Mark Twain's innovation of writing *The Adventure of Huckleberry Finn* in the local dialect of Huckleberry Finn gives the work an earthy and innocent immediacy, that pooh-poohs any abstruse interpretation and makes the whole trip down the Mississippi superficially a picaresque novel about a boy and a slave and their adventures. Although Mark Twain meant the book to be about conscience against heart, society against liberty, white against black, the shore against the river, the house against the raft he never forgot that it was meant to be tale for children and their parents. The flat, unemotional way in which Huck Finn describes what he sees as though no one had ever seen it before, is the secret of Mark Twain's most successful humour. He wrote as he thought and as all men think.

In *Huckleberry Finn* a number of dialects are used; the Missouri Negro dialect; the extremist form of the blackwoods South Western dialect, the ordinary
pike-county dialect; and four modified varieties of this last. The shadings have not been done in a haphazard fashion, or by guess work; but painstakingly and with the trustworthy guidance and support of personal familiarity with these several forms of speech. The various dialects point out the ridiculousness of the Duke's and the King's pretence at fine speaking; they expose the sublime sentimentality of Emmeline Grangerford's efforts at noble verse, Huck's description of Graffordsons Parlour and of Emmeline's pictures raises a succession of belly laughter and it would be smartness and morbidity. What remark could be jester than Huck's, when he hears that the family are sorry for Emmeline's death "with her disposition, she was having a better time in the graveyard (AHF 286)

One very important feature of Mark Twain's writing which distinguishes him from other American Writers is his very sensitive ear for language. It was Mark Twain with his use of the American dialect, particularly the southern American slang, who brought glory not only to the Americans but the whole body of men and women who have patriotism in their blood. The register used by each class established their
identity i.e., Mark Twain used language as a tool to delineate characters. The dialect of the Easterner was vastly different from the Westerner. The Easterners were the "City Slickers" and Urbane whereas the Westerners were usually 'Squatters' or barbarian illiterates. The Easterners were 'gentlemen' and distinguished themselves in the way they spoke. Mark Twain with his ear sensitively turned to the variations in the American speech, made his characters speak as he had heard Americans speak. The 'genteel' Southern aristocrats like Judge Thatcher, Widow Douglas, the Graffordsons and Shepherdsons, and Col. Sherburn speak a 'more' refined sort of language than the other residents of St. Petersburg, Huck, Pap Finn, and Tom. The Duke and the King try to parody the speech of the 'genteel Southerners'. The other dialect which is spoken by Jim is, the 'negro' dialect.

Language plays a very important role in this novel. It not only shows to which strata of society the character belongs but also comments on the difficulties each character faces in interacting and understanding each other due to the failure of understanding language. Huck finds it difficult in understanding Miss Watson's and Widow Douglas' language of Frontier
Piety (Prayers and Providence) and Tom's consistent use of the language of 'genteel' romance, Jim is illiterate and therefore has a rudimentary sort of grammar and so a special language as his. The hilarious discussion of the French language by Huck and Jim is a typical example. Thus the language of Huckleberry Finn constitutes a range of widely differing styles. One form is a part of the official language of the society (the Judge, Shepherdsons, Straffordsons and Col. sherburn). The second is that of the working class (Huck, Pap Finn) and other parodying the language (king and Duke) and the language of illiterates (negroes). Twain used the exact inflections of each dialect to represent each class.

Mark Twain has used proverbs and idioms to make the ideas clear to the reader. Homely idioms appear frequently in Huck's and Jim's conversation often obtaining a descriptive precision. The cave where Huck and Jim stay on Jackson's island looks 'as big as two or three rooms benched together'. The thunderstorm is like' rolling empty barrels down stair's where its long stair's and they bounce a good deal, you know" (AHF 171)
Proverbs and idioms indicate Huck's values. Huck's proverbs reveal certain aspects of his character. His perceptiveness is illustrated early in the book by his remark on Miss Watson's attempts to stop him from smoking: "That is just the way with some people, they get down an a thing when they don't know nothing about it." (AHF 143)

Azheekode translates as follows:

"மையை ரோது சொர்ப்பினாக வெள்ளை. இயல்பைக் கூறாமல் பல்வேறு நூற்றண்டுகளால் என்ற குறிப்பிட்டேன்." (HFV 19)

But Thayat says:

"ராணான் கைதியுலகுக்குரு கோவை சென்று வந்துறை என்று கெட்டுக்கூறியது. கோளமு பொருள்கள். பல்வேறு பொருள்களின் குறிப்பிட்டுக்கூறுவது. கோளம் இருந்துப், யாமூன் பொருள்.
்பொருளின் பொருள்களை." (HFS 9)

In Vijayan this conversation is absent. He simply says:

"ஒருவன் பாதுகாக்க செய்யவுடன் என்று தெரிய வதை தெரியாமல் பொருள்களை." (HF 8)

Then her permission was sought for smoking. (HF 8)

This perceptiveness enables Huck at last to face the conflict between his head and heart as the time came near for Jim to escape for Cairo. At a critical moment, Huck tells a lie about Jim that it was Huck's father in the boat and that his father was suffering from small
pox and thus sends away the slave hunters. He then tells a proverb that shows the hold of wrong values of society upon him. "They want of and I got aboard the raft feeling bad and low, because I knowed very well I had done wrong, and I see it warn't no use for me to try to learn to do right, a body that don't get started right when he's little, ain't got no show" (AHF 197).

According to Azheekode:

"[Translation of proverb]"

Since there are no chapters from 16 to 18, Thayat has not included the translation of the above quotation. A. Vijayan has translated only the latter part of the conversation and not this part.

Here the last sentence is left out by Azheekode in his translation. He says: "[Translation of proverb]" (HFV)

Let us see the difference of the reply of Miss Watson when Huck sought her permission for smoking.
She said "it was a mean practice and was not clean and I must try to not do't any more," (AHF 202) Azheekode translated: "വല്ല മനോരേഖാനാമുള്ള വ്യക്തികളുടെയെയാണ് ആയ്ക്കാനുള്ള ശ്രമം പ്രതിഫലം". (HFV 19)

To Thayat, it is as follows:

"മുതുന്ന പരിശീലനം നിരവധി പ്രയാസം. പാർപ്പിക്കാൻ സകല പ്രീതിപ്പിക്കുന്നു. നിരന്തരം അതിരുകുന്നു, പക്ഷേ പ്രായപൂർത്തിയാകുമ്പോൾ അവന്റെ പോലെയാണ് ആയ്ക്കാനുള്ള ശ്രമം പ്രതിഫലം." (HFS 8)

Here we find that Thayat has explained the intention of the speaker where as Azheekode has given only the actual translation.

When Huck heard the ambitions of Jim after getting freedom, Huck was frozen. Jim said that he wanted to buy his wife and two children. These words displeased Huck and he says "Just see what a difference in made in him the minute the judged he was about free, It was according to the old saying, "give a nigger an inch and he'll take an ell". (AHF 275)

Azheekode translates,

"അവന്റെ മനോരേഖാനാമുള്ള വ്യക്തികളുടെയെയാണ് ആയ്ക്കാനുള്ള ശ്രമം പ്രതിഫലം. അവന്റെ മനോരേഖാനാമുള്ള വ്യക്തികളുടെയെയാണ് ആയ്ക്കാനുള്ള ശ്രമം പ്രതിഫലം. " (HFV 146)

In Thayat's translation Chapter 15 to 18 are absent. In Vijayan also it is omitted as it is only an epitome,
We can see another proverb used by Huck in narration when the girl with the hartlip entered into a conversation with Huck in Mary Jane's House after the supper. When she asked him if the King was staying in London or Sheffield, Huck thought himself "I see I was up a stump, I had to let on to get choked with a chicken bone, so as to get time to think how to get down again" (AHF 345)

Azheekode says:

"അല്ലെങ്കില്‍ കളിപ്പിന്‍നെ കാണാം മാത്രമേ കാണാം. എന്ന് കണ്ടെ നാം കളിപ്പിന്‍നെ കാണാം പക്ഷേ എന്നതിന്‍ നാം ഒരു വിഭവിക്കാം പിന്തുണയിടുക വാതിലായിരിക്കും." (HEV 271)

But Thayat says

"ഇരുവഞ്ചിയും പരുന്നുസരിയും ഇല്ലെന്ന്. അങ്ങിനെ എന്ന് പ്രഞ്ഞിട്ടും എന്നാണെന്ന്. അങ്ങിനെ എന്നാണെന്ന് എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. എന്നാണെന്ന് എന്നാണെന്ന്. (HFS 141)

The same proverb has been used several times.

Though the literal meaning of stump is കാഡി, the meaning of usage കാഡിമാറ്റിക്കില്‍ is better because the latter is a common usage in Kerala, but
Grangerford as a gentleman with a proverb. "He was welborn as the saying is, and that is worth as much in a man as it is in a house, so the widow Douglas said (AHF 288)

Azheekode translates:

"വല്ലു സുന്ദരി പാറകാറ്റുങ്ങിയിരുന്നിൽ, അന്തിമ പ്രതി പ്രത്യേകിച്ചു.

(HFV 170)

K. Thayat did avoid chapter 16 to 18.

A. Vijayan's translation is only an epitome which did not include this.

After the adventurous freedom struggle of Jim, a doctor was sent to cure Jim's leg injury. Huck said to himself "I says to myself, spos'n he can't fix that leg just in three shakes of sheep's tail, as the saying is? spos'n it takes him three or four days? what are we goign to do? (AHF 434)

Azheekode translates this proverb as follows:

"മെച്ചു കൊണ്ടുണ്ടാൽ പിശാച്ച്. ജോണി പന്തി തെങ്ങ് തെങ്ങ് ചെയ്യുന്ന നല്ല പ്രാമാണികവിശ്വാസത്തിൽ പെട്ടി, സാമ്പത്തിക എന്ന് ജോണി സൃഷ്ടിക്കാക്കുക എന്ന

(HFV 432)

Thayat has not included this proverb in his work. It seems that he was trying to summarise the novel
gradually towards the end. When the hunters of slaves questioned Huck as to who was in the boat, Huck was perplexed. Huck says "I tried to, but the words wouldn't come."

I tried, for a second a two, to trace up and out with it, but I warn't man enough - hadn't spunk of a rabbit. (AHF 288)

Azheekode translates:
""When him and the old lady come down in the morning all the family got up out of their chairs and give them good day, and did not set down again till they had set in." (AHF 291)

Azheekode translates:
"When the men and the old lady come down in the morning all the family got up out of their chairs and gave them good day, and did not set down again till they had set in." (AHF 291)
In Thayat Chapter 16 to 18 are absent. In Vijayan's translation, it being an epitome this part is not included.

When Huck asks Buck, the youngest son of Col. Graffordsons, what 'feud' is, he replies:

"a feud is this way. A man has a quarrel with another man, and kills him; then that other man's brother kills him; then the other brothers, on both sides, goes for one another; then the cousins chip in - and by and by everybody's killed off, and there ain't no more feud." (AHF 291)

Azheekode says:

"കുയിന്റെ ക്രിയകാലത്ത് പിന്നിരുന്നു. ഇരപെടുന്ന അന്ന പുല്ല് സും തേക്കാലം കൊണ്ടു കണ്ടെടുക്കുന്നു. കുളിയിലായ മരുന്നുകൾ താഴ്ന്ന കാട്ടില് പാതില്. പന്ത് കെട്ടി പറഞ്ഞു സ്ഥിരമായിരുന്നു കുളിയില്. പുല്ല് മുഴുവൻ വരെ പിടിപ്പിക്കുകയുണ്ടായി. തെളിഞ്ഞാലും കൊണ്ട് പിടിപ്പിക്കും കൊണ്ട് പിടിപ്പിക്കുന്നതായിരുന്നു. " (HFV 188)

Value of freedom has been well displayed by Huck with the following words as they escaped from the house of Feuds. Both Huck and Jim were made free from the house of feud and swamp respectively.
"I was powerfully glad to get away from the feuds, and so was Jim to get away from the swamp. 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 the raft." (HFV 299)

Azheekode says, "കൃഷ്ണന്നാണന്നു പിടിപ്പിക്കുന്നത് കോള മാത്രമായി മറ്റൊരു പ്രത്യാഘോഷം നൽകാറുണ്ട്. ആ മാത്രമേ ഒരു പ്രത്യാഘോഷം തെളിയിക്കുന്നതാണ്. അതിലധികം കൃഷി ആവശ്യമാവുന്നതാണ് അവസാനം മാത്രം തെളിയിക്കുന്നതാണ്. മറ്റൊരു പ്രത്യാഘോഷം പ്രവർത്തിക്കുകയും ചെയ്യുകയും ചെയ്യാൻ കൊടുക്കുകയും." (HFV 188)

Thayat omitted Chapter 15 to 18

Mark Twain brings out a drunkard named Boggs in the Novel. Huck says "Boggs comes a tearing along on his house whooping and yelling like an Injun, and singing out.

"Cler the track, thou, I'm on the waw-path and the pice uv coffins is a -gwyne to raise: He was drunk... His motto was, "meat first and spoon vittles to top off on". (AHF 291)
Azheekode translates:

"Originally, therefore, the order is best reversed. The movable characters of the alphabet are placed in such a way that they are practicable and can be read easily.

"As, at the end of the verse. If you put the movable characters in their proper order, the result is the following".

Here in this translation we do not find any difference from the language of a drunkard and Huck. But we do in the original. But this scene is not presented by Thayat. It seems he is trying to finish the book by avoiding very important scenes in the novel.

Again Huck's father, Pap Finn is presented as another drunkard. Let us listen to his hooliganism and madness. One night after getting intoxicated, he spends a sleepless night, kicking at the jar and running after Huck to kill him. Pap Finn says:

"Tramp - Tramp - Tramp; that's the dead; tramp-tramp-tramp; they are coming after me, but I won't go - Oh, they're here! don't touch me - don't! hands off - they're cord; let go on, let a poor devil alone": (AHF 224)
Azheekode Says 

"..." (H F V 58)

Thayat says 

In Vijayan's translation he has written tramp as 

"..." (H F 25)

Religion taught Huck not to betray Miss. Watson by helping Jim to be free. He lost his piece of mind. He became guilty conscious. He wanted to write a letter to Miss. Watson and made a draft. But then he had a second thought, love gushed out of his heart. In the conflicts between head and heart, heart won the latter and he said to himself.

"All right, then, I'll go to hell" - and tore it up". (AHF 381)

Azheekode translates it in a fitting manner.

"..." (H F V 336)

Thayat gives his version in indirect language in his characteristic style. He always uses flowery language.
making additions to the original: "When I was on my way to the house of ..."

Huck was god fearing and he believed in the providence of God. When he was approaching the house of Phelps he says, "I went right along, not fixing up any particular plan but just trusting to providence to put the right words in my mouth when the time come; for I'd noticed that Providence always did put the right words in my mouth, if I left it alone." (AHF 385)

Azheekode Says:

Azheekode summarises the idea.

(HF 343-344)

The greatest contribution of Mark Twain is the use of dialects. He uses the authentic language of the people. He does not use any dialect which is not familiar to him. But in the translation of Azheekode, Thayat and Vijayan we don't get the flavour, ambience,
the suggestions of the novel properly as they haven't succeeded to use the language of Jim, Huck, Tom, Judge Thatcher, Col. Graffordson representing illiterate, literate, semi educated and educated classes.

It is difficult to convey humour unless we use the language of the semi-literate, Huck and illiterate Jim. But in the introduction of H F V Azheekode says that we don't have proper language in Malayalam to convey the ideas of dialects used by Mark Twain. Actually the language reveals the characters in A H F as each character uses his characteristic language and dialect. When we read "well, says he, dat's all right den, I doan' mine one er two kings, but dat's enough. Dis one's powerful drunk, en de duke ain't much better (AHF 314)

We understand that it is the illiterate Jim's Language. This peculiarity distinguishes him from other characters.

J.C.C. Catford holds that within the concept of a "whole language" there can be varieties of language such as (a) idiodialects (b) registers (c) styles.

Idiodialect is a language variety which is related to the personal identity of a speaker. For example Jim's language. He speaks a particular negro dialect which is related to his innocence, simplicity and illiteracy. The control in which Tom who speaks a semi educated language is fit for his boyish adventures. Just like a naughty boy, he imposes so many penalties to Jim in the name of his so called adventure.

b) Dialects: This type of language variety can be 1. Geographical, 2. temporal 3. Social. That is, the language variety may be related to the geographical province of the speaker. eg: American English, British English, Australian English, Indian English etc. Temporal English is related to true dimension in which he lives (contemporary English, middle English, and old English). Social dialect is the language of particular society. In Kerala people of Trichur speaks differently from Kottayam and people of Kannur speaks Malayalam differently from Kottayam or Trichur.

c) Register: This is a language variety related to a particular profession, group of class. A character in a literary work belonging to a particular
class may use a peculiar language. Judge Thatcher, Col. Graffordson etc. speak standard language of educated class where as Huck speaks only semi educated language as he is only semi literature.

Translators adopt several methods to overcome some of the cultural and linguistic issues.

a) Borrowing : Borrowing the source language expression is a very common procedure. This becomes effective only when the target readers are given the opportunity to grasp the full significance of the word through repeated use. Once a term gets acceptance into the target language, it can be used just as any other word in the language without adding special notes to it. Usually the technique is used when there is no equivalent term in the target language of a particular source language word. eg : The word 'Shirt' is in both English in Malayalam. So also 'Bench, desk, water etc. Thus we find more words are accepted in Malayalam from English than vice-versa. Generally borrowings will be greater from the language of higher esteem and not the other way.

b) Definitions are sometimes used eg: Many of the scientific terms in Malayalam will not look as fine as English.
c) Liberal Translation: This was the commonly used method and advocated by critics who held that translator's duty is to adhere as closely as possible to the original.

d) Substitution  e) Lexicial creation

f) Transliteration  g) omissions.

It is not justifiable when a minor word requires a large number of words for expression especially when it is unimportant  h) Addition - when the cultural features of the source text is totally new to the target language. i) Transcreation: Here the essence of the source text is accepted while the details are transferred at the discretion of the translator so as to create the intended effectiveness.

Some of the procedures adopted by translators to deal with unmatching element of culture and language are listed above. Though these unmatched elements create problems in translation the modern approach gives weight to the source and the target cultures. An original author produces a literary work spurred by his imagination as well as by his vision of life in the specific conditions in which he lives. So it is unfair to judge a translation by notion of equivalence. The
modern outlook that a translated text has to be evaluated by its acceptability and by its relative function in the target culture seems to be a step in the right direction.

Mark Twain remarks:

"In this book a number of dialects are used, to wit, the Missouri dialect, the extremist form of the back woods south western dialect, the ordinary Pike county dialect, and four modified varieties of this last.

He further points out that he has willingly employed three various dialects from the storehouse of his personal knowledge about them "the Shadings have not been done in a haphazard fashion or by guess work; but painstakingly and with this trustworthy guidance, and support of personal familiarist with these several form of speech". Although only a few can catch all the seven shadings, of the dialect used herein, many readers have begun to realize the immense possibilities of character revelation through them. James M.Cox thinks that some thing unique happens in this novel on the linguistic front, and that the language is 'neither imprisoned in a phrame or distorted into a 1. Andrew Sinclair, Introduction, AHF By Twain (London:Pan.Books, 1968) 17
caricature rather it becomes a way of casting characters and experience at the same time.¹
The unique combination of character and experience through the medium of language speaks volumes on the linguistic skill of the novelist. When Huck declares at the outset of the novel that he, not Mark Twain, will write this book, the language at once determines the character and action of Huckleberry Finn. He speaks thus:

"You don't know about me without you have read a book by the name of The Adventures of Huckleberry Finn, but that ain't matter. That book was made by Mark Twain and he told the truth mainly, there was things he stretched, but he told the truth, mainly. There was things he stretched, but mainly he told the truth."(AHF-201)

While giving the long narration over to Huck, Mark Twain abandoned the accepted norm of literary style and took pain to make his vernacular a suitable medium of expression for his novel.

Many of the characters are from his own life. So he knows their character, behaviour, experiences and language. So they are always true.

His childhood was fed by the lore of the Mississippi with whites and negroes living as free and slaves, humourists satirists, journalists. Mark Twain was the first American writer who completely freed himself from the European tradition of literatures. Huckleberry Finn, was a real name Mark Twain had known in Hannibal. His name was Tom Blankenship.

He was against schooling and housing as he was beaten savagely and regularly at home and school for small crimes that he has done and sometimes he has not done. The various dialects point out the ridiculousness of the Duke's and the King's pretence at the fine speaking, that expose the sublime sentimentality of Emmeline's efforts at noble verse. In fact Mark Twain invented and made popular in England itself, an alternative version of English and the American writers who came after him found their inspiration in Mark Twain. As Mark Twain defeated the King and the Duke through the folkways of Mississippi River, so he defeated the crowned heads of English letters through the language of American backwoods.

When Huckleberry Finn and Jim get away from the Grangerford household, they feel, "Their 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.". Mark Twain wrote the contents as well as language of the novel only from the life experiences and first hand information. The Grangerford Shipherdson feud in \textit{H. F.} \textsuperscript{\textup{\textregistered}} was its original of a real life feud between the Darnells and Watsons near Island No.10 on the Mississippi. Huck used only language from his first hand information. It is evident from a study of \textit{H. F} that Huck and Jim begin their journeys on the raft at the end of chapter XI to escape from Pap and Miss Watson's slavery and they wish to go to Cairo from where they could reach the free states. However in Chapter XVI, both Huck and Jim miss Cairo rather inexplicably, because at least Jim would have been on a constant look out for this place, for the sake of his imminent freedom. Why did Mark Twain not alone Huck and Jim to reach a free state? Henry Nash Smith attributes the reason to Mark Twains personal travels where he says:

"He (Mark Twain) did not know the Ohio. But he had known the lower Mississippi intimately for four years as Pilot. As Huck and Jim float past Cairo,
Mark Twain's desire to write a story chawing upon him memories of the lower Mississippi comes into conflict with the idea of telling the story of Jim's escape from slavery.  

Mark Twain's intimate knowledge of the Mississippi as a Pilot, also enabled him to use the river, in Huckleberry Finn as a lifeflore of the novel. Huck's and Jim's journey in the raft is not merely a travel for escape, it is also a travel which reveals to them, and to the reader, the difference in lifestyle and values of the shore and the river - Just as Mark Twain perceived it during his Personal travels as a steam boat pilot.

Let us see some of the difference in the translation of Azheekode, Thayat and Vijayan in the use of languages When Huck's father him to read something first to test his ability, he read something about General Washington and the wars. Soon he snatched the book and threw it away and said:

"It's so you can do it. I had my doubts when you told me. Now looky here. You stop that putting on frills. I won't have it. I'll lay for you, my smarty, and if I catch you about that school I'll larn you good. First you know you'll get religion, too, I never see such a son. (AHF 216 to 217)

Azheekode Says:


Thayat Says:


Here Thayat has interpreted the language in such a way that is suitable to a drunkard in Kerala culture.

Vijayan Says:

Here we find the language of Pap as that of Huck, though illiterate. But he speaks exactly like a drunkard of any country including India. When Huck was forced to say that, he had one dollar with him he asked him to give it to him. Huck says: "He took it and bit to see if it was good, and then he said he was going down town to get some whisky, said that he hadn't had a drink all the day." (AHF 217)

We find Huck's language is that of a semi literate person. Azheekode Translates: "അണ്ണിയരുംശെങ്ങ. നിശ്ചിതം ലോകം സെക്കാൻ കർവെര്‌പാട്. പിന്നെ തുടർച്ചയില്‍ പോയിം. അതേ സ്ഥലം നിന്ന് തുടരുന്ന പോയിംഖണ്ഡങ്ങള്‍ സാമയികം ആകാരത്തില്‍. അവിടെ അക്ഷരമാർന്നും മോട്ടികള്‍"... (HFV 47)

Thayat says:

"പരിമിതം ചാലിക്കാനുള്ള അക്ഷരം എന്നു, അരിയുന്നം. ഒരു താഴ്ന്ന് കെട്ടി. നമ്മുടെ അരിവികള്. ഒരു സ്ഥലം താഴ്‌ എന്നു. പിന്നെ എന്നിവ കെട്ടിയാണ് പ്രായോജനം അവിടെ കളിക്കാന്‍ പറഞ്ഞു. (HFS 37)

We find real translation in both Thayat and Azheekode.

Vijayan Says: "പാപ് സ്റ്റോറിൽ പാപ് സ്റ്റോരിൽ പാപ് സ്റ്റോരിൽ.
പ്രായോജനം പാപ് സ്റ്റോരിൽ പാപ് സ്റ്റോരിൽ പാപ് സ്റ്റോരിൽ." (HF 20)

The call of Pap Fin 'Tramp, Tramp, Tramp' has been translated with the same words by Azheekode and
Thayat. But Vijayan has done it with "മാണ്ടി മാണ്ടി"
But it is not correct because Pap himself continues to
tell it to release him as if it is an evil spirit.

Azheekode also says : 'മഴ ശരിവറതിയില്ല'

By the time the search Party Pap, Judge Thatcher,
Bessie Thatcher, Jo Harper, Tom Sawyer, his aunt Polly
Sid, Mary and many others reached in a boat to look for
the dead Huck, reached near the place where Huck was
waiting hidden. He heard captain speaking thus :

"Look sharp, now; the current sets in the closest
here, and may be he's washed ashore and got tangled
amongst the brush at the water's edge. I hope so,
anyway" (AHF 232)

Azheekode Translates: "മഴിക്കാട്ടു എന്നാണ്. മഴിക്കാട്ടു
അടക്കി നൈം നൈം. ജയി പ്രായം എന്നി ലണ്ടിക്കുന്നിടെ, ടാബി
നിന്ന് എന്നിവയിലാണ് എന്തിനാണ്‌ കുടിച്ചുപോകണം. തുടങ്ങുക
--- കർബന്നിൽ വളയിലാണ് (HFS 73).

Tayat Translates :"മഴിക്കാട്ടു എന്നാണ് എന്നാണു എന്നാണു.
ആദി മാത്രം എന്നാണ് എന്നാണ്. എന്ന കഴിഞ്ഞാൽത്തിക്കണം.
അഭിമുഖം കുടിക്കണം." (HFS 56)

Though he has not translated "at the water's
side, I hope so, any way" the entire idea is conveyed
clearly So his deletion can be justified. Vijayan has not touched the words of Captain, though he epitemizes that the search Party came and passed by Huck. Here we find the language of an ordinary whiteman.

Jim's astonishment, misunderstanding and fear at the sight of Huck in Jacksons Island can be seen in his words:

"Doan hurt me -- don't! I haint' ever done no harm to a gho', I awluz liked dead people, en done all I could for 'em". (AHF 237)

Azheekode translates: "അത് നിരവധിയില്ല. കൊണ്ട്
.മനുഷ്യത്തിന്റെ കെട്ടിയിട്ടായാണ്. കൊട്ടാരത്തുടർശ എനി
ക്കൊണ്ട് തെളിയിക്കാം. എനിക്ക് കാണാൻ മാത്രം മാറിവന്നി.
(HFV 77)

Thayat only reported his words:

"മരണദേഹത്തിലെ വെള്ളിയായിരുന്നു അതിന്റെ മാത്രമാണ്
അവതരണം ചെയ്യപ്പെട്ടതെങ്കിലും പ്രാർത്ഥികം ഒന്നില്ലായതെന്ന്". (HFS 61)

Vijayan also wrote:

അത് നിരവധിയില്ല കൊണ്ട് എനിക്ക് മാത്രമാണ്. (HF 34)

Here Azheekode did well. Actually this is one of the best examples of Jim's language and this is his first talk to Huck.
The first sentence uttered by Jim in the novel in Chapter II when Jim heard the sound of movement of Tom and Huck near the Kitchen of Widow Douglas. He asks: 'Say - who is you? What is you?' (AHF 204)

Here we understand that the speaker is an uneducated and illiterate person.

Thayat translates "¿...¿...¿"? (HFS 14)
Azheekode translates "¿...¿...¿"? (HFV 23)
Vijayan translates "¿...¿...¿"? (HF 10)

From these translations, we can find the differences in the language. Azheekode gives his translation. And he uses in illiterate fellow's language "¿...¿...¿", "Thayat accepts the spirit of the question and abridges the two questions "Who is you? and What is you?" translates "¿...¿...¿"? It is the colloquial language used here. Vijayan epitomizes the question and simply asks "¿...¿...¿"?

Jim's language is a register which delineates him throughout the novel.

Reaching Judge Thatcher's house Jim asks judge if he has to get something from him by way of interest from the amount which had been deposited by Judge Thatcher, for Huck. Actually Huck had 6000 dollars,
his share of gold secured from the cave, in the company of Tom Sawyer.

Judge - "oh, yes, a half yearly is in, last night. Over a hundred and fifty dollars. Quite a fortune for you. You better let me invest it along with your six thousand, because if you take it you'll spend it". (AHF 213-14)

Here we notice the language of a well educated person. It also shows the helping attitude of a broad minded man. He advises him just like a beloved father. This is the culture of an educated man.

Azheekode translates:-

"നന്നചു, ഏതോടാനിന്ത് പോകാം! പിതാക്കാൾ വാദ്യത്തിന്റെ ചുണ്ട്. പലത്തോടകയുടെ കാര്യത്തിൽ. ഒടിച്ച് അന്ത്യത്തിൽ വ്യാപത്തിച്ച് ചുമതലക്കായി അവ പിന്നെ കൂടുതലും തീരുമാനം നൽകി. കാരണം, അവ കൂടുതലും അധികം അഭമാനിക്കാം". (HFS 41)

Thayat translates:-

"ഒരുപതിലായി നിന്നും മലയിൽ സഹോദരികളോടെ, അതു നിന്നും വ്യാപാർത്തികളോടെ. ആവാസിക്കുന്നത്തെ, മിനിമലിനായി കൂട്ടിയാടുന്നു. അവ പിന്നെ നിരീക്ഷിക്കുന്നു. അവ പിന്നെ പിന്നെ തെളിയിച്ചതിന്റെ പുണ്യത്തിനെ പ്രഭാഷിക്കുന്നു". (HFS 31)

Thayat has simply reported the incident carelessly. The language aspect is not taken care of seriously by him.
Vijayan has only a casual reference to Huck's visit to Thatcher's house and he received one dollar from him. He too does not take the linguistic aspect of the novel except perhaps at random.

Towards the end of chapter XVII, when Huck asks him to start quickly in order to escape from the rogues and the wreck, Jim finds that their raft was missing. So, Jim says in his characteristic dialect, "Oh, my lordy, lordy! Raf? Dey ain' no raf' no mo', she done broke loose en gone! - en here we is." (A H F 259)

Azheekode translates:

"മോ, സ്വദേശിൻ! മനസിന്റത്ത് മനശാസ്ത്രപാഠം ലഭിക്കാം. കായികമായി അപാട് ഭാവിച്ചിട്ടുണ്ട്. തെ മൂന്നാറു!" (HFV 119)

The only difference in the language here is the use of 'പ്രശ്‌നം' and nothing else. With regard to the rest, the language is not different from that of an educated speaker. If used "മനശാസ്‌ത്ര ? 

മനശാസ്ത്രപാഠം ലഭിക്കാം. തെ മൂന്നാറു, തെ മൂന്നാറു.".

"it would have been better."
Thayat translates: "'かれ'。 ὑπάρχει τό κυρίαρχον καθάρης
καὶ ἐνταῦθαι ἔστωται ἠλπίζομεν. ἐπὶ δὲ καλεῖσθαι ἡ οὖν';
(HFS 87)

Here 'τὸ κυρίαρχον καθάρης' is the colloquial usage of
the rural people. This is a good expression.

Vijayan has just reported that they found that
the raft had been missing or disappeared breaking the
rope. He says "καὶ ἐνταῦθαι ἐστὶν ὁ ἑαυτός. ὅπως ἡ ἑαυτῷ
παραπληκτικῆ; καὶ ῥητἀ ἐνταῦθα ἐκεῖνο ἀληθεadvertenciae λίγον".
(HF 51)

When Huck described to Jim about the Kings,
Dukes and earls and how they should be addressed,
etc., Jim was astonished. He asks "I didn't know dey
was so many un em. "I hain't hearn ' bout none un um,
skasely, but ole King Sollermun, onless you count dem
kings dats' in a pack er k'yards. How much do a king
git? (A HF 265)

Azheekode translates if like this:

Jim:-

"καὶ ἐνταῦθαι ἐστὶν ὁ ἑαυτός. ὅπως ἡ ἑαυτῷ
παραπληκτικῆ; καὶ ῥητἀ ἐνταῦθα ἐκεῖνο ἀληθεadvertenciae λίγον".
(HFV 129)

Here the translation of 'τὸ κυρίαρχον καθάρης' is well
done. Thayat translates Jim's words making use of his
Personal influences:-

"කියාදී, මැට! එයක් වැටි ප්‍රකට මම්මතාවන්ගේ
තැළික කරනය මෙම විටලත්වයි? එය එක්සත් වූව
ක්ෂීරහා මෙමද? එය නොමාද්‍යා ඇතිවමු? එය මෙම සැලොහොළකරයක්
යෝගිතාවක්. එමින් කරන ලද මෙම නොමාද්‍යා කතාවක්?
නමුත් මගින් මෙම කෝටස්. එමින් මගින් මෙම
කෑවන අත්පති ඉගෙන කරන කතාවක්?") (HFS 91)

Leaving the language peculiarities the translation is excellent.

Vijayan has not included this dialogue.

A part from the beautiful description of Shepherdsons is quoted here:

It was a mighty nice family, and a mighty nice house, too. I hadn't seen
no house out in the country before that was so nice and had so much style
.. This table had a cover made out of beautiful oil - cloth, with a red and
blue spread - eagle painted on it, and a printed border all around. If come
all the way from Philadelphia, they said. There was some books too, piled
up perfectly exact, on each corner of the table. One was a big family Bible,
full of pictures. One was Pilgrims Progress, about a man that left his
family it didn't say why. (AHF 284-85)
Azheekode translates:

Thayat has not included this incident and the story of the feud between staffordsons and shepherdsons.

But Vijayan has included both. Vijayan translates:

"[his account which is not transcribed here]"

(H F V 163-64)

I am of the view that it would have been better if Azheekode did not give the Malayalam name of
'Pilgrims Progress' as it has not been translated.

But, however, since a foot note "

'প্রলোম দৃশ্য অর্থাৎ

'প্রলোমলোক প্রলোমন অর্থাৎ' অর্থাৎ 

was given, the readers will not be misled or confused.

When the Duke claimed that he was Duke of Bridgewater, the old man claimed that he was a king. He says, "yes, my friend, it is too true. Your eyes is lookin' at this very moment on the pore disappereed Dauphin, Looy the seventeen, son of Looy the sixteen and Mary Antonelle" (AHF 305)

Azheekode translates in the following lines beautifully. "

(Thayat gives the translation in the style of a conversation as follows:

"কাল যুগের মধ্যে! তোমার কাছে কথাটা। মনে মনে মনে মনে মনে। মনে মনে মনে মনে মনে। মনে মনে মনে মনে মনে। মনে মনে মনে মনে।

(H F S 120)

Vijayan, gives only a casual reference to the words of the old man. He says, "

(H F 76)"
When one young man explained what he had been doing, he says, "well, I'd been selling an article to take the cartar off the teeth and it does take if off, too, and generly the enamel along with it - but I stayed about one might longer than I ought to, and was just in the act of sliding out when I ran across you on the trail this side of the town, and you told me they were coming, and begged me to help you get off" (A H F 302).

Azheekode gives the true translation of the young man's words, "then, we're going to buy it stage by stage, and gradually, bit by bit. We're going to buy it stage by stage, and gradually, bit by bit. We're going to buy it stage by stage, and gradually, bit by bit. We're going to buy it stage by stage, and gradually, bit by bit." (H F V 194)

But Thayat translates this dialogue with certain details of his own:' we're going to buy it stage by stage, and gradually, bit by bit. We're going to buy it stage by stage, and gradually, bit by bit. We're going to buy it stage by stage, and gradually, bit by bit. We're going to buy it stage by stage, and gradually, bit by bit." (HF 99)

Though Vijayan has been writing an epitome of his novel, he has given due importance to the young
words. The young man says, "Well, you know I used to
work at the hotel. I was a waiter. That's how I made
my living. I used to be the only one who had a job. I
was a good worker, and the hotel was always
happy to have me around."

Now the old man explains the background of his
job. "Well, I'd been a -runnin' a little temperance
revival that, bout a week, and was the pet of the
woman-solks, big and little, for I was makin' it mighty
warm for the rummies, I tell you, and takin' as much as
five or six dollars a might -ten cents a head, children
and miggers free - and business a -glowin' all the
time, when somehow or other a little report got around
last night, that I had a way of puttin' in my time
with a private jug, on the sly ... (A HF 302-303)

Azheekode gives the translation as follows:

"well, you know I used to work at the hotel. I was a waiter.
That's how I made my living. I used to be the only one who had a job. I
was a good worker, and the hotel was always happy to have me
around."

"Well, I'd been a -runnin' a little temperance revival that, bout a week,
and was the pet of the woman-solks, big and little, for I was makin' it mighty
warm for the rummies, I tell you, and takin' as much as five or six dollars a
might -ten cents a head, children and miggers free - and business a -glowin' all the
time, when somehow or other a little report got around last night, that I had a way of puttin' in my time
with a private jug, on the sly ... (A HF 302-303)
Thayat reports in his own language:

"..." (HMS 99)

Vijayan gives a translation of this dialogue:

"..." (HMS 75)

Here, we find an entirely different language from that of Jim, Huck and judge Thatcher. Though the king and the Duke are trying to imitate the royal language, we can see that it is only a parody in chapter 25, at the house of Mary Jane, a doctor questions the king.

The doctor says:

"Keep your hands off of me! says the doctor. you talk like an Englishman - don't you? It's the worse limitation I ever heard. you Peter Wilks's brother? you're a fraud, that's what you are! (AHF 343)

Azheekode gives the real translation of the doctor's dialogue as follows:
"Since your battle with the whale!" asked the Captain.

Thayat reports in his own language:

"And this you did for him? And this you said to him. And this you did for him?

Vijayan does not touch this dialogue of Dr. Robinson in his epitome. Here we find a language of commentable standard in Dr. Robinson's words. But we find a true picture of his words only in the translation of Azheekode.

When Huck reached the house of Mrs. and Mr. Phelps, Mrs. Phelps (Sally) mistook him for Tom Sawyer and after a series of conversation, she wants to know the news at home. So she says,

"But here we're a-running on this way, and you hain't told me a word about Sis', nor any of them. Now I'll rest my works a little, and you start up yourn, just tell me everything - tell me all about 'm all-every one of 'm, and how they are and what they're doing, and what they told you to tell me, and every last thing you can think of." (A H F 388)
Azheekode translates as follows:

"And, when the past came to mind, they remembered. Yet they knew it was nothing, or nothing was there. They were only the remnants of their past. All remained silent. Such was the day. The women, saying, 'Let God be our judge.' The women said, 'He loves us.' The women asked, 'Do you want to be our judge? Let it be a matter of God.'" (H F V 398)

There is no translation of this dialogue in Thayat's H F S 5 or Vijayans, H F. However, we notice the language of Polly as rather cultured.

Since Huck was unable to answer the request of Polly, he thinks, 'well, I see I was up a stump - and up it good. Providence had stood by me thus far, all right, but I was hard and right aground, now. I see it won't a bit of use to try to go ahead - I'd got to throw up my hand. So I says to myself, here's another place where I got to resk the truth! A H F 388)

by word. Azheekode gives a word translation without paying much attention to the proverbs used by Huck. Huck thinks,' And, they said, 'What are we doing here? Why are we here?' The women said, 'We are here because we love God.' The women said, 'We are here because we love God.' The women said, 'We are here because we love God.'
Here, three proverbs are seen: 'I was up stump', 'I was hard and right aground' and I'd got to throw up my hand! I think it would have been better if he would have used, 'ты не проиграл в лепестках', 'тебя не выдержал ветер', and 'я бы не мог тебя проигнорировать'. respectively to make the idea of the proverbs clear to the readers.

As soon as Huck stopped Tom Sawyer on the way, Tom Sawyer could not believe his eyes as he had believed that Huck was murdered. So he says:

"Don't you play nothing on me, because I wouldn't on you, Honest injun, now, you ain't a ghost?" (A H F 390)

Azheekode gives an exact translation Tom asks,

"நீவே கைப்பற்றோம். நீங்க மன்னன் குற்றமையாய்.
என் மாநோன், நீ என்றுவரவா?" - (H F V 352)

Vijayan says that: Tom cried out,

"நீ என்றுவரவா? நீ மன்னன் குற்றமையாய். நீங்க மன்னன்
என் மாநோன் என்று வரவா?". (H F 108)

Thayat gives his version with a style of dialogue so that young children may follow it with anxiety and enthusiasm. Here is the conversation. Tom asks,
Reaching the house of Phelps, Tom Sawyer introduced himself as William Thompson from Hicksville, Ohio. While continuing his conversation with Aunt Sally, Tom Sawyer reached over there and kissed her right on the mouth. Then she got angry, jumped up and wiped it off with the back of her hand and said, "you owdacious puppy ".

Azheekode translates, " ഓടി വേട്ടക്കാളിയെടുക്കുക". (HFV 357)

But Thayat translates, " അത് വേട്ടക്കാളി പരാം 
കാലി മുട്ടാണ്." അത് വേട്ടക്കാളിയെടുക്കുക, അത് വേട്ടക്കാളി 
പരാം മുട്ടാണ്". (HFS 195)

But Vijayan has not included the response of Aunt Sally calling Tom Sawyer Puppy.

Soon, Tom Sawyer introduced himself by talking to Huck as sid Sawyer. Soon Aunt Sally jumped for him saying, " My land !, you impudent young rascal, to
fool a body so - ' and was going to hug him as he feuded her off. A S.F.394)

Azheekode translates:

"உட்புக்கால் அசன்றையா?:" அப்பதை தலையில் குறுகிய கைது கையில், "உட்புக்கால் கைது, ஆனா நுழைவு பரியாக்" -
நீதி இல்லாமல் கொள்ளி விளையாடும் முன்னணி விளையாடும். (H F V 359)

Thayat reports as follows:

நுழைவு விளையாடும் முன்னணியும் விளையாடும் வேதியியமைப்பு விளையாடும். அப்பதை நுழைவு பரியாக்
நீதி இல்லாமல் கொள்ளி விளையாடும் முன்னணி விளையாடும்.

"பதில்: கொள்ளி விளையாடும் முன்னணி?
நீதி விளையாடும். (H F V 196)

Vijayan gives his own way of translation:

"து கொள்ளி விளையாடும் முன்னணி விளையாடும்?"

"உத்தமம்."

என்று சொன்று சொன்று விளையாடும் வேதியியை விளையாடும் முன்னணி விளையாடும். (H F 110)

Here we can notice the language of Tom Sawyer and Aunt Sally having a standard of semi-educated people.

When Huck revealed his simple plan of making Jim free at night by means of a raft, Tom Sawyer's adventurous spirit rises up, and says,

"'Work? why cert'nly, it would work, like rats a-fighting. But it's too blame' simple, there ain't nothing to it. What's the good of a plan that ain't
no more trouble than that? It's as mild as goose milk. Why, Huck, it wouldn't make no more talk than breaking into a soap factory. (A H F 392)

Azheekode gives his translation:

"

Thayat reports in his own language:

Vijayan also reports Tom Sawyer's adventerous plan:

The readers can easily understand that due importance has been given to the adventurous approach of Tom Sawyer to make Jim free, inspite of the fact that
Jim would have been set free very easily. But on the linguistic point of view, all the translations are not fully satisfactory. When Azheekode translated 'Goosemilk' as 'മുകൗമ്പൻ', readers are mislead as 'മുകൗമ്പൻ' is something strange to the Malayalam readers. But Thayat's translation, 'മിക്കരി' is meaningful and legible to young children. Vijayan has conveniently escaped from touching the word 'goose milk', though he has tried to translate the entire dialogue of the speaker.

In chapter 35 Tom Sawyer begins to implement his plan of action.

Thence Huck narrates:

"It would be most an hour, yet, till breakfast, so we left, and struck down into the woods, because Tom said we got to have some light to see how to dig sy, and a lantern makes too much, and might get us into trouble, what we must have was a lot of rotten chunks that's called fox-fire and just makes a soft kind of glow when you lay them in a dark place (AHF .401)

Azheekode makes the entire idea clear making use of the following Malayalam expression: 
But Thayat's translation seems to be mysterious and non-sensical when he says "...". His translation is incomprehensible, as the meaning of fox-fire is phosphorescent light emitted by decayed timber.

At the same time, Vijayan's translation gives the reader a complete sense.

"..." (HF 114)

Tom asked Huck to get a saw to get the chain around the leg of Jim loose by cutting the leg off."
Huck opposed to the idea. Then Tom says,

well, some of the best authorities has done it. They couldn't get the chain off, so they jist cut their hand off, and stored. And a leg would be setter still. But we go to let that go. There ain't necessary enough in this case, and besides, Jim's nigger and wouldn't understand the reasons for it, and how it's the custom in Europe; so we'll let it go. But there's one thing - he can have a rope-ladder, we can tear up our sheets and make him a rope-ladder easy enough. And we can send it to him in a pie, it's mostly done that way. And I've et worse pies; (AHF 403).

Here, Azheekode gives a very good translation:

(Translation in Malayalam)

(HFV 375)
Thayat converted Tom's words and introduced in the form of a conversation as follows:

Here, he has missed the translation of the last two sentences, 'how the rope ladder should be sent to him' and 'he had eaten a part of the pies'.

Vijayan also turned Tom's words in the form of a conversation and gives its translation:

'Ennum thiruchalum kannum adavatho, tharuvakkum kathav
moocham kath.avam.'

'Akkoom' kadakkaam kottam. thenn rathiyendran.

Ennum thiruchalum kannum adavatho, tharuvakkum kathavam. 'tothathath' kathav
When the nigger Nat happened to find the dogs in the cell of Jim, he believed them to be witches and says:

"Mars sid, you'll say I's a fool, but if I didn't believe I see most a million dogs, er devils, es some'n, I wisht I may die right heah in dese tracks, I did mos'sholy Mars Sid, I felt um I felt um, sah, dey was all over me. Dad fetch it, I jis' wisht I could git my han's on one er dem witches jis' wunst - on'y jis' wunst - it's all I'd ast, But mos'ly I wish dey'd lemme 'lone, I does (AHF 411)

Azheekode translates the words of nigger Nat as follows:

"In him said, most all of them look de witches. Now, you see them everywhere, some is looking everywhere, and they said they don't wust them this time, but I seen them before in the hole, and they was all over me. Dad fetch it, I jis' wisht I could git my han's on one er dem witches jis' wunst - on'y jis' wunst - it's all I'd ast, But mos'ly I wish dey'd lemme 'lone, I does (HFV 390)"
Though Thayat and Vijayan narrated the entrance of dogs in Jim's cell, they omitted these words of the Nigger,

The language of the Nigger is exactly like that of Jim's Negro dialect.

Tom imposes a lot of penalties on Jim. Poor Jim had to undergo severe experiments of Tom unnecessarily for the sake of Tom's vain adventures. Poor Sally and her husband Silas also receive punishment in this regard. Tom had actually no malice or prejudice against them; still, they two were persecuted by Tom's plans of adventure. When they find out many of the articles missing in the house, Sally tells Silas and finds fault with him for the crime he has not done. It was only a part of the tricks played by Tom in the house, Sally says,

"Ther's six candles gone—that's what. The rats could a got the candles, and I reckon they did; I wonder they don't walk off with the whole place, the way you're always going to stop their holes and don't do it; and if they warn't fools they'd sleep in your hair, Silas—you'd never find it out; but you can't lay the spoon on the rats, and that I know'." (AHF 413)
Thayat finds out the situation in the house as a quarrel between the husband and wife. He reprots as follows:

No reference is given in Vijayan's epitome.

Towards the end of chapter 37, Huck explains how they managed to send the rope-ladder and three tin-plates to Jim.

"Nat didn't look, when we put the witch-pie in Jim's pan; and we put the three tin plates in the bottom of the pan under the vittles; and so Jim got everything all right, as soon as he was by himself
he busted into the pie and hid the rope-ladder inside of his straw tick, and scratched some marks on a tin plate and threwed it out of the window-hole." (AHF 417)

Azheekode translates:

"അതുമേളുന്ത് തിരിച്ചയിടുന്നു മുറിയിലാകുന്നത്
മുൻ തുളുമായി. പുറത്തെടുക്കുന്ന പരുത്തിയില്ല
തീണിക്കുന്ന മുൾ കാളയിലാകുന്ന തുളുമായി. അതുമേൽ
ഒരുമേളുന്ത് തിരിച്ചയിടുന്നു മുറിയിലായി. ഒരു
യുമേള്‍കൊണ്ട് പോകാനാന്‍ മുളപ്പം സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്ളുകൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേളിലായി
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍�ൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. ഒരു യുമേള്‍കൊണ്ട്
പോകാനും മുളപ്പ്‌ സമയം ഇല്ലാത്തതിന്റെ
കാരണം തുളുമായി. " (HFV 402)

Thayat reports this fact adding some of the details from his imagination.

 nghĩaയായും അവരുടെ കാഴ്ചയും അധിക കാരണം
ആരുണിക്‌ കാണിക്‌ മൂലാക്കാവാം. കാരണം
മുഖം പരിശീലിപ്പിക്കാം. അതിന്റെ
കാരണം മാറുകയാണ്‌. സൂചിഷ്ടം മാറുകയാണ്‌
തരം മാറാണ്‌. സൂചിഷ്ടം മാറുകയാണ്‌
തരം മാറാണ്‌. സൂചിഷ്ടം മാറുക�ാണ്‌
തരം മാറാണ്‌. സൂചിഷ്ടം മാറുക
തരം മാറാണ്‌. സൂചിഷ്ടം മാറുക
തരം മാറാണ്‌. സൂചിഷ്ടം മാറാണ്‌
തരം മാറാണ്‌. സൂചിഷ്ടം മാറാണ്‌
തരം മാറാണ്‌. സൂചിഷ്ടം മാറാണ്‌
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തരം മാറാണ്‌. സൂചിഷ്ടം മാറാണ്‌
�രം മാറാണ്‌. " (HF 5 217)
Vijayan translated exactly what Huck wanted to convey without any addition or deletion.

"The mournful inscription Jim had to write contained the following four points. They were read out by Tom in a transling voice:

"1. Here a captive heart burst.

2. Here a poor prisoner, forsaken by the world and friends, fretted out his sorrowful life.

3. Here a lonely heart broke, and a worn spirit went to its rest, after thirty-seven years of solitary captivity.

4. Here, homeless and friendless, after thirty-seven years of bitter captivity, perished a noble stranger, natural son of Louis XIV." (AHF 419)
1. "தவிர சொல்லவே மனச்சொல்லவே என்று கதையாளர்.

2. தவிர சொல்லவே மனச்சொல்லவே என்று கதையாளர் ஒரு மக்களின் கதையாளர் என்று கதையாளர் என்று.

3. தவிர சொல்லவே மனச்சொல்லவே என்று கதையாளர் ஒரு மக்களின் கதையாளர் என்று.

4. தவிர, பெருமையாளர் மகளை உங்கள் கதையாளர் என்று கதையாளர் மகளை உங்கள் கதையாளர் என்று. பெருமையாளர் மகளை உங்கள் கதையாளர் என்று. (HFV 405)

So also Thayat translates the four points without any addition.

"எவ்விருமையாளர் மகளை உங்கள் கதையாளர் என்று.

எவ்விருமையாளர் மகளை உங்கள் கதையாளர் என்று என்று.

எவ்விருமையாளர் மகளை உங்கள் கதையாளர் என்று.

எவ்விருமையாளர் மகளை உங்கள் கதையாளர் என்று. (HFS 214)

Vijayans has just epitomised by saying:

'எவ்விருமையாளர் மகளை உங்கள் கதையாளர் என்று என்று என்று என்று. (HFV 525)
After the completion of all preparations, Tom wrote an anonymous letter ending.

"Don't do anything but just the way I am telling you, if you do they will suspicion something and raise whoopjambóreehgo. I do not wish any reward but to know I have done the right thing." (AHF 428)

Azheekode also has translated the letter ending the following words in a convincing manner.

"... φωνάζοντας ημείς ο Α' κάνετε την απάντηση με αυτόν τον μεθόδον. Καθώς ο Α' κάνετε την απάντηση με αυτόν τον μεθόδον. Και όπου θα είναι η απάντηση με αυτόν τον μεθόδον θα είναι και η απάντηση."

(HFV 421)

Thayat has cut short the letter in his translation. But the letter ended correctly.

"... φωνάζοντας ημείς ο Α' κάνετε την απάντηση με αυτόν τον μεθόδον. Και όπου θα είναι η απάντηση με αυτόν τον μεθόδον θα είναι και η απάντηση."

(HFS 227)

Vijayan has epitomised the letter ending:

"... φωνάζοντας ημείς ο Α' κάνετε την απάντηση με αυτόν τον μεθόδον. Και όπου θα είναι η απάντηση με αυτόν τον μεθόδον θα είναι και η απάντηση." (HF 128)

When Tom and Tom got ready with their raft to go to a doctor, Tom says,
Well, then, if you're bound to go, I'll tell you the way to do, when you get to the village. Shut the door, and blindfold the doctor tight and fast, and make him swear to be silent as the grave, and put a purse full of gold in his hand, and then take and lead him all around the back alleys and everywhere, in the dark and then fetch him here in the canoe, in a round about way amongst the islands, and search him, and take his chalk away from him, and don't give it back to him till you get him back to the village, or else he will chalk this raft so he can find it again. It's the way they all do." (AHF 433)

Azheekode gives his characteristic complete translation:

'അവിടെ ആയിരുന്നു ഇവനെ അന്ന്‌ വരാനായിരെ, എന്ന്‌ പറഞ്ഞു. ടെയ്‌ഡ്‌ കരയിലെ മരാട്ടിയുടെ ചെറുമുൻ വെള്ളി, പറഞ്ഞു. അയ്യാം ഇപ്പോഴെ പാലി പോയതും, എന്ന്‌ പറഞ്ഞു. എന്നാൽ ഇന്ന്‌ അവൻ ഇപ്പോഴെ വെള്ളിയിലേ പോയതുമെന്നു, എന്ന്‌ പറഞ്ഞു. സമാധാനത്തിന്റെ പ്രകാരം, എന്ന്‌ പറഞ്ഞു. പോയ ഇപ്പോഴെ അവന്‌ വെള്ളിയിലേ പോയതുമെന്നു, എന്ന്‌
Vijayan gives a very beautiful expitome.

"Huck narrates the quick response of Tom, when he knew that Jim was again loaded down with chains, in the
casin, giving only bread and water.

"Tom rose square up in bed, with his eye hot, and his nostrils opening and shutting like gills, and rings out to me:

They hain't no right to shut him up! Shove! - and don't you lose a minute. Turn him loose! he ain't no slave; he's as free as any cretur that walks this earth." (AHF 444)

Azheekode gives a very good translation.

"തട്ടുണ്ണാ മേലായം തേനിക്കുന്ന എന്നാണല്ലാത്തിന് അതിനനുബലായ സമയം മുതൽ മനസ്സിൽ ലഭിക്കുന്നതാണ് ശരഭവും അല്ലെങ്കിൽ മനോ മന്ത്രക്കുകൾ മാറ്റാം ആയി നോക്കാം.

ജലം കാളിയില്ലെങ്കിൽ മാത്രമേ മനോരാജിയാണ്. താങ്ങ എളുപ്പമായി പിടിഞ്ഞാറാണ്. റോഡിനി വയോഗമായ കാഴ്ച അവിടെ പ്രത്യേകം അവിടെ മനോരാജിയാണ്."

(HFV 450)

Thayat explains the same idea with some explanations as usual:

താങ്ങ മലയിലെവിടവിനെ പ്രത്യേകം. എന്നിവിടങ്ങളിൽ വരും. ഹ്വല്കാവായും നാട്ടുപാടുകളിൽ വരുകയും പാട്ടുകളിൽ വരുക. തിന്നുന്നതിനു പിന്തുണയ്ക്കു മനോരാജിയാണ്. അതിനു ഭാവിയിലേറെ മനോരാജിയാണ്. മനോരാജിയായ കാഴ്ച പ്രത്യേകം എന്നിങ്ങനെ അഭിവാദകം മുകളിലേതിനെ മുകളിൽ വരുകയും പ്രത്യേകം എന്നിങ്ങനെ നോക്കാം.
Vijayan does justice to this expression of your is an attractive way:

'cause he's a stubborn man. But when he's in love he sets aside his pride. All he wants is to see his love. And when he's happy he'll be happy. They'll love each other. History tells us that.

(HF 141)

In Chapter the last, towards the end of the novel, when Huck expresses his hesitation and unwillingness to go back for fear of his father, Jim reveals a hidden secret in the following words.

"'Doan you ' member de house dat was float'n down de river, en dey wuz a man in dah, kivered up, en I went in en un-kivered him and didn't let you come in? Well, den, you k'n git yo' money when you wants it: kase dat wuz him."(AHF 447)

Azhikode does full justice to the novel in his translation till the end unlike the other translators. Here is his version.
Thayat makes the translation for the young readers of Kerala. He does the work in such a way that the youngsters may read the book with great interest till the end. He proves his ability in the words of Jim also towards the end of the novel.

As an epitomiser and translator of the novel, The Adventures of Huckleberry Finn, Vijayan has successfully completed his task. Anybody can read and
finish this translation at a stretch. One main importance that can be pointed out is that, he has never left any stone untouched. Wherever necessary he has made use of his own style of conversation to make the book all the more interesting to the eladers. Here is an example of his translation. Jim says:

"பயிற்சியளவு கையாள்வ நான் கூறுவதற்கு தொல்பெருக்கு மூன்றோராகவே,

இறைவன்?

'உறைவன் கையாள்வ கையாள்வையாலேயே? இல்லே... சூக்கும் தலை தலைநோக்கிச்! '(HF 144)

There are mainly two opposed languages in A.H.F. One of them is associated with the 'Genteel tradition' of the southern aristocrats representing, the speeches of Grangerfords, Shepherdsons, Sherborn and the St.Petersburg whites and parodied in the speeches of the Duke and the king. The other represented the speeches of Huck and Jim.

Language is one of the most important themes of A.H.F. In his introduction to the Mark Twain's Tom Sawyer and Huckleberry Finn, Andrew Sinclair says about the authenticity of the dialects used in the novel. "In this book a number of dialects are used, to wit:
the Missouri Negro dialect; the extremest form of the backwoods South-Western dialect, the ordinary Pike-County dialect, and four modified varieties of this last. The shadings have not been done in a haphazard fashion, or by guess-work, but painstakingly, and with the trustworthy guidance and support of personal familiarity with these several forms of speech. ¹

One of the difficulties which have experienced in his interactions with society is his inability to understand its language from Miss Watson's and the Widow Douglas's language of Frontier Piety. Huck again finds it difficult to follow Tom's language of 'Genteel' romance. Immediately after the WaterScott episode, we can find the discussion of the French language between Huck and Jim. It displays the illiteracy and the undeveloped social awareness of Jim and the advanced level of knowledge of Huck, though he has reviewed only some education.

There are three examples of social language used in the novel. The first occurs early in the novel when Huck describes his escape from the widow's house, 'when I couldn't stand it no longer, I lit it out. I got into my old packs and my sugar hogs head and was free and satisfied. But Tom Sawyer, he hunted me up and said he

was going to start a band of robbers, and I may join if I would go back to the widow and be respectable" (AHF 275) The last sentence is dearly Tom's language introduced into Huck's speech in a concealed form, and the effect depends upon the contradiction between robbers and respectability. The second instance occurs when Miss. Watson tries to teach Huck to pray. "She told me to pray everyday, and whatever I asked for I would get it." (AHF 275) Here, we find an ironic unmarking of the society's quotes. The third instance is Huck's crisis of conscience shortly before the Grangerford - and Shepherdson's episode. Jim is excited because they are nearing Cairo and freedom and tells Huck of his plan to steal his children from slavery. Huck responds: "Thinks I, this is what comes of my not chinking. Here was this nigger which I had as good as helped to runaway, coming right out flat-footed and saying he would steal his children - children that belonged to a man I didn't even know, a man that hadn't ever done me no harm." (AHF 275)

From these examples, we can come to the conclusion that languages play a very important role in
the novel and hence, equivalence should be maintained in the translation also so as to enjoy the flavour and suggestions of the original novel. But unfortunately we don't have translations which satisfy the cultural and linguistic equivalence of the languages used by various characters representing different classes.

The greatest contribution of Mark Twain is the use of dialects. He always uses the authentic language of the people from his own experience and familiarity. On evaluation of the Malayalam translations, we notice that the translators have not succeeded to convey the jokes and the unconscious humour in the novel. Though Huck is said to be a character who lacks humour, we cannot agree with that statement when he replies to Aunt Sally to the question if there were casualties in the boat tragedy.

'No'm, but a nigger'. *(AHF 387)*

From the speeches of Huckleberry Finn, the readers must be able to realize him to be semi-cultured. So also from the language of Tom, he represents the 'genteel' romance. The speeches of Jim reveal his illiteracy. The discourses of Judge Thatcher, Grangerfords, Shepherdsons, Colonel Shermum show that they represent the highly educated and
cultured upper class. Similarly we find a parody of the language of the upper class whites in the speeches of the king and the Duke.

So, there must be, definitely, some method to convey the language and culture of the original. It has to be found by researchers in future, perhaps ungrammatical Malayalam and fracturing of Malayalam may be recommended. But remember, the language should not be nonseich. So, great care should be taken while suggestions are made for proposals of improvement in the translation of languages in *The Adventures of Huckleberry Finn*. However, Azheekode’s views on translating *A H F* in a simple language will be worth quoting.

"അഭേദ്യവിശ്വാസം നമ്മുടെ, അകലംകുഴൽ പരമ്പരയില്‍ പിന്നെടുക്കുക. ഏത്‌ തക്തവില്യിന്റെ സ്മരണയോട്‍ ഒരു ക്ഷണം. എന്ന് അന്താരാഷ്ട്രീയ ജീവിത അകാലംഭരിക്കുക. അതിനായി വിവിധ വിധം അനുബന്ധിക്കുക. വിവാഹിപ്പിക്കാം."