

Teaching Challenging Texts

Adventures of Huckleberry Finn

Explanatory Vocabulary List

What Is It?

We understand that teaching everyday with multiple classes doesn't always afford the necessary research and prep time that we, as teachers, often require. So, we designed this downloadable document to provide you with an immediate and organic resource at the click of a button. It lists words, phrases, and references from the novel that today's students would be less familiar with, would be totally unfamiliar with, or would have a 21st century understanding unlike its 19th century meaning and intent.

How to Begin

As you guide your students through *Adventures of Huckleberry Finn*, encourage them to use this Explanatory Vocabulary List to help them inform their discussions, formulate their opinions, and gain an understanding of terms used in the 19th century.

Sources

- Personal research
- *Oxford English Dictionary*
- *Juba to Jive: A Dictionary of African-American Slang* (Clarence Major)
- *Glossary of Harlem Slang* (Zora Neale Hurston)
- The Old Testament, King James Version (KJV)

Chapters

Chapter 1	.....	3
Chapter 2	.....	3
Chapter 3	.....	4
Chapter 4	.....	4
Chapter 5	.....	4
Chapter 6	.....	4
Chapter 8	.....	5
Chapter 14	.....	5

Chapter 15	6
Chapter 16	6
Chapters 17 & 18	7
Chapter 18	7
Chapter 19	7
Chapter 20	8
Chapter 21	8
Chapter 22	8
Chapter 23	8
Chapter 24	9
Chapter 28	9
Chapter 31	9
Chapter 32	9
Chapters 34 & 38	9
Chapter 35	10
Chapter 37	10
Chapter 38	11
Chapter 39	11
Chapter 41	12
Chapter 42	12

Chapter 1

Sivilize me	To create authentic language and regional identities among the many different characters in this novel, Mark Twain creates dialects. For readers to hear each dialect's uniqueness, Mark Twain phonetically spells many words, such as <i>sivilize</i> . This word is <i>civilize</i> , and also carries with it manners, etiquette, culture, and literacy.
Old rags and my sugar hogshead	Large barrel used by ships to hold gallons of sugar
Moses and the Bulrushers	Mark Twain uses a number of biblical references, as well as references to church. This one refers to the narrative of Moses from the Old Testament. Moses' mother, Jochebed, hid her infant son in order to hide him from the Egyptians: "And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to witness what would be done to him" (Exodus 2:3-4). This bible story is one many adults, children (like Huck Finn and Tom Sawyer), and slaves (like Jim) would hear every Sunday in Sunday school, as well as in homes with adults reading to children, like the Widow and Miss Watson.
The bad place/the good place	As with the biblical reference above, adults often used Bible stories and places in the Bible to teach, and sometimes frighten children into good behavior. The bad place is purgatory, or Hell; the good place is Heaven.
Nigger, runaway nigger, big nigger, nigger-head, free-nigger	<p>Slave owners used these terms to describe and name men, women, and children of African descent who were brought to the New World as slaves. Slaves were stripped of their names, language, nationality, and culture. The term <i>nigger</i> originates from the 16th century term <i>negar</i>, and Latin term <i>niger</i> meaning <i>black</i>. Subsequent terms such as <i>runaway nigger</i> and <i>free-nigger</i>, as Pap Finn and the Phelps use, describe African-American slaves who attempted to run away to the North to freedom or to those African Americans, like the Free Professor who encounters Pap Finn (Chapter 6), who were born free and lived in the North, and also including poet Ann Plato, activist and writer William Still, and writer and activist Charlotte Forten Grimké. By 1860, 4 million slaves were in the South; the majority of 500,000 free women and men lived in the North.</p> <p>Although some have attempted to change the intent and impact of the terms, especially the term <i>nigger</i>, these terms are still today racial slurs intended to demean African Americans.</p>
Freedman/free-man	Running for his freedom
Ab'litionist to go and steal them	Abolitionists were both Black and White, women and men, like William Still and the Langdon family, including Olivia Langdon well before and after she married Mark Twain. The Anti-Slavery Society and the Underground Railroad were extremely large, secretive and public, and successful in helping slaves escape. Jim and others around him, both Black and White, were well aware of these widely circulated stories. William Still was a prominent member of the Anti-Slavery Society and recounted all of his and his colleagues' anti-slavery efforts in his book, <i>The Underground Railroad</i> (1867).

Chapter 2

Sivilize me	This term is one that has a completely different meaning/inference to 21st century students and adults. In the 19th century, this term could be both positive and negative. Synonyms for today's students would be <i>clique</i> , even a riff on the idea of family, as the boys discuss with reference to Huck's father. Example: "Now we'll start this band of robbers and call it Tom Sawyer's Gang. Everybody that wants to join has got to take an oath, and write his name in blood. ..."
--------------------	--

Chapter 3

Two Providences	A common and well-known 19th century term in religion. Note the capitalization. Providence can be a synonym for Heaven as well as God’s guidance. As Huck watches and listens and analyzes both Miss Watson’s and the widow’s teaching him about Providence, he understands the one term as two different terms: “...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.”
Ambuscade	“...so we would lay in ambuscade, as he called it, and kill the lot and the scoop things.” The gang would hide and ambush unsuspecting victims. Because Tom Sawyer reads quite a bit of the romance and adventure fiction popular at the time, he takes bits and pieces of what he has read to recreate moments and events for the gang. With this raid, he is referring to <i>Don Quixote de La Mancha</i> (Cervantes, 1605).
Jack Robinson	Mythic figure of the period
Jericho	Here, Huck says he would rather see a man go to “Jericho,” or Hell, before he’d involve himself in the adventure Tom has proposed. Jericho was often associated with Hell in the 19th century, based on biblical references: Old Testament—Joshua 6: 26-27; II Samuel 10: 1-5. Note: Huck reverses this position as he and Jim encounter real adversity, culminating in Chapters 31, 40, and 42.
Sap-head	A simpleton, a fool, dull-witted, slow to understand or instruct. Tom to Huck: “You don’t seem to know anything, somehow—perfect sap-head.” Note: Huck later expresses the same evaluation about Jim in Chapter 14. These two scenes and the language are important because each contains verbal and situational irony: both Huck, here, and Jim, later, are thinking, evaluating, and making salient points in their individual rejection of such labeling.

Chapter 4

Hair-ball	A ball of hair from animals like cats and cows that lick their hair; Jim believes the hair-ball has magical qualities, including the power of prophecy.
-----------	---

Chapter 5

Hifalut’n	Written in dialect, this term (<i>highfalutin</i>) refers to a person who pretends to be sophisticated or thinks too highly of oneself: elevated speech, actions, or writing. Pap Finn believes that because Huck can read and write: “You think you’re better’n your father, now ...”.
-----------	---

Chapter 6

Mulatter	Written in dialect, this 16th century term (<i>mulatto</i>) derives from Spanish and Portuguese, meaning a person of mixed race, dark color. In the South, <i>mulatto</i> referred to a person who had one White parent and one Black parent. Pap Finn uses this term to describe the Free Professor.
Nabob	This 18th century term referred to individuals who could be wealthy, highly educated, powerful, and influential. Pap Finn describes the Free Professor: “He had the whitest shirt on you ever see, too, and there ain’t a man in that town that’s got as fine clothes as what he had; and he had a gold watch and chain, and a silver-headed cane the awfulest old gray-headed nabob in the State. And what do you think? They said he was a p’fessor in a college, and could talk all kinds of languages, and knowed everything. And that ain’t the wust. They said he could vote, when he was at home.”

Property	(‘slave state’ and children to parents). In this chapter, Mark Twain uses one seemingly simple and clear word to open for readers two crucial issues: children as the sole property of their parents and African Americans in the South as the sole property for life of their owners. In both cases, children and slaves have no rights and no voice whatsoever. In Pap Finn’s tirade to Huck about the Free Professor, he covers both issues.
Slave catcher	(slave trader; pateroller). These terms show up throughout the novel in various iterations and inferences. During Pap Finn’s rant, he poses a question about why the Free Professor is not “put up at auction and sold.” This section covers what Mark Twain’s audience knew all too well—the Fugitive Slave Law, slave catchers, slave traders (also known as paterollers).

Chapter 8

Low-down Ablitionist	One of the first times Huck Finn uses this term: “People would call me a low-down Ablitionist and despise me for keeping mum—but that don’t make no difference. I ain’t agoing to tell. And I ain’t agoing back there anyways.” Abolitionists—both Black and White, women and men—were activists who worked consciously to end slavery in the United States, including the Langdons, as mentioned earlier. Olivia Langdon Clemens was an avid abolitionist and believer in the rights of women.
Injun	Unique to the Americas, 19th century; this term was used colloquially with conscious mispronunciation of the word <i>Indian</i> . Like <i>nigger</i> , this term was used to demean American Indians.
Sell me down to Orleans	(down South; down the river). Jim explains to Huck what he has overheard Miss Watson tell Widow Douglas: that she intends to send Jim to a “nigger trader” “down to Orleans.” While slavery existed throughout the United States, the North totally abolished slavery by 1804. Using the Declaration of Independence as model and inspiration, Vermont first abolished slavery in 1777, concluding with New Jersey in 1804. The South continued the institution and practice of slavery through the Civil War, with Texas being the last state to recognize slaves as free women and men, 19 June 1865 (a date yet recognized and commemorated as Juneteenth). Not all southern states and owners were the same in their treatment and practice with slaves. States farther South were harsher and more brutal with physical abuse and separation of families. Slaves, therefore, never wanted to be “sold down the river” or “sold down South.” Louisiana, Mississippi, Georgia, Arkansas, Alabama, and Texas were considered the “down-South states.”
Nigger-trader	Used by both White and Black, this term describes any man in the business of tracking down and returning slaves or traders who negotiated value prices for men, women, and children to sell them at auction or to single buyers. (Chapters 8 and 27)
Mud-turkle	Mud-turtles are from fresh water and usually stay close to muddy banks, like the Mississippi River. The pronunciation here reflects the regional dialect.

Chapter 14

“...de way Sollermun was raised”	This section is important for several reasons, and this quote reveals one of them. Slaves were strictly forbidden from reading and writing throughout the entire South. Consequences were harsh: physical mutilation, separation from family, and even death as examples to the other slaves. However, we know factually that some slaves did learn to read and some did learn to read and write, like Frederick Douglass, Harriet Tubman, and Elizabeth Keck, for example. Reading the Bible was very important to slaves and within the slave community. And some slave owners required slaves to attend religious services, albeit, apart from Whites. So Jim would be very familiar with biblical stories like King Solomon. What makes this section equally interesting is Jim’s ability and deliberateness of instructing Huck about Solomon’s nature, or “how he was raised.” Jim combines Solomon’s reputed wisdom with White slave owners for whom the life of a slave was valued only as a workhorse—never a person—along with his own perspective, comparing and contrasting, and ultimately, evaluating.
---	--

“Harem;...
warn’t no
consekens to
Sollermun;
de nussey”

As with Jim’s initially taking over the argument about Solomon, he does the same here by first admitting to Huck he did not know the definition of “harem” and then taking the word and redefining it. Jim’s making the “harem” a nursery located in a boarding house illustrates his devotion and concern and focus on family—his family.

Louis
Sixteenth

Louis the 16th was the last King of France before the French Revolution. Because Huck loses the argument about King Solomon, he decides to switch the focus of the argument to Louis the 16th, hoping Jim will have no opinion. Louis XVI was guillotined in 1793.

...little boy
the dolphin

Huck is referring to Louis Joseph, the son of Louis the 16th. Louis Joseph and the Dauphin of France, the heir apparent, who died of tuberculosis at the age of seven in prison in 1789. Huck’s mispronunciation reflects Mark Twain’s style to reflect unique regional dialects and colloquialisms.

“den he
cain’t git no
situation”

Another colloquialism of the period, 19th century. Jim is referring to a job or position.

Chapter 15

“chile”;
“chile lemme
feel o’ you”

This colloquial and regional term is southern; the term was used with affection by both Whites and Blacks at the time. Jim is so concerned that he needs to touch Huck to be certain that the child has suffered no harm.

boss

Although this term has many meanings, the term as it is used in this novel is unique to the American South during the 1800s. Slaves often referred to slave owners as *boss*.

“...looked at
me steadily
without ever
smiling”

Mark Twain relies on the silent conversation throughout the novel. Here, Jim conveys to Huck the seriousness and importance of the moment without saying a single word. What is keenly important to understand about this scene, especially, is that slaves were never allowed to make direct eye contact with owners. This rule illustrated the slave’s deference to the owner and family, including children. So, for Jim to look directly at Huck and continue to chastise him is significant.

trash

Also known as poor white trash. “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.” Regional colloquialism, dating from mid-17th century, used quietly by slaves and adopted by Whites later, this term is decidedly a slur aimed at indigent or poor Whites. Slaves used the term to disparage abusive slave owners; Whites used the term as a class distinction. That Jim uses this well-known term to Huck continues to establish his voice and further reveal his character, as well as his sense of ethics. As our students today value and quantify the term friendship, so Jim does here and teaches Huck a life lesson.

“...to go and
humble
myself to a
nigger”

The most important word in Huck’s deliberation deduction is *humble*. The term means to make oneself meek, accepting of responsibility of an action. Huck has played what he thought was a joke; however, Jim infers and feels the “joke” to be a betrayal of friendship—a bond. That Huck Finn decides that he must go back to Jim and face him meekly, seeking his approval and forgiveness, is a pivotal moment. For this act alone, Huck, if ever found out, could suffer severe punishment, and possible incarceration.

Chapter 16

“they’d get an
Ab’litionist to
go and steal
them”

This exchange between Huck and Jim is significant for several reasons. A primary significance here: Jim reveals he is aware of Abolitionists, such as William Steel and Harriet Tubman who routinely used the Underground Railroad to ferry runaway slaves from the South to the North for freedom.

“...give a nigger an inch and he’ll take an ell.”

The term *ell* dates back to c.1,000, denoting measure. The phrase here and in Frederick Douglass’ autobiography was widely used in the 19th century, referencing both Black and White people. In this context, the phrase denotes a person taking advantage of any opportunity. With Douglass, his owner, Hugh Auld in Baltimore, remonstrates his wife, Miss Sophia, “for teaching a very young Frederick to read, explaining to her that in so doing, “If you give a nigger an inch, he’ll take an ell; ... Learning [reading] would spoil the best nigger in the world; if you teach that nigger [pointing to Frederick Douglass] how to read the Bible, there will be no keeping him ...If you learn him now how to read, he’ll want to know how to write; and this accomplished, he’ll be running away with himself.” (Excerpt from Douglass’ *Narrative of the Life of Frederick Douglass, an American Slave*, 1845)

“a lowering of him...”

Excellent example of verbal irony. Because Jim reveals his plans to free his family out of slavery, even if he would have to use an Abolitionist to steal them, Huck surmises that Jim is “lowering,” or demeaning, himself. What makes this quote important is two-fold: 1) Huck has displayed in *The Adventures of Tom Sawyer* and in this novel that he has personal respect for slaves whom he encounters, knowing the rules of the South; and 2) He reveals here his emerging relationship and connection to the runaway slave.

“de on’y white genlman dat ever kep’ his promise to ole Jim...”

This is another pivotal moment because it is an example of audience, occasion, purpose, and persuasion/argument—all emanating from Jim to Huck. As Huck takes the canoe to scout the shore, he hears Jim proclaim his freedom because they think they’ve reached Cairo; Jim heaps thanks and appreciation on Huck who intends to return him to Miss Watson. But...as Jim says, “you’s de bes’ fren’ Jim’s ever had ...”. Jim concludes his appeal and argument with the reminder that Huck has kept his promise to “old Jim.” Consequently, it is this rhetorical appeal and argument that shifts Huck’s initial motive. He does not turn Jim over to the slave catchers.

Chapters 17 & 18

Blood-feud

The Grangerfords and Shepherdsons are embroiled in a life-threatening family war where no one living remembers the initial conflict. Adults and children fight, die, and hold firm to the feud, even in church.

Tribe

“There was another clan of aristocracy around there—five or six families—mostly of the name Shepherdson. They was as high-toned, and well born, and rich and grand, as the tribe of Grangerfords.” Huck’s definition of the two families as tribes is important because he illustrates his ability to discern a deeper reality—these two families are entities unto themselves, totally separate, acting, thinking, killing, and dying as one—a tribe.

Chapter 18

Slave quarters

(The Quarters); also, Chapter 34: (“...nigger cabins”). Where slaves lived, often called the Quarters, forced them into entirely substandard living conditions, affecting both adults and children. Ironically, as bad and tragic and inhuman as the Quarters were, they also provided the slaves brief moments to talk among themselves; a few to sneak away and learn to read. Some who did not attempt to run away would put out bits of food, intended for the slave owners’ table, on ledges for runaway slaves. Huck and readers learn how slaves in the Quarters did their best to take care of themselves and runaways when Jack fabricates his water moccasins narrative in order to reunite Huck and Jim.

Chapter 19

Grifters

The two men Huck describes—who eventually become the King and Duke—are by 19th century American colloquialism grifters: sneak thieves, pickpockets.

Chapter 20

Richard III

The Duke and King create another scam to cheat townspeople by portraying themselves as consummate Shakespearean actors from London, England. Shakespeare's *Richard III* (1592) recounts how a deformed and envious Richard III manipulates his path to the throne. He died at the Battle of Bosworth, ending the Plantagenet dynasty.

Chapter 21

David Garrick

18th century renowned English actor, playwright, and theatre manager: Royal Theatre Drury Lane. He revitalized interstellar and Shakespeare and his portrayal of Richard III was acclaimed.

Edmund Kean

19th century English Shakespearean actor: portraying Richard III, Hamlet, Othello, King Lear, Shylock.

Hamlet, *Romeo and* *Juliet,* *Macbeth*

Three Shakespearean plays, considered among his best. An interesting note: The first Shakespeare production in America was *The Tragedy of Romeo and Juliet* in 1730 in New York City.

Chapter 22

Bucks and wench

Huck uses these terms when describing the slaves he sees as people gather for Col. Sherburn's soliloquy to the mob. The term *buck* is an American racial slur for young African-American men. The term was vulgar and derogatory and was used from the 1700s–1930s. *Wench* is a racial and derogatory epithet for young and mature African-American women, used from the 1840s–1930s.

Pluck enough

Col. Sherburn chastises the mob to diminish and embarrasses them for their lack of courage and boldness. *Pluck* is the 19th century colloquialism.

A man

Again, Col. Sherburn continues his chastising of the mob, here, by assailing their very manhood. Please note that Mark Twain revisits this term and symbol throughout the novel through Jim.
Social Studies Historical Relevance: During the Civil Rights movement, as evidenced by the Sanitation Workers Strike March in Memphis, TN with Dr. Martin Luther King, Jr., activists carried large signs proclaiming, "I Am a Man."

The mob

Whereas Tom Sawyer uses the term *gang* to describe his collection of friends, the term *mob* here and later in the novel represents people who are angry and wanting to exact punishment or retribution on another. In so many ways Mark Twain's depiction of the mob itself becomes a series of characters upon whom Huck reflects.

Rapscallions

Huck and Jim observe, analyze, and deduce that the King and Duke are rogues, rascals, not to be trusted—all based on what is happening. The term is a 19th century colloquialism.

Chapter 23

Henry the Eighth, Charles Second, Louis Fourteen, Louis Fifteen, James Second, Edward Second, Richard Third

Huck relies on his fractured memory and understanding of British, Scottish, Irish, and French history to explain the actions and motivations of kings: Henry VIII (England), Charles II (England, Scotland, Ireland), James II (England, Ireland, Scotland), Louis XIV (France), Louis XV (France), Edward II (England), and Richard III (England).

Jane Shore, Nell Gwynn, Fair Rosamun

These three ladies were paramours, not wives, of three kings: Nell Gwynn (Charles II), Jane Shore (Edward VI), “Rosamun” Rosamund Clifford (Henry II).

Doomsday Book

(Domesday Book). The correct title of this reference is *Domesday Book*, c. 1085. This book is a survey of William the Conqueror’s England, gathering information for taxes.

Raise Cain

18th century colloquialism denoting to create disturbance, trouble, chaos, or confusion. Cain is from Genesis in the Old Testament. God cursed Cain for murdering his brother, Abel, because of his jealousy. Cain, therefore, has been closely associated with evil and Satan.

Boston Harbor overboard... Declaration of Independence

Huck mixes his history in this scene: the Boston Tea Party (13 Dec. 1773) and the Declaration of Independence (4 July 1776).

Duke of Wellington

Arthur Wellesley, the first Duke of Wellington.

Chapter 24

Country Jake

19th century colloquialism describing an unsophisticated person.

Chapter 28

Grit, Sand

“She has the grit to pray...I judge...[s]he had more sand...flattery.” Huck’s evaluation and assessment of Mary Jane is of one who has courage and the confidence to stand and/or act. This evaluation of her character is especially important because Mary Jane is a young woman. Generally, women in the 19th century, in both Britain and the United States, were viewed as fragile, not particularly intelligent, and without the rights. Of course, there were exceptions. Our students today, however, take for granted their “rights” for equity and equality. The term *grit* is a colloquialism to describe men—not women—who had courage.

Chapter 31

Yellocution

This colloquialism is dialectical, meaning *elocution*, or speaking properly. In the 19th century and even today, trainers exist who teach proper speech, manners, and comportment.

Chapter 32

No’m

Southern dialect/abbreviated colloquialism, “No’m” means *No ma’am*. The phrase is still used today, especially in the South, to show respect.

Chapters 34 & 38

Misto Tom, Marse Tom

Slaves were required to address slave owners and their children, regardless of age, as Miss and Mister. The colloquial dialect of *Misto* is a dialectical version of *Mister*.

Chapter 35

Baron Trenck	Baron Frederick Trenck, 18th century, escaped from prison after being accused of having an ill-advised relationship with Frederick the Great's daughter.
Casanova	Giovanni Jacopo Casanova de Seingalt (1725–1798) was a <i>rake</i> (today, students would use the term <i>player</i>), who because of his many indiscretions was in and out of court like a revolving door.
Benvenuto Chelleeny	Benvenuto Cellini (1500–1571) was a sculptor and goldsmith during the Italian Renaissance. He escaped from Castel Sant' Angelo in Rome by stitching together his bed sheets.
Henry V	Henry IV (King of England 1399–1413) escaped to Navarre.
Langudoc, Navarre	Southern province of France.
The Iron Mask	Like Huck, Tom blends and interweaves at will history, fiction, and nonfiction into his own narrative and desire to have an adventure at the expense of both Jim and Huck. This reference is to the novel <i>El Hombre de La Mascara de Hierro</i> (<i>The Man in the Iron Mask</i>) by Alexandre Dumas (1802–1870). The narrative recounts the eight-year imprisonment of a young man who does not even know why he's imprisoned. His face is literally covered by an iron mask. The prisoner is ultimately freed in an escape with the help of one Musketeer, Aramis.
Castle Deef	This reference is from another Alexandre Dumas work, <i>The Count of Monte Cristo</i> (1844). The pronunciation is incorrect; Châtêau d'If is a fortress prison in the Bay of Marseilles where in the novel, Edmund Dantes escapes.
Harbor of Marseilles	This reference is to the Bay of Marseilles in France.
Smouch	19th century term denoting to steal, pilfer, or acquire illegally.

Chapter 37

Jeruslem	(Jerusalem). Huck's reference here is actually one that relates to his earlier reference to Jericho. Please see the Jericho reference in Chapter 3 above.
Acts Seventeen	Silas, who is a preacher, has been reading Acts 17 about Silas and Paul, visiting the Thessalonians.
William the Conqueror	The first Norman King of England (1066–1087). In this scene, Uncle Silas attempts to establish his lineage back to William the Conqueror: "...he had a noble brass-warming pan which he thought considerable of, because it belonged to one of his ancestors with a long wooden handle that come over from England with William the Conqueror in the <i>Mayflower</i> ."
Mayflower	Huck's reference to the <i>Mayflower</i> here again illustrates his and Tom's predilections to merge world histories and moments and people. William the Conqueror was a Norman King in the 11th century while the <i>Mayflower</i> is the ship that departed England for the New World in the 17th century (1620) with 102 Pilgrims.

Chapter 38

Coat of arms	A unique and one-of-a-kind heraldic symbol, or shield, identifying a family and its line. The coat of arms privileged family members by tracing and recording for all time family lines, pedigree, and the right to bear arms. In Tom's "adventure" to free Jim, he asserts to Huck and Jim that a coat of arms for Jim must be constructed because in any adventure a coat of arms is required: "Tom said we'd got to; there warn't no case of a state prisoner not scrabbling his inscription to leave behind and his coat of arms."
Lady Jane Grey	In his argument to Huck and Jim, regarding the designing of a coat of arms for Jim, Tom's examples are of Lady Jane Grey, Guildford Dudley, and Northumberland. Great-niece of Henry VIII, Lady Jane Grey was beheaded, along with her husband, in 1544. Her crime? Being an impediment to the reign of Mary I.
Gilford Dudley	(Lord Guildford Dudley). Dudley was Lady Jane Grey's teen husband.
Inscription and coat of arms	Tom explains to Jim and Huck what the coat of arms should display and therefore convey to anyone who would see it. Images Tom includes are "... under his foot a chain embattled, for slavery, crest, a runaway nigger, sable, with his bundle over his shoulder on a bar sinister...". Note: This image of the runaway slave was a common one in the newspapers and journals of the time, including the Black periodical press, such as Frederick Douglass' <i>The Douglass Monthly</i> , Phillip Bell's and Samuel Cornish's <i>The Colored American</i> , and Bell's <i>The Elevator</i> .
Juice-harp	(jew-sharp). A juice-harp is a musical instrument, dating back as early as the 16th century. The slang/colloquialism used, Jew-sharp, is actually Jews'-harp denoting the instrument itself, played by "holding the frame of the instrument between the teeth and striking the free end of the metal tongue with the finger" (OED).
The Last Link is Broken	19th century lyric by W. Clifton (1859). Key lyrics: "The last link is broken that bound me to thee, And the words thou hast spoken have rendered me free;"
Big cat-tail-lookin' mullen-stalks	Tall plant with furry leaves, covered by a dense spike of yellow flowers. Again, as a part of the adventure of escape, Tom insists that Jim must have a flower which he must water and grow with his tears.
Pitchiola	Tom insists that in order to make the Mullen-stalks appear more than they are in quality and value that Jim must refer to them as Pitchiola, again a reference to a romance narrative about a prisoner who seeks comfort from a flower.

Chapter 39

Allycumpain	(Elicampagne). Coarse, bitter herb; sometimes used for ailments, such as blood flow or pulmonary issues.
Jericho	See note in Chapter 3.
Nonnamous letters	Colloquial pronunciation for <i>anonymous</i> .
Louis XVI	See reference in Chapter 14.
The Tooleries	(Tuileries). Here, Tom references Louis XVI once more. During the French Revolution and forced to depart the Versailles, Louis XVI and his family were taken to the Tuileries Palace 6 October 1789.
Yaller wench's	Epithet and southern colloquialisms. As noted earlier, the term <i>wench</i> is derogatory against women of all ethnicities and was typically used to denote class. The term <i>yaller</i> used by slave oneness and later insinuated into the language of Negroes during the Harlem Renaissance denoting the literal color of the skin. Lighter African Americans were described as "yaller." Zora Neale Hurston's <i>Glossary of Harlem Slang</i> states: "Color Scale—high yaller, yaller, high brown, vaseline brown, seal brown, low brown, dark black." Note: I would advise teachers to be aware of this phrase, and be prepared to define it, if appropriate, in general terms of color gradations and the noun <i>wench</i> to demean women. To explore all of the gradations can unnecessarily create stress among ALL students, regardless of ethnicity.

Chapter 41

Nebokoodneezer

(Nebuchadnezzar). Son of Nabopolassar, became King of Babylon in 605 B.C.E. The chief concern of Nebuchadnezzar was for the great temple of Bel-Marduk at Babylon, known under the name E-sagila.

Brer Penrod

This phrase is important in terms of vocabulary because of the colloquialism “Brer.” This term means *Brother* and can still be heard throughout the South.

Chapter 42

Manumission

This term does NOT appear in the text itself. The letter from Miss Watson that Tom was to deliver well before any “adventure escape” occurred is a letter of manumission. Every freed slave before the conclusion of the Civil War would have had a letter of manumission to prove her/his free status.

The Territory

Huck Finn’s final words: “But I reckon I got to light out for the Territory ahead of the rest, because Aunt Sally she’s going to adopt me and sivilize me and I can’t stand it. I been there before.” This is one of the most famous lines in literature and perhaps the most misunderstood. This line from Huck is important because after all he has experienced with the Widow and Miss Watson, Pap Finn, Tom Sawyer, the Grangerfords/Shepherdsons, Mary Jane Wilks, the townspeople, The King and Duke, and especially, Jim, nothing has escaped his reflections, his analysis, and his evaluation. So, with all he has seen and experienced, including the biggest deception—Tom Sawyer’s ruse at Jim and Huck’s expense—Huck deduces that he can no longer abide “civilization” as many of those around him define it: the lynch mob, Sherburn, his own father, the Grangerfords and Shepherdsons, and the Widow and Miss Watson, just to cite a few.

Note: It is Jim who has had the most lasting effect on Huck Finn. It should be noted here that at this novel’s conclusion, the Civil War has yet to begin. So, Jim’s freedom is through manumission. His family is yet enslaved with potentially insurmountable obstacles ahead of him to obtain their freedom. And though Huck Finn is decidedly not the ambivalent youth he was at the novel’s beginning, he is still a youth with little power—ethics, yes; power, no.