**Students will be able to…**

<table>
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<th>Know:</th>
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<tr>
<td>• The plot sequence surrounding and described in the assigned passages</td>
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<tr>
<td>• The definition of social commentary: Social commentary is the act of sharing one's opinion on the nature of a society to another person. This is most often used with the idea of bringing a change in society by means of informing the general populace of a given problem.</td>
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<th>Understand:</th>
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<td>• Authors use fictitious characters and plots to comment on or criticize actual societal issues</td>
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<td>• Authors use plot, character development, and humor to influence the audience’s perspective on a subject, idea, or issue</td>
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<th>Do:</th>
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<tr>
<td>• Identify where the passage lies in the plot sequence of the novel</td>
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<td>• Recognize Clemens’ choice of characters, plot, and humor and examine how these choices 1.) affect the audience, and 2.) relate to his social commentary</td>
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<td>• Synthesize Clemens’ social commentary on the issue/idea revealed in the passages</td>
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**Materials:**

- Class copies of *The Adventures of Huckleberry Finn*
- Mariotti introductory essay (for all students)
- Three group packets (enough copies for each student in group)
- Large writing pad/posters
- Markers

**Classroom Context:**

This is an eleventh grade general American literature English class. In a large classroom of heterogeneous students, students have been pre-assessed on their readiness for synthesizing ideas from close reading passages. We have finished reading the novel, and students are familiar with the major themes of the text. As we prepare for an upcoming class discussion and for the final summative assessment (an essay assignment), these tasks will help students make connections between specific passages and the larger message of the novel as a whole.

The pre-assessment revealed students’ ability to identify and examine ideas presented in a short passage from the novel *Huck Finn*. Students also responded/reflected on their comfort level with the difficult language of Jim’s vernacular in the novel. Based on data received from yesterday’s close reading exit card, I have divided the class into three groups with varying levels of structure, reading/language difficulty, and subtlety of the social issues within the passages.
Differentiates by: readiness

Tiered by: structure of assignment, structure of task, reading/language difficulty, & whether/not societal issue is discussed inductively or deductively

Follow-up: The summative assessment for this unit will be an essay discussing social commentary in the novel. Students will be able to use the products (graphic organizers) developed today for that essay.

Procedures:

1.) Teacher will list groups on the board, and students will move into various groups (three tasks divided up among the groups as the pre-assessment reveals necessary) when class begins.
2.) Teacher will read Mariotti essay aloud with students & define social commentary on the board. Students will define the term in their own words & take notes.
3.) Teacher will pass out group packets & materials & assign one student in each group as the directions leader.
4.) Students will work on task as a group discussing passages, taking notes, & preparing graphic organizer.
5.) Teacher will circulate the room, answering questions about the plot sequence, correcting misconceptions (particularly about the issues of religion, human nature, civil rights/slavery), & working with the groups
6.) Students will prepare a graphic organizer to present to the class & to post in the classroom on Clemens’ social commentary in their passages. Students will write an exit card (paragraph) synthesizing the strongest ideas that represent Clemens’ commentary from the passage.
Observations & Opinions of Samuel L. Clemens

Written by Mark Twain and Told by Huck Finn

Introduction by David Mariotti

Samuel Clemens' *Huckleberry Finn* has been removed from library shelves, banned in schools, praised, honored. It has been called everything from "the most grotesque example of racist trash ever written" to "a masterpiece," or "the first great American novel." The word "nigger" reportedly appears over 200 times, yet one of the book's two central characters is a sensitive black man. To those not intimately familiar with *Huckleberry Finn* and other works of Clemens', the controversies surrounding *Huckleberry Finn* may suggest that Clemens' ideas were popular in his time, but no longer are; or that his beliefs are and were racist; or that Clemens, in his own thinking, was unable to resolve the conflicting ideas that appear in the book.

In actuality, *Huckleberry Finn*, although fictional, carries many observations and opinions of Samuel Clemens in its plot -- ideas that would not have been well-received by contemporary society if they had been expressed by Clemens in a non-fictional work (In fact, much of Clemens' critical, sarcastic, and cynical work remained hidden and was not published until well after his death. For example, *The Mysterious Stranger, Letters from the Earth, The Damned Human Race*, etc.) He was able, however, to unleash critical observations with relative impunity through the fictional social outcast, Huck Finn.

Furthermore, Huck's observations and opinions extend well beyond that which would be reasonable for an uneducated, underclass, son of a drunk. Huck may appear as a boy to his fellow characters, but to his readers, he is an insightful, mature social critic--and a wonderful story teller.

In addition, characters are also used by Clemens to create situations and images that reveal Clemens' opinions, although the characters themselves are unaware of the conclusions that can be drawn from their actions.

---

I have divided various passages from *Huckleberry Finn* into various categories of societal issues. After each passage will appear the chapter and page number, as indicated in our edition of *Huckleberry Finn*. In some cases, the character(s) may state Clemens' belief rather directly and in others, the observations must be derived.

With your group, you will discuss Clemens' belief and social commentary as it is revealed in the assigned passages.
Group Examining Societal Issue #1 in *Huck Finn*:

The issue you will be examining is religion. Consider the following questions as you read the passages: How does the passage relate to religion? How does the passage portray religion (negatively, positively, or indifferently)? What details does the author include to talk about religion? What do these details show us about what the author thinks? How do they show us?

Your task:

1.) Read through the following passages as a group, identifying the plot sequence surrounding the passage in the novel, examining the characters, and analyzing how the situation comments on the societal issue of religion.

2.) Complete the following graphic organizer as a group, and make a larger one on poster board for the entire class to see. You will present this graphic organizer at the end of this task. Use the graphic organizer to summarize the situations, identify key character or plot developments, and relate these passages to the author’s social commentary as a whole.

3.) Write an exit card paragraph with a strong thesis statement discussing the author’s societal commentary in 2-3 passages. Feel free to use your text, notes, and the graphic organizer for this paragraph.
Group Examining Societal Issue #2 in *Huck Finn*:

The issue you will be examining is human nature. Consider the following questions as you read the passages: How does the passage relate to what we know about human nature (Huck's, Jim's, Pap's, society in general, Grangerfords', etc.)? How does the passage portray human nature (negatively, positively, or indifferently)? What details does the author include to talk about human nature? What do these details show us about what the author thinks? How do they show us?

Your task:

1.) Read through the following passages as a group, identifying the plot sequence surrounding the passage in the novel, examining the characters, and analyzing how the situation comments on the societal issue of religion.

2.) Create a graphic organizer as a group, and make a larger one on poster board for the entire class to see. You will present this graphic organizer at the end of this task. Use the graphic organizer to summarize the situations, identify key character or plot developments, and relate these passages to the author's social commentary as a whole. You may use any of the graphic organizers in the folder at the back of the classroom (as models), or you may create your own as you see fit. Be sure to delineate various levels of significance and visually show how ideas are related.

3.) Write an exit card paragraph with a strong thesis statement discussing the author's societal commentary in 2-3 passages. Feel free to use your text, notes, and the graphic organizer for this paragraph.
Group Identifying Societal Issue #3 in *Huck Finn*:

You are examining an unidentified issue. Take notes as you read, make predictions, and come to conclusions as a group about the issue related to these passages. Consider the following questions as you read the passages: How do the passages relate? What do they have in common thematically? How does the passage reveal what the author thinks? How does the passage portray the characters, plot, and moral dilemmas introduced in the novel? What details does the author focus on? Why?

Your task:

1.) Read through the following passages as a group, identifying the plot sequence surrounding the passage in the novel, examining the characters, and analyzing how the situation comments on the societal issue at hand.

2.) Discuss the passages as a group, make predictions, and decide on the issue being discussed.

3.) Create a graphic organizer as a group, and make a larger one on poster board for the entire class to see. You will present this graphic organizer at the end of this task. Use the graphic organizer to summarize the situations, identify key character or plot developments, and relate these passages to the author’s social commentary as a whole. You may use any of the graphic organizers in the folder at the back of the classroom (as models), or you may create your own as you see fit. Be sure to delineate various levels of significance and visually show how ideas are related.

4.) Write an exit card paragraph with a strong thesis statement discussing the author’s societal commentary in 2-3 passages. Feel free to use your text, notes, and the graphic organizer for this paragraph.
## Assessment Rubric for Graphic Organizer

| Level  1 | Organizer does not demonstrate basic knowledge of content and societal issue  
|         | · Key passages are not identified  
|         | · Connections are not made between examples and big ideas  
|         | · Supporting examples are not included |

| Level  2 | Organizer demonstrates only basic knowledge of content and societal issue  
|         | · Few key passages are identified  
|         | · Superficial connections are made between examples and big ideas  
|         | · Few supporting examples are included |

| Level  3 | Organizer demonstrates strong knowledge of content and societal issue  
|         | · Many key passages are identified  
|         | · Strong connections are made between examples and big ideas  
|         | · Sufficient supporting examples are included |

| Level  4 | Organizer demonstrates superior knowledge of content and societal issue  
|         | · Many key passages are identified  
|         | · Excellent connections are made between examples and big ideas  
|         | · Supporting examples are included and synthesized |
Societal Issue #1: Religion

1.) The widow she cried over me, and called me a poor lost lamb, and she called me a lot of other names, too, but she never meant no harm by it. She put me in them new clothes again, and I couldn’t do nothing but sweat and sweat, and feel all cramped up. Well, then, the old thing commenced again. The widow rung a bell for supper, and you had to come to time. When you got to the table you couldn’t go right to eating, but you had to wait for the widow to tuck down her head and grumble a little over the victuals, though there warn’t really anything the matter with them. That is, nothing only everything was cooked by itself. (Chapter I, page 18)

2.) After supper she got out her book and learned me about Moses and the Bulrushers; and I was in a sweat to find out all about him; but by-and-by she let it out that Moses had been dead a considerable long time; so then I didn’t care no more about him; because I don’t take no stock in dead people. (Chapter I, page 18)

3.) Then she told me about the bad place, and I said I wished I was there. She got mad, then, but I didn’t mean no harm. All I wanted was to go somewheres; all I wanted was a change, I warn’t particular. She said it was wicked to say what I said; said she wouldn’t say it for the whole world; she was going to live so as to go to the good place. Well, I couldn’t see no advantage in going where she was going, so I made up my mind I wouldn’t try for it. But I never said so, because it would only make trouble, and wouldn’t do no good. (Chapter I, page 19)

4.) Then Miss Watson she took me in the closet and prayed, but nothing come of it. She told me to pray every day, and whatever I asked for I would get it. But it warn’t so. I tried it. Once I got a fish-line, but no hooks. It warn’t any good to me without hooks. I tried for the hooks three or four times, but somehow I couldn’t make it work. By-and-by, one day, I asked Miss Watson to try for me, but she said I was a fool. She never told me why, and I couldn’t make it out no way. I set down, one time, back in the woods, and had a long think about it. I says to myself, if a body can get anything they pray for, why don’t Deacon Winn get back the money he lost on pork? Why can’t the widow get back her silver snuff-box that was stole? Why can’t Miss Watson fat up? No, says I to myself, there ain’t nothing in it. I went and told the widow about it, and she said the thing a body could get by praying for it was "spiritual gifts." This was too many for me, but she told me what she meant--I must help other people, and do everything I could for other people, and look out for them all the time, and never think about myself. This was including Miss Watson, as I took it. I went out in the woods and turned it over in my mind a long time, but I couldn’t see no advantage about it--except for the other people--so at last I reckoned I wouldn’t worry about it any more, but just let it go. Sometimes the widow would take me one side and talk about Providence in a way to make a body’s mouth water; but maybe next day Miss Watson would take hold and knock it all down again. I judged I could see that there was two Providences, and a poor chap would stand considerable show with the widow’s Providence, but if Miss Watson’s got him there warn’t no help for him any more. I thought it all out, and reckoned I would belong to the widow’s, if
he wanted me, though I couldn’t make out how he was going to be any better off then than where he was before, seeing I was so ignorant, and so kind of low-down and ornery. (Chapter III, page 30)

5.) And the minute the words were out of his mouth somebody over in the crowd struck up the doxolojer, and everybody joined in with all their might, and it just warmed you up and made you feel as good as church letting out. Music is a good thing; and after all that soul-butter and hogwash, I never see it freshen up things so, and sound so honest and bully. (Chapter XXV, page 213)

6.) "What's de harem?"
"The place where he keeps his wives. Don't you know about the harem? Solomon had one; he had about a million wives."
"Why, yes, dat's so; I--i'd done forgot it. A harem's a bo'd'n-house, I reck'n. Mos' likely dey has rackey times in de nussery. En I reck'n de wives quarrels considerable; en dat 'crease de racket. Yit dey say Sollermun de wises' man dat ever live'. I doan' take no stock in dat. Bekase why; would a wise man want to live in de mids' er sich blimblammin' all de time? No--'deed he wouldn't. A wise man 'ud take en buil' a biler-factry; en den he could shet down de biler-factry when he want to res'." (Chapter XIV, page 111)

7.) They went off, 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--when the pinch comes there ain't nothing to back him up and keep him to his work, and so he gets beat. Then I thought a minute, and says to myself, hold on,--s'pose you'd a done right and give Jim up; would you felt better than what you do now? No, says I, I'd feel bad--I'd feel just the same way I do now. Well, then, says I, what's the use you learning to do right, when it's troublesome to do right and ain't no trouble to do wrong, and the wages is just the same? I was stuck. I couldn't answer that. So I reckoned I wouldn't bother no more about it, but after this always do whichever come handiest at the time. (Chapter XVI, page 128)

8.) When I got there it was all still and Sunday-like, and hot and sunshiny--the hands was gone to the fields; and there was them kind of faint dronings of bugs and flies in the air that makes it seem so lonesome and like everybody's dead and gone; and if a breeze fans along and quivers the leaves, it makes you feel mournful, because you feel like it's spirits whispering--spirits that's been dead ever so many years--and you always think they're talking about you. As a general thing it makes a body wish he was dead, too, and done with it all. (Chapter XXXII, page 277)
Societal Issue #2: Human Nature

1.) Everybody said it was a real beautiful oath, and asked Tom if he got it out of his own head. He said, some of it, but the rest was out of pirate-books, and robber-books, and every gang that was high-toned had it. (Chapter II, page 26)

2.) When he [Pop] got out [of jail] the new judge said he was going to make a man of him. So he took him to his own house, and dressed him up clean and nice, and had him to breakfast and dinner and supper with the family, and was just old pie to him, so to speak. And after supper he talked to him about temperance and such things till the old man cried, and said he'd been a fool, and fooled away his life; but now he was going to turn over a new leaf and be a man nobody wouldn't be ashamed of, and he hoped the judge would help him and not look down on him. The judge said he could hug him for them words; so he cried, and his wife she cried again; pap said he'd been a man that had always been misunderstood before, and the judge said he believed it. The old man said that what a man wanted that was down was sympathy; and the judge said it was so; so they cried again. And when it was bedtime the old man rose up and held out his hand, and says:

"Look at it, gentlemen and ladies all; take ahold of it; shake it. There's a hand that was the hand of a hog; but it ain't so no more; it's the hand of a man that's started in on a new life, and 'll die before he'll go back. You mark them words--don't forget I said them. It's a clean hand now; shake it--don't be afeard."

So they shook it, one after the other, all around, and cried. The judge's wife she kissed it. Then the old man he signed a pledge--made his mark. The judge said it was the holiest time on record, or something like that. Then they tucked the old man into a beautiful room, which was the spare room, and in the night some time he got powerful thirsty and clumb out on to the porch-roof and slid down a stanchion and traded his new coat for a jug of forty-rod, and clumb back again and had a good old time; and toward daylight he crawled out again, drunk as a fiddler, and rolled off the porch and broke his left arm in two places, and was most froze to death when somebody found him after sun-up. And when they come to look at that spare room, they had to take soundings before they could navigate it.

The judge he felt find of sore. He said he reckoned a body could reform the old man with a shotgun, maybe, but he didn't know no other way. (Chapter V, 44)

3.) I heard what they said, too, every word of it. One man said it was getting towards the long days and the short nights, now. 'Tother one said this warn't one of the short ones, he reckoned--and then they laughed, and he said it over again, and they laughed again; then they waked up another fellow and told him, and laughed, but he didn't laugh; he ripped out something brisk, and said le him alone. The first fellow said he 'lowed to tell it to his old woman--she would think it was pretty good; but he said that warn't nothing to some things he had said in his time. (Chapter VII, page 59)

4.) Mornings, before daylight, I slipped into corn-fields and borrowed a watermelon, or a mushmelon, or a punkin, or some new corn, or things of that kind. Pap always said it warn't no harm to borrow things, if you was meaning to pay them back, some time; but the widow said it warn't anything but a soft name for stealing, and no decent body would do it. Jim said he reckoned the widow was
partly right and pap was partly right; so the best way would be for us to pick out two or three things from the list and say we wouldn't borrow them any more—then he reckoned it wouldn't be no harm to borrow the others. So we talked it over all one night, drifting along down the river, trying to make up our minds whether to drop the watermelons, or the canteloupes, or the mushmelons, or what. But toward daylight we got it all settled satisfactory, and concluded to drop crabapples and p'simmons.

We warn't feeling just right, before that, but it was all comfortable now. I was glad the way it come out, too, because crabapples ain't ever good, and the p'simmons wouldn't be ripe for two or three months yet. (Chapter XII, page 96)

5.) Next Sunday we all went to church, about three mile, everybody a-horseback. The men took their guns along, so did Buck, and kept them between their knees or stood them handy against the wall. The Sherpherdsons done the same. It was pretty ornery preaching—all about brotherly love, and such-like tiresomeness; but everybody said it was a good sermon, and they all talked it over going home, and had such a powerful lot to say about faith, and good works, and free grace, and preforeordestination, and I don't know what all, that it did seem to me to be one of the roughest Sundays I had run across yet. (Chapter XVIII, page 148)

6.) By and by, when they was asleep and snoring, Jim says:
"Don't it s'prise you, de way dem kings carries on, Huck?"
"No," I says, "it don't."
"Why don't it, Huck?"
"Well, it don't, because it's in the breed. I reckon they're all alike."
"But, Huck, dese kings o' ounr is reglar rapscallions; dat's jist what dey is; dey's reglar rapscallions."
"Well, that's what I'm a-saying; all kings is mostly rapscallions, as fur as I can make out." (Chapter XXIII, page 199)

7.) What was the use to tell Jim these warn't real kings and dukes? It wouldn't a done no good; and, besides, it was just as I said; you couldn't tell them from the real kind. (Chapter XXIII, page 201)

8.) "Cuss the doctor! What do we k'yer for him? Hain't we got all the fools in town on our side? and ain't that a big enough majority in any town?" (Chapter XXVI, page 228)

9.) Well, it made me sick to see it; and I was sorry for them poor pitiful rascals, it seemed like I couldn't ever feel any hardness against them any more in the world. It was a dreadful thing to see. Human beings can be awful cruel to one another. (Chapter XXXIII, page 291)
Societal Issue #3: __________

1.) By and by Jim says:
"But looky here, Huck, who wuz it dat 'uz killed in dat shanty, ef it warn't you?"
The I told him the whole thing [about Huck's escape], and he said it was smart. He
said Tom Sawyer couldn't get up no better plan that what I had. Then I says:
"How do you come to be here, Jim, and how'd you get here?"
He looked pretty uneasy, and didn't say nothing for a minute. Then he says:
"Maybe I better not tell."
"Why, Jim?"
"Well, dey's reasons. But you wouldn' tell on me if I 'uz to tell you, would you, Huck?"
"Blamed if I would, Jim."
"Well, I b'lieve you, Huck. I--I run off."
"Jim!"
"But mind, you said you wouldn' tell--you know you said you wouldn' tell, Huck."
"Well, I did. I said I wouldn't, and I'll stick to it. Honest injun I will. People would
call me a low down Ablicationist and despise me for keeping mum--but that don't
make no difference. I ain't going to tell, and I ain't going back there, anyways.
So, now, le's know all about it."
(Chapter VIII, page 69)

2.) "Jim, this is nice," I says. "I wouldn't want to be nowhere else but here. Pass me
along another hunk of fish and some hot corn-bread."
"Well, you wouldn't a ben here f' it hadn't a ben for Jim. You'd a ben down dah in
de woods widout any dinner, en gittin' mos' drowned, too, dat you would, honey.
Chickens knows when it's gwynye to rain, en so do de birds, chile." (Chapter IX,
page 76)

3.) When I got all wore out wid work, en wid de callin' for you, en went to sleep,
my heart wuz mos' broke bekase you wuz los', en I didn' k'yer no' mo' what become
er me en de raf'. En when I wake up en fine you back ag'in, all safe en soun', de
tears come, en I could a got down on my knees en kiss yo' foot, I's so thankful.
En all you wuz thinkin' 'bout wuz how you could make a fool uv old Jim wid a lie.
Dat truck dah is trash; en trash is what people is dat puts dirt on de head er dey
fren's en makes 'em ashamed."
Then he got up slow, and walked to the wigwam, and went in there, without saying
anything but that. But that was enough. It made me feel so mean I could almost
kissed his foot to get him to take it back.
It was fifteen minutes before I could work myself up to go and humble myself to
a nigger--but I done it, and I warn't every sorry for it afterward, neither. I didn't do
him no more mean tricks, and I wouldn't done that one if I'd a knowed it would
make him feel that way. (Chapter XV, page 121)

4.) Jim talked out loud all the time while I was talking to myself. He was saying
how the first thing he would do when he got to a free State he would go to saving
up money and never spend a single cent, and when he got enough he would buy
his wife, which was owned on a farm close to where Miss Watson lived; and then
they would both work to buy the two children, and if their master wouldn't sell
them, they'd get an Ab'litionist to go and steal them.
It most froze me to hear such talk. He wouldn't ever dared to talk such talk in his life before. Just see what a difference it made in him the minute he judged he was bout free. It was according to the old saying, "give a nigger an inch and he'll take an ell." Thinks I, this is what comes of my not thinking. Here was this nigger which I had as good as helped to run away, 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. (Chapter XVI, page 124)

5.) [Huck lies to the strangers, telling them that his father, on board the raft, has smallpox. The strangers leave, but give Huck charity money.]

Then we talked about the money. It was a pretty good raise, twenty dollars apiece. Jim said we could take deck passage on a steamboat now, and the money would last us as far as we wanted to go in the free States. He said twenty mile more warn't far for the raft to go, but his wished we was already there. (Chapter XVI, page 128)

6.) It's lovely to live on a raft. We had the sky, up there, all speckled with stars, and we used to lay on our backs and look up at them, and discuss about whether they was made, or only just happened--Jim he allowed they was made, but I allowed they happened; I judged it would have took too long a make so many. Jim said the moon could a laid them; well, that looked kind of reasonable, so I didn't say nothing against it, because I've seen frog lay most as many, so of course it could be done. We used to watch the stars that fell, too, and see them streak down. Jim allowed they'd got spoiled and was hove out of the nest. (Chapter XIX, page 159)

7.) I went to sleep, and Jim didn't call me when it was my turn. He often done that. When I waked up, just at day-break, he was sitting there with his head down betwixt his knees, moaning and mourning to himself. I didn't take notice, nor let on. I knewed what it was about. He was thinking about his wife and his children, away up yonder, and he was low and homesick; because he hadn't ever been away from home before in his life; and I do believe he cared just as much for his people as white folks does for their'n. It don't seem natural, but I reckon it's so. (Chapter XXIII, page 201)

8.) So I got a piece of paper and pencil, all glad and excited, and set down and wrote:

Miss Watson your runaway nigger Jim is down here two mile below Pikesville and Mr. Phelps has got him and he will give him up for the reward if you send.

HUCK FINN

9.) I felt good and all washed clean of sin for the first time I had ever felt so in my life, and I knowed I could pray now. But I didn't do it straight off, but laid the paper down and set there thinking—thinking how good it was all this happened so, and how near I come to being lost and going to hell. And went on thinking. And got to thinking over our trip down the river; and I see Jim before me, all the time, in the day, and in the night-time, sometimes moonlight, sometimes storms, and we a-floating along, talking and singing and laughing. But somehow I couldn't seem to strike no places to harden me against him, but only the other kind. I'd see him standing my watch on top of his'n, stead of calling me, so I could go on sleeping; and see him how glad he was when I come back out of the fog; and when I come
to him again in the swamp, up there where the feud was; and such-like times; and would always call me honey, and pet me, and do everything he could think of for me, and how good he always was; and at last I struck the time I saved him by telling the men we had small-pox aboard, and he was so grateful, and said I was the best friend old Jim ever had in the world, and the only one he's got now; and then I happened to look around, and see that paper. It was a close place. I took it up, and held it in my hand. I was a trembling, because I'd got to decide, forever, betwixt two things, and I knowed it. I studied a minute, sort of holding my breath, and then says to myself: "All right, then I'll go to hell"—and tore it up. (Chapter XXXI, page 272)

10.) "Don't be no rougher on him than you're obleeged to, because he ain't a bad nigger. When I got to where I found the boy, I see I couldn't cut the bullet out without some help, and he warn't in no condition for me to leave, to go and get help; and he got a little worse and a little worse, and after a long time he went out of his head, and wouldn't let me come anigh him, any more, and said if I chalked his raft he'd kill me, and no end of wild foolishness like that, and I see I couldn't do anything at all with him; so I says, I got to have help somehow; and the minute I says it, out crawls this nigger from somewheres, and says he'll help, and he done it, too, and done it very well. Of course I judged he must be a runaway nigger, and there I was! and there I had to stick, right straight along all the rest of the day, and all night. It was a fix, I tell you! I had a couple of patients with the chills, and of course I'd of liked to run up to town and see them, but I dasn't, because the nigger might get away, and then I'd be to blame; and yet never a skiff come close enough for me to hail. So there I had to stick, plumb until daylight this morning; and I never see a nigger that was a better nuss or faithfuler, and yet he was resking his freedom to do it, and was all tired out, too, and I see plain enough he'd been worked main hard, lately. I liked the nigger for that; I tell you, gentlemen, a nigger like that is worth a thousand dollars—and kind treatment, too. I had everything I needed, and the boy was doing as well there as he would a done at home—better, maybe, because it was so quiet; but there I was, with both of 'm on my hands; and there I had to stick, till about dawn this morning; then some men in a skiff come by, and as good luck would have it, the nigger was setting by the pallet with his head propped on his knees, sound asleep; so I motioned them in, quiet, and they slipped up on him and grabbed him and tied him before he knowed what he was about, and we never had no trouble. (Chapter XLII, page 358)