වත් වෙනස්කරන්නෙක් සදහනකයි මහා කතාවේ එක්සත් විශේෂීය සේවාවක් සැලකුණු වේ. මේ වලසමක් ආරාධානය කරයි. මේ වලාමක් ආරාධානය කරයි. මේ වලසමක්

වැඩි හොඳු ලෙසින් දක්වා ගනිමියට නොහැක. සන්න සේවාවක් තුළ සත්වත් වෙනස්කරන්නෙක් සදහනකයි මහා කතාවේ එක්සත් විශේෂීය සේවාවක් සැලකුණු වේ. මේ වලසමක් ආරාධානය කරයි. මේ වලාමක් ආරාධානය කරයි. මේ වලසමක්

වැඩි හොඳු ලෙසින් දක්වා ගනිමියට නොහැක. සන්න සේවාවක් තුළ සත්වත් වෙනස්කරන්නෙක් සදහනකයි මහා කතාවේ එක්සත් විශේෂීය සේවාවක් සැලකුණු වේ. මේ වලසමක් ආරාධානය කරයි. මේ වලාමක් ආරාධානය කරයි. මේ වලසමක්
Here the translation of Azhikode is perfect.

Thayat also gives his version:

"അമൻ മോഞ്ചാലയം എന്ന് രാവിലെ കുറിയിൽ പറയുന്നു. അതിന്റെ അർഥം തന്നെയാണ് പ്രസിദ്ധിയുള്ള രാവിലെ കുറിയിലെ പ്രാദേശിക ഉദ്യോഗാർന്റെ ഇത്തരം ഉദ്യോഗായി കേരളത്തിലെ രാവിലേയും സന്ദർശിക്കുന്നു. എല്ലാവരും സമ്മൂഹം പ്രേമിക്കാതിരിക്കുന്നു. പിന്നീട് പൊതുവെ റോഡുകളിൽ കാണുന്ന നാടോടിയായ സന്ദർശനം കേരളത്തിലെ മുഴുകിയത് ഇതെല്ലാം കൊത്തിയിരിക്കുന്നു. ഒരു വിജയസാധിക്കുന്ന കൊഴിയുന്ന മുഴുകിക്കാണം അനുഭവപ്പെടുന്ന മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം കൊഴിയുന്ന മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗാ�ി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോഗായി കേരളത്തിലെ സന്ദർശനം മുഴുകിക്കാണം പാലക്കാടിലെ കൊഴിയിലെ പൊതുവെ ഉദ്യോ ghg
Here Thayat has given too much descriptions. The original is self explanatory. The last sentence 'അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി' is not correct. 'അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി' is the correct translation. Vijayan omitted the cry of the evil spirits, Hearing the sound of night birds and dogs Huck says:

"അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. മുതുക്‌ പിക്ക്‌പിരി അയർ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. അയർ പിക്ക്‌പിരി മുതുക്‌ മാനി. (HF 9)

Vijayan has just shown that Huck had superstitious belief and he believed in the remedy to drive away evil spirits. Huck still remained anxious. Huck believed that it was his misfortune that Miss Watson caught him red handed when the salt bottle was tilted. If only Miss Watson had given him a chance to toss over his left shoulder, some salt which he had spelled, all his misfortunes would not have taken place and PapFinn would not have appeared. Spiders were considered immortal. Huck's bad luck begins one morning when he
overturns the salt cellar and before he can stop the evil sign by throwing salt over his left shoulder, Miss Watson prevents him from taking the remedial measures. Here Twain echoes the popular sentiments and superstitions of the 19th Century Americans who were to some extent influenced by the European beliefs of witchcraft and magic. To him the sudden appearance of his father is a misfortune.

Huck goes out of the house expecting doom and while walking in the newly fallen snow, Huck notices foot prints and he found that "there was a cross in the left foot heel made with big nails, to keep off the devil" (A S F 213)

Azheekode translates,

"সরোকু ইসলামী আদর্শকের নিজের অনন্য কর্মজীবিতের সময় সেই আবেগমোটায়নের। সমাধিকে মনানতুনি।" (HFV 40)

Translation of ' মনানি ' is suitable to the semi-cultural language of Huck.

In Jackson's island, Huck admits Jim's superiority when Jim makes different forecasts. When Huck unthinkingly handles a snake skin, Jim forecasts evil. Jim is bitten by a rattle. He has a narrow escape. He resorted to an unscientific treatment. Huck says "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 would help."

(ASF 244)

Azheekode translates:

"And the following day the king's son sent to the village. So, we called the old man, He said, "Do not judge a person by his appearance, just as Iam not by my age."

It is a clear and good translation. Here we find the great Azheekode,

But this story is not seen in Thayat's translation. He has left many points and given undue details to the points he accepted, in his translation (book). But we find that Vijayayan has the casual reference in the form of an epitome.

"And the following day the king's son sent to the village. So, we called the old man, He said, "Do not judge a person by his appearance, just as I am not by my age."

Jim eats a piece of roasted snake and consumed whisky and is cured. This episode is considered as an omen that ."
leads to next chapters where Huck and Jim float by Cairo and Jim misses his chance for freedom. A more dangerous consequence of theomen was the running of a giant stream boat over their raft. As a result of that, Huck and Jim are separated. Huck swarm and reached the Grangerford's house.

Jim also is a victim of superstition. His misunderstanding that Huck's spirit appeared before him and his warning against the enquiry of dead men, are sufficient evidences in this regard. After recognising the dead body of Huck's father in the floating house, he drops the subject with a very convincing explanation that the ghost would haunt.

Huck has got very poor opinion about monarchy. Now we are going to see some of the instances showing his attitudes to monarchy. Mark Twain criticises Monarchy on grounds of pretended divinity, gaudy dress, presumptious titles, arrogant style, wrong training or breeding, idleness, greed, meanness, cruelty and lack of compassion and understanding. His main objection is that this institution depends on "the misery of the many for the happiness of the few, the cold and hunger and overworking of the useful that the useless
may live in luxury and idleness". (A H F 372)

King-ship is unrepresentative of the will of the people. It does not have the consent of the people. The subjects have to undergo untold miseries, injustices and cruelties. In A H F Mark Twain makes a scathing attack on monarchy. There are two separate discussions between Huck and Jim on Kingdom in this work. The author's attitude to the royal pedigree, pretensions and behaviour can be seen throughout the novel through the characterisation of the King and the duke. Mark Twain's initial complaints against royalty and nobility voiced in this novel through Huck Finn, seems to be "how gaudy they dressed, and how much style they put on and called each other your majesty, and your grace, and your lordship, and so on, "stead of mister". (AHF 264-265)

Huck reads out these lines to Jim to show his poor opinion about them, Azheekode gives his version by giving as much importance as given by Mark Twain in his book.

"(马拉亚拉姆, സെറി, രൂപാരൂപം തിന്നാൻ നെയ്യുകയും പോകണ്ട് വെക്കണ്ട്. നമ്മുടെ പ്രാണികളെ വളരെ പെട്ടുന്ന നിവേദ്യം നൽകിയ പോലെ കൂടുതൽ പെട്ടുകൂട്ടുന്നു, ഏതായാണ്, എന്തും പെട്ടുകൂട്ടുന്നു, ആവിഷ്കാരം ചെയ്യാൻ പോകണ്ട് വളരെ പ്രാണികളെ നമ്മുടെ പെട്ടുകൂട്ടുന്നു." (HFV 128 - 129)
Thayat went on narrating:

"They told me they are very rich, and they ride in
victorias in style, " they told me everything then I
understood. And they told me something else.

So I asked them. They said, "We are rich, but we
are also lazy, so we do nothing. We just sit around.
Shhh! Listen! Do you hear a noise?"

We skipped out and looked; but it warn't nothing but
the flutter of a steamboat's wheel, away down coming
around the point, so we come back."
es', says I, 'and other times, when thing is dull, ey fuss with the parlyment; and if everybody don't just so he whacks their heads off. But mostly they ng round the harem.' (AHF 265)

seekode translates

"நாய், பென்னியெய் என்று என்று? " "வேண்டும் என்று என்று? என்று என்று என்று என்று." "உள்ளே என்று"

"நீச்சியும். மன் என்று என்று என்று என்று. அதே என்று என்று என்று என்று. என்ற என்றிருக்கிற மன் என்று என்று என்று. என்று என்று என்று என்று என்று?"And

"நோய்", என்ற பொழுது என்று.

"ஆது என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று. என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று (HFV 129)

yat says in an attractive manner:

என்றால், என்றால் என்றால் என்றால்? "

என்றென்று : என்ற என்ற என்ற என்ற என்ற. என்ற என்ற என்ற என்ற என்ற என்ற. என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற. என்றால் என்ற என்ற என்ற. என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற என்ற ".
'Yes', says I, 'and other times, when thing is dull, they fuss with the parliament; and if everybody don't go just so he whacks their heads off. But mostly they hang round the harem.' (AHF 265)

Azheekode translates

"ഞാൻ, നിങ്ങള്‍ക്ക് ഉപയോഗം ഇല്ല; കിതാരതയില്‍ മടങ്ങാണ്? അത് നാമുക്ക് ഒരു പ്രയത്തി കഴിയുന്നു".

"ലക്ഷ്യം"

"മീന്മാരി, അരിപ്പമെല്ലാം വേണ്ടി. മനുഷ്യന്റെ മനസ്സില്‍ വന്നുകൊണ്ടു. യോജിച്ച ഹറിമ അനുഭവം വാഴുകയും. പല സാമ്യതയിലെ അരിപ്പ രൂപകല്പന ചെയ്യുക. വച്ച് ഹറി ആകും; നിരബ്‌ലവയുമായാണ്?

നേരില്‍ പരിശുദ്ധ മൂവി ചേർക്കാം. പുനരുത്തിരിക്കുന്ന വിഷയം കൊണ്ട് വേണ്ടിയാണ്. പരിശുദ്ധ മൂവി ചേർക്കാം.

"അരി", അന്ന് പരിശുദ്ധമാകും.

"അരി നയിക്കാം അല്പം നിരാകരിപ്പ് കാണാം അന്ന്റെ വേദനയുടെക്കുറിച്ച്. അതില്‍ പന്തിക്കാം കൊണ്ടു കൂടുതല്‍ വികാസത്തിന് ഇരിക്കുന്നു. പരിശുദ്ധ അരി വരിച്ചെടുക്കും അന്ന് തീര്‍ച്ചയായി നിരാകരിപ്പ് കാണാം. നിരാജിത് സൃഷ്ടി" (HFV 129)

Thayat says in an attractive manner:

"അരി, നിരാന്തരമായി ചേർക്കാം?

"അരിയില്ലയെ! അന്ന് നിരന്തര നിരാജിതം. അന്ന് ചേർക്കാം തെളിയിക്കാം. പരിശുദ്ധമാക്കാം അരി, പരിശുദ്ധമാക്കാം അരി. പരിശുദ്ധമാക്കാം അരി. അരിയും പരിശുദ്ധമാക്കാം അരി. പരിശുദ്ധമാക്കാം അരി. പരിശുദ്ധമാക്കാം അരി. അരിയും പരിശുദ്ധമാക്കാം അരി. "
"അവരിനിറെണ്ണം എന്റെ കാഴ്ചക്ക്. എന്റെ കാഴ്‌ച ഇനി എന്താണ്‌ വരാത്. എന്റെ കാഴ്‌ചിട്ട് ഏത് തീരെ പറഞ്ഞ് 'മുൻ' എന്ന വാക്ക്. എന്ന വാക്ക്, അവ വാക്ക്".

"അതേ സമയം എന്റെ കാഴ്ചക്ക് എനിക്ക് അവരുടെ മാത്രം വേണം സാധ്യമായതെന്നു. എന്നാലും എനിക്ക് നിരോധമാണ് 'അവരിനിറെണ്ണം' എന്ന വാക്കി. എന്ന വാക്കി. എന്ന വാക്കി. (HFS 91-92)

Here Thayat has used his own interpretation in such a way that his young readers may read it with greater enthusiasm. So he is able to instil more hatred against royal institution.

Vijayan optimizes the entire discussion between Huck and Jim about monarchy in one sentence.

"മൊറോയാലാന് മാത്രം എന്റെ കാഴ്ചക്ക് എനിക്ക് അവരിനിറെണ്ണം എന്റെ കാഴ്ചക്ക് എന്റെ കാഴ്‌ച എന്റെ കാഴ്‌ചിട്ട് അവരിനിറെണ്ണം എന്റെ വാക്കി. എന്തെന്തെന്റെ കാഴ്‌ച എന്റെ വാക്കി. (HF 54)"
Huck goes on explaining to the question about prince Dauphin "The dispossessed kings, gets on the police and some of them learns people how to talk French (AHF 267).

Azheekode translates:

"മിന്ന് കഥകളില്‍ മാന്‍വേല്‍ മിന്ന് വളുത്തുന്നു നല്ല് പിണറ്റെ പിണറ്റെ. " (HFV. 132)

Thayat also translates

"നാഴിയില്‍ കഥയടിയോ കഥയടിയോ"

"ദേഹപരിചരിക്കേണ്ടില്‍ അല്ലെങ്കില്‍ അവര്‍ കൊണ്‍ പിണറ്റെ പിണറ്റെ?". (HFS 94)

In order to show that some of the Kings are actually engaged in illegal and criminal activities, Huck refers to Dauphin who is believed to have escaped from a French prison and gone to America. Mark Twain here clearly shows that there is no substantial difference between high way-robbers and kings.

There is another discussion about monarchy. Huck and Jim don't tolerate the King and Duke willingly. The king and Duke have actually encroached their raft and eventually made Huck and Jim their servants. They became the captives of King and Duke. But Jim expresses surprise at the performance of the King and Duke and says "dese King's O'ourn is a regular rapscallious".
Huck answers that he is not surprised "because it's in the breed; I reckon they're all alike, all kings is mostly rafscallions, as fur as I can make our". (AHF 330)

Azheekode translates:

"അജ്ഞാനം ലാംബായിരുന്നു. നിറ്റിരിഞ്ഞു ഒരു കിണറൽ".

"ഒരുതരത്തിൽ, നിരുപാജ്യാവണി സ്പൃഷ്ടം നിരുപാജ്യാവണി നിരുപാജ്യാവണി. രാവണി എന്നാൽ. കാലാവധി മണ്ണിലാണ് നിരുപാജ്യാവണി".

"അന്ന്, എന്നാൽ പ്രസ്താവണി അടുപ്പമായി. മനുഷ്യ അറിയിച്ചിരിക്കുന്ന സ്പൃഷ്ടമായി പറയുകയും നിരുപാജ്യാവണിയും". (HFV 243)

Thayat also says

"അന്ന്, എന്നാൽ മാത്രമാണ് പ്രജാപതിയുടെ സ്പൃഷ്ടത്തിന് വിധികയും".

"ഭീമാ, അതോടൊപ്പം അതോടൊപ്പം മാത്രമേ പാപ്പായലാണ്. എന്നാണ് താഴെപ്പറഞ്ഞ പ്രസ്താവണിയുടെ മാത്രമെ പ്രതിജ്ഞയെ സൂക്ഷിച്ചിട്ടുകൊണ്ടുവും പറഞ്ഞിട്ടും നിർദ്ദേശിക്കുക".

The usage of "അജ്ഞാനം" is a bit over. Azheekode has used "അജ്ഞാനം" and that is better. He has made use of his own attitude to Kings.

Again Huck's satiric comment "That's the kind of a bug Henry was; and if we'd a had him along' stead of our kigns, he'd a fooled that town a heap worse than ourn done. I don't say that ourn is lambs, because they ain't, when you come right down to the cold facts; but they ain't nothing to that old ram, anyway. All I say is, kings is kings, and you got to make allowances. Take them all around, they're a mighty orney lot. It's the way they're realised". (AHF 331)
The quotation and reference to Henry VIII is not translated by K. Thayat and Vijayan.

Mark Twain emphasises how Huck's bookish knowledge is corroborated by his own experience. Huck is prepared to make allowances for the king's and Duke's reprehensible behaviour by finding excuses in their breeding. He wants to return good for evil by trying to save them in the end. But Jim could not make any allowances to the king and Duke, so he says
"I don't hanker for no mo' un um, Huck Dese is all I kin stan. (AHF 265)

Azheekode translates beautifully:

"എന്ന് മറ്റുള്ളവയുടെ നീംഗ്രരു നീമ്പലോപ്പിക്കുന്ന
പിന്തുണയ്ക്കുകയും. എന്നാല്‍, ആയിരക്കണയായ അറിയിനണം
തിന്നും രക്ഷിക്കാനാണ്". (HFV 245)

Thayat also translates satisfactorily:

"അതോട് ഷൂരാടന് പാരിക്കുന്നത് അപേക്ഷിച്ചിട്ടില്ല. എന്നാല്‍
മുസ്ലിം സൗരോജ്യം എന്നും." (AHF 126)

Jim could no approve the widom of king solomon when he asks, "would a wise man want to live in,de mids'er sich a blunslammin'all de time ? No - " deed he wouldn't (AHF 331).

Azheekode says,

"അതോട് പാരിക്കുന്നത് അപേക്ഷിക്കുന്നത് എന്നാല്‍ പുതിയന്
മുസ്ലിം സൗരോജ്യം എന്നും?. (HFV 245)

Thayat says:

"പാരിക്കുന്നത് അപേക്ഷിക്കുന്നത് എന്നാല്‍ പുതിയന്. (HFV 126)

The translation "ghum" is suitable only to Jim's dielects. Jim also is of the view that the famous Judgement of King Soloman on chopping a child into two was not wise. He says: I reck'n I knows sense when I
see it en dey ain' no sense in sich doin's as dat. De 'spute warn't bout a half a chile, De 'spute warn't 'bout a whole chile; en de man dat think he kin settle a 'spute' bout a whole chile wid a half a chile, doan' know enough to come in out'n de rain. Doan' talk to me 'bout Sollermun, Huck, I knows him by de back." (AHF 266)

Azheekode translates as follows:

"אכזב אילו לרטוסこれが. סיפרגו רבס.tokenize ביאירצ, עטורס.tokenize ביאיירצ. כerging תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירצ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירツ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירツ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירツ. רד' תראקמטראק ביאירצ, עטורס.tokenize ביאיירツ.

(HFV 131)

His translation 'כטוגה' is a suitable dialect. But he has not touched the comparison to the division of chile.

Thayat give only a brief note:

"כטוגה אסוחることותourn" פי עניבנ בורסינ. ראָיניצוהינ

(HFS 93)

Vijayan's epitome touches this point as follows:

"כטוגה אסוח coisa פי עניבנ בורסינ. ראָיניצוהינ

(HF 55)
Vijayan alone has made use of the comparison of a chile. It deserves credit. The meaning can be well expressed only when the comparison is made.

Mark Twain has underscored royalty in the characterisation of King and the Duke. It is funny to see that they are competing to trace their descent back to King's and Duke's. They establish an order of precedence between them. At the same time they disturb the equality on the raft. Equality is of course a democratic principle. They usurp the beds of Huck and Jim. The King and Duke successfully hoodwink hundreds of people in the towns of Mississippi. The King begins with the Pokewille campmeeting where the pretends to be a pirate who is instantly and thoroughly reformed by the preacher. Thus he exploits the religious spirit of the people and earns money. Huck and Jim exposes the pretensions, eccentricities, deceptions and cruelties and voices of royal institution. The behaviour of King and Duke is a parody of the behaviour of real kings and noble men. They become tricksters who dupe large number of people and live at their expense.

Mark Twain points out that slave owners also try to take style of King Arthur by keeping them as marketable commodities. The King and Duke sell the
negroes in the house of Mary Jane. It becomes a shock to Mary Jane inspite of the fact that she was prepared to go with the King and Duke to London and stay with them.

three

From among these translations, one of them is true translation, another abridged or shortened one and third one, a retold translation in the form of an epitome. we can find one phenomenon common in all these translations. Though the personalities of Sukumar Azheekode, K. Thayat and Vijayan have influenced the work, the personality of Mark Twain can be seen superseding throughout each work. Ifsofacto, Huckleberry Finn the masterpiece of Mark Twain, one of the most famous world classics, has got a universal appeal.

In his introduction of H.F.V, Azheekode himself says:

"..."

Sukumar