

# How German Translations of “Trash” in Chapter 15 of *Huckleberry Finn* Facilitate Misunderstanding the Whole Novel

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It is a commonplace that something is lost in every translation and though whatever escapes translation may itself go unnoticed, this loss opens the structure, theme, and character portrayal of the original to misunderstandings. In Chapter 15 of *Huckleberry Finn*, after the fog has lifted, Huck plays a trick on Jim. Jim’s reproval, implying that Huck’s behavior is unworthy of a friend but typical of “trash,” opens Huck’s heretofore closed mind on the subject of race, and few interpreters since the mid-twentieth century have left this passage uncommented.<sup>1</sup> The English word “trash” can signify twigs, leaves, and miscellaneous worthless things and also poor Southerners whose belief in white superiority over races of color gives them self-respect, a scope of meaning that no German term can match. But Jim’s implication that Huck’s behavior is characteristic of white trash is important because it marks the beginning of their friendship, that is, of Huck’s recognition of a basic sense of equality between them. It also foreshadows the high point of the narrative, Huck’s preferring hell to disloyalty towards Jim (Chapter 31). The word “trash,” with which Jim lets Huck know that his behavior displays his racism, which German renderings do not connote, is indispensable to these developments and is voiced after appropriate preparation.<sup>2</sup>

When Huck and Jim exchange stories on Jackson’s Island about how they came to be there (Chapter 8), Jim hesitates to admit he is a runaway until Huck assures Jim that he would rather be called an “ablitionist,” the most despicable name he can imagine, than betray Jim.<sup>3</sup> This lets Jim know that he and Huck have essentially irreconcilable views on a subject of utmost importance. A month later, worsted in some verbal sparring about King Solomon and the French language (Chapter 14), Huck consoles himself with a racist generalization that the mentality of people of color does

not measure up to that of white people: “You can’t learn a [N-word] to argue.” When they meet after having been separated in the fog (Chapter 15), Huck insists that Jim had only dreamt the harrowing experience and wants Jim to tell him everything that happened. Jim twice calls Huck “boss,” using a colloquial honorific that implicitly acknowledges the hierarchy in their status due to race. Jim then leads Huck, step by step, through the description of how Jim had saved the raft from destruction, as if giving Huck a chance to retreat from his thoughtless and obvious lie. When Huck fails to back down, Jim gives him the minstrel-like performance Huck seems to demand, fabricating an extravagantly dramatic account of what happened. Huck then points to the very real trash on the raft and demands an interpretation. Though mortified at having been caught in flagrante delicto, Jim speaks softly to let Huck know something about signs that evince friendship, what the boy means to him, and as a self-respecting member of his own language community concludes by hinting that, like the litter on the raft, Huck is out of place: “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.” Jim turns the tables with a word so starkly contrasting his usual terms of respect and affection, such as “suh,” “fren’,” “honey,” and “chile,” that it startles Huck into soul-searching. Huck recognizes the justness of Jim’s insinuation and humbles, that is, lowers himself, acknowledging their status as equals.<sup>4</sup>

In English the word “trash” was first recorded in the sixteenth century to denote leaves, twigs, and small branches, fallen or struck from trees or other plants, and miscellaneous things discarded as useless. Early in the seventeenth century it was being used figuratively to signify worthless, even vicious, human beings. By the time in which *Huckleberry Finn* is set, this image was being applied in Southern states to persons separated from the mainstream of society who had no roots, no hope of flourishing, and were known as “poor whites” or “white trash.”<sup>5</sup>

German translations of “trash” correspond perfectly to neither the natural nor the social denotations for at least one important reason. In English–German dictionaries of the nineteenth and twentieth centuries, equivalents given for “trash” in the botanical sense are “Reisig” (twigs and brushwood) and “Gezweige” (branches).<sup>6</sup> These words have always represented something valuable, such as material for binding brooms, kindling, and wood for fueling fires for warmth and cooking. Equivalents of the terms for the vegetation that Huck specifies in Chapter 15 as hanging over the banks or littering the raft, “abgefallene Äste” (fallen branches) and “Gestrüpp” (undergrowth, brushwood) among several others, all convey the image and potential value of natural “trash,” but do not convey the “good-for-nothing” connotation required to sustain the extension of “trash” to the poor white character.

Of forty-one translations of *Huckleberry Finn* published between 1890 and 2010, nineteen omit the “trash” passage and twenty-two give eight different renderings for “trash,” each distinguished by an intellectually and emotionally limited or curiously enhanced image of the trash on the raft and the absence of the element of white

supremacy.<sup>7</sup> In order of first appearance in print these eight approximate renderings are “Unrat,” “Plunder,” “Dreck,” “Abfall,” “Mist,” “Glump” and “Gelump,” and “unnütz.”

“Unrat” (decaying vegetable matter, sweepings, excrement, and almost any mess repugnant to the senses of sight and smell) is used in Henny Koch’s 1890 translation of Jim’s “Dat truck da is *trash*; en trash is what people is dat puts dirt on de head er dey fren’s”: “Das Zeug da sein Unrat—und Unrat es sein, was Leute setzen arme alte Freund in Kopf” (That stuff there be filth—and filth it be, what people put poor old friend into head).<sup>8</sup> The second “Unrat” is the translation of “dirt” in Jim’s original statement, not of the second “trash.” The translator disregards “trash is what people is”; the second “trash,” to which Jim obliquely likens Huck, even if approximately translated, would have little relevance because the “free [N-word]” half of pap’s “Govment” speech with its ludicrously xenophobic assertion of white superiority is disregarded, too, along with the information that a man of color could vote, thus vouching for his equality with white citizens.<sup>9</sup> Barbara Cramer-Nauhaus (1956) of East Germany gives pap’s “Govment” speech in full and “Unrat,” exemplifying what capitalism can do to mankind, for both the trash on the raft and for the degenerate Southerner: “Das Zeug da sein Unrat; und Unrat, das sein Leute” (That stuff there be filth; and filth, that be people).<sup>10</sup> Brigitte Helmstaedt (1970) of West Germany, however, avoids translating the second “trash” as had Koch and turns Jim’s assertion into a question: “Das ganze Zeug da, Laub und Schlamm, sein Unrat, und Huck wollen solchen Unrat arme alte Freund in Kopf setzen?” (All that stuff there, leaves and mud, are filth, and Huck want to put such filth poor old friend into head?).<sup>11</sup> For the mess of leaves, branches, rubbish, dirt, and the smashed oar on the raft that Huck points out to Jim, “Unrat” is a valid rendering and in addition to Koch, Cramer-Nauhaus, and Helmstaedt is given by Karl Löbl und Ludwig Voggenreiter (1939), Franz Geiger (1947), Wolfram Gramowski (1954), Hertha Lorenz (1962), Ilona Paar (1964), Tosa Verlag (ca. 1972), and Andreas Nohl (2010).<sup>12</sup>

“Plunder” (plunder, stuff) is used to render “trash” on the raft by H. Hellwag (1902) and transferred figuratively to the human character type: “Das sein Plunder. Und Plunder sein Leute” (That be plunder. And plunder be people).<sup>13</sup> Huck describes the skiff of the *Walter Scott* that he and Jim, as a spontaneous robber gang, stole as “half full of plunder” (Chapter 13): “boots, and blankets, and clothes, and all sorts of other things, and a lot of books, and a spyglass and three boxes of seegars” (Chapter 14). Hellwag also refers to these things as “Plunder”; as do Walter Keiler (1927), Löbl und Voggenreiter (1939), Wolfram Gramowski (1954), Rainer Lübbren (1956), Lore Krüger (1963), Sybil Gräfin Schönfeldt (1978), Günter Sachse (1985), Wolf Harranth (1995) and Nohl (2010), all ascribing some value to “Plunder.”<sup>14</sup> Likewise attesting value to “Plunder,” Henny Koch (1890), Marie Schloß (1913), Ulrich Steindorff (1921), Julie Mathieu (1938), L. Wohlfahrt (1952), Karl Bruckner (1954), Werner Faßhauer (1962), Willy Borgers (1964), Martin Beheim-Schwarzbach (1966), Ekkehard Schöller (1991), Maria Czedik-Eysenberg (1991), and Wendelinus Wurth (1997) refer to them as

"Beute" (booty);<sup>15</sup> S. L. Sigwart (1948) as "Plunderbeute" (plunder booty);<sup>16</sup> Günter Günther (1949) as "köstliche Dinge" (priceless things);<sup>17</sup> Barbara Cramer-Nauhaus (1956) and Dirk Walbrecker (1995) as "Diebesgut" (stolen goods);<sup>18</sup> and Henny Koch and L. Wohlfahrt as "Brauchbares" (useful things).<sup>19</sup> Friedhelm Rathjen (1997), however, gives "Plunderkram" (litter).<sup>20</sup> Nearly all these translators render Huck's observation that neither he nor Jim had ever been "this rich" properly as "so reich." In English "plunder" suggests things that are worth the effort of stealing, the loot of marauding armies, for example, whereas in German "Plunder" ordinarily suggests that those same things are junk, worn out and practically worthless.<sup>21</sup> Only within a limited scope is "Plunder" synonymous with "trash"; for example, with trinkets of negligible value. Calling vegetation overhanging the banks of the Mississippi River or deposited onto the raft "Plunder," as do Schönfeldt, Rathjen, Hellwag, and Krüger, is a folksy extension of the sight of various things in a jumble; to refer to human beings as "Plunder" is seemingly inept, though given perhaps because it expresses milder detestation for human "trash" than other terms. Ambiguous "Plunder" appears again for "trash" in an otherwise competent colloquial translation by Krüger (1963): "Das Zeug da ist Plunder, und Plunder sind Leute" (That stuff there is plunder, and plunder are people).<sup>22</sup> It is, however, hardly an image carrying a painful truth and emotions that would prompt Huck to apologize to Jim and resolve never to play another mean trick on him.

"Dreck" (dirt, mud, excrement, and by extension anything worthless) for trash on the raft and "dreckig," the adjective form to describe the treacherous intentions of Jim's "people," are given by Schloß (1913), along with gratuitous use of the present perfect tense: "Das Zeug da sein lauter Dreck, un dreckig ist es auch, wenn du haben gehabt altes Jim zum Narren" (That stuff there be a lot of dirt, and it is dirty, too, when you have had [made] old Jim a fool).<sup>23</sup> Wohlfahrt (1952) lets "people" be understood: "Das Zeug da sein Dreck, und es ist dreckig und gemein, zu haben Spaß daran, wenn arme alte Freund sein angeführt und betrogen" (That stuff there be dirt, and it be dirty and mean, if for fun a poor old friend be misled and deceived).<sup>24</sup> In his adaptation, Karl Heinz Berger (1955) jumps from calling the trash on the raft "Dreck" to describing laughing at a friend as "dirty": "Das Zeug da ist dreck, und 's dreckig, sich lustig zu machen über 'nen Freund" (That stuff there is dirt, and it is dirty to make fun of a friend).<sup>25</sup> Because Borgers (1964) translates "trash" as "Dreck" (dirt) and repeats it for "people," he changes the image of "puts dirt on de head": "diese Dreck da auf 'm Floß, das is richtig Dreck. Aber richtig Dreck is auch wer seinen Freunden ein Bein stellt, damit dieser Freund sich schämen soll" (this dirt here on the raft is real dirt. But real dirt, too, is whoever sticks a leg out for his friend to trip over so that this friend will be ashamed of himself).<sup>26</sup> Hermann (1969) skips over "people": "Das Zeug da auf dem Floß, das ist Dreck, und es ist dreckig, sich über 'n Menschen lustig zu machen, der einen liebt" (That stuff there on the raft, that is dirt, and it is dirty to make fun of a person who loves one).<sup>27</sup> Nohl (2010) translates "trash" as "Dreck" (dirt) and transforms "dirt" into the verb "reinlegen" in Jim's restrictive clause "dat puts dirt on

de head er dey fren's": "Das Zeug da is Dreck! Und genau so 'n Dreck sind Leute, die ihre Freunde reinlegen und beschämen" (That stuff there is *dirt*! And just that sort of dirt are people who play tricks on their friends and make them ashamed).<sup>28</sup> Jim's original "dirt" does not stand for the literal or figurative trash on the raft, but, as a separate element, stands for the lie that Huck tells him, the dirty trick of manipulating him against his better knowledge. By merging "trash" into "Dreck," a sense of betrayal is maintained; however, the exquisitely graphic hyperbole of doing dirt on somebody is lost and so is the originally distinct significance of the image of trash on the raft and that of "trash" for low-class white supremacists.

"Abfall" (scraps, residue) is given by Steindorff (1921) to convey a notion of those people who have no position in society, no roots, no hope of flourishing, and who, in short, have fallen away: "Das Zeug da sein Abfall, un Abfall bedeuten die Leute" (That stuff there be scraps, and scraps stand for the people).<sup>29</sup> In a revision of Steindorff's translation, Mathieu (1938) corrects the misspelled "und" between the two words "Abfall" by adding a "d" to "un."<sup>30</sup> A version modified by changing "bedeuten" (stand for) to "sein" (be) and eliminating "da" (Jim's "dah") is given by Löbl und Voggenreiter (1939) and word-for-word by others—Geiger (1952), Gramowski (1954), Lorenz (1962), Paar (1964), and Tosa Verlag (ca. 1972)—after the war: "Das Zeug sein Abfall, und Abfall sein solche Leute" (That stuff be garbage, and garbage be those people).<sup>31</sup> Schönfeldt (1978) presents it in standard German, "Das Zeugs da ist Abfall. Und Abfall, das sind Leute" (That stuff there is debris. And debris, that's what people are).<sup>32</sup> Two other translators, attempting to hint at Jim's dialect, also give "Abfall" for trash on the raft and extend it to a comparable human type. Sachse (1985) gives "Die Zeugs da is Abfall, un Abfall, das sein Leute" (Those things there is scraps, and scraps be people).<sup>33</sup> Czedik-Eysenberg (1991) gives "Das Zeug da sein Abfall, un Abfall sein die Leute" (That stuff there be scraps, and scraps be the people).<sup>34</sup> Wurth (1997) puts the novel into variations of Alemannisch, a dialect of southwestern Germany: "Sell Dreckzeijg dert isch Abpfall; un Abpfall isch was Lit isch" (That dirty mess there is debris; and *debris* is what people is).<sup>35</sup> As a general term for waste products of all kinds, "Abfall" denotes the remnants separated from the valued part of something, such as kitchen scraps or garbage; the plant debris that would fall onto a raft; and clippings, fragments, shavings, and raspings, thus lending emphasis to Jim's "trash" for people, by which Huck can be understood as a chip off the old block. Denoting not the actor but the act, "Abfall" also conveys the idea of falling from or deserting one's alliance or loyalty, in political contexts as secession and in theological contexts as apostasy, not inappropriate to Jim's perception of Huck's mean trick, but certainly known to and appreciated by philologists more than young readers. "Abfall," as in the phrase "Abfall des Laubes" (the falling of the leaf),<sup>36</sup> is the German term for "trash" that best preserves the original image of vegetation and separation, which could be why for three-quarters of a century the eleven translators named above accepted "Abfall" as the best rendering of "trash." "Abfall" is clearly an improvement

over "Unrat," "Plunder," and "Dreck." After all, Jim's intention was not to insult Huck but to draw out the good in him.

"Mist" (dung, manure), historically fairly synonymous with "Unrat" (filth) and "Dreck" (dirt) for excrement, is a colloquial term for various objects considered worthless and for expressing outrage or derogation in contexts in which its value as fertilizer or fuel is not relevant. Günther (1949) gathers the "leaves and rubbish ... and the smashed oar" into "Mist."<sup>37</sup> Irma Silzer (1953) gives "Mist" for the trash on the raft, but rather than extend it to Jim's "what people is," equates it with his "dirt": "Das Zeug da sein Mist, und Mist sein Dreck, wo Leute ihrem alten Freund auf den Kopf streuen, um ihn zu beschimpfen" (That stuff there be manure, and manure be dirt that people strew onto the head of their friend to insult him).<sup>38</sup> Harranth's translation of 1995, while endeavoring to convey Jim's pronunciation, does extend "Mist" to a human character type: "Das Zeugs da is Mist, unn wer seim Freund Dreck aufn Kopf tut unnihn schämich macht, issn Mistkerl" (That stuff there is manure, and whoever does dirt on the head of his friend and makes him ashamed is a villain).<sup>39</sup> Part of the beauty of the "trash" passage is its formulation as an appeal to common sense—the timelessness of the present tense, the generality of "people"—which makes its didactic purpose indisputable. *Mist*, which contains straw or twigs and leaves, allows a smooth extension of "trash" on the raft to a human character as "Mistkerl," but this is language too strong for the occasion and the speaker.<sup>40</sup> If Jim thinks that Huck has flouted a self-evident truth about friendship, for example, and knows himself perfectly innocent, then "Mistkerl," though it is without a hint of superiority based on skin color, might be an acceptable translation to an extent. But Jim knows that he deliberately strays from the truth in his stories and interpretations. Because he knows Huck, he knows that Huck's mischief was done in emulation of Tom. Jim is discreet and forbearing, not vindictive or irresponsible; but he does want to teach Huck a lesson.

"Glump" and "Gelump" (rags, shabby clothing) are collective forms for "Lumpen" (clout, tatter, rag), which as monosyllabic "Lump" was a metonymy in the nineteenth century for a ragamuffin such as Huck, as clothing is always seen to represent one's place in and value to society.<sup>41</sup> The terms have since become colloquial generalizations for any pile of junk as well as for such human specimens as beggars, vagabonds, and scoundrels, suiting pap's description of himself "in clothes that ain't fitten for a hog" (Chapter 6). Schöller (1991) gives "Des Zeugs da is 'n Glump; un 'n Glump sin Leute" (That stuff there is rags; and rags are people).<sup>42</sup> Rathjen (1997) gives "Gelump": "Das Zeugs da is' Gelump; un' Gelump is' das, was Leute sind" (That stuff there is castoffs; and castoffs is that what people are).<sup>43</sup> The image conveyed by "Glump" or "Gelump" for the leaves, branches, and smashed oar on the raft is picturesque and contemporary, perhaps somewhat incongruous, but does not express the presumption of white superiority that allows Huck to play a trick on Jim, the actual cause of Jim's hurt feelings, more clearly than do earlier translations of Jim's reply to Huck's demand that he interpret the trash on the raft. "Glump" and "Gelump," also

designations for any heap of worthless objects, are fair equivalents of “trash” because of their uninterrupted history as figures of speech for wretched humanity.

“Unnütz” (useless, worthless), an adjective that devastates the poetry abeyant in the trash on the raft, is given by Fred Wübben (1951): “Was du da sehn vor dir, sein unnütz, und unnütz sein, was Menschen setzen gute alte Freund in Kopf” (What you there see before you be useless, and useless be what people put good old friend into head).<sup>44</sup> The first “unnütz” expresses the good-for-nothing quality of “trash,” not the image, and the second is the translation of “dirt,” Huck’s deception, not Jim’s figurative extension to “people.” Wübben avoids rendering “trash is what people is.” Those who revise the trash passage are Koch (1890), Schloß (1913), Günther (1949), Wohlfahrt (1952), Silzer (1953), Berger (1955); Hermann (1969), and Helmstaedt (1970) also revise the passage; and Beheim-Schwarzbach (1966) gives “Gerümpel” (“junk”) for the trash on the raft.<sup>45</sup> Indeed, Carl Hartz (1925) omits Chapter 15 entirely;<sup>46</sup> Eger (1944), Sigwart (1948), Hans Achim Weseloh (1950),<sup>47</sup> Lübbren (1956), and Gisela Eppe (1958) omit all of Chapter 15 except the first paragraph;<sup>48</sup> Bruckner (1954), Faßhauer (1962), Regine Stigloher (1985), and Walbrecker (1995) each give a version of the fog episode but shrink from translating Jim’s “trash” disclosure to Huck.<sup>49</sup>

Modifying or eliminating the “trash” passage, for whatever reason, denies Jim an opportunity to speak clearly about Huck’s brash display of superiority; to show that his spirit is not thoroughly servile; to describe friendship and demonstrate the loyalty it involves; and to accept Huck’s apology. Eliminating the passage diminishes Jim as a character and denies Huck the opportunity to recognize Jim’s humanity and to discover that it is not in his own nature to be obdurate, as are Tom and pap. Without experiencing this crucial point in their verbal sparring, readers cannot fully appreciate how their association begins now to grow into a friendship between equals.

German translations imply that human “trash” dresses itself in filthy rags, tells lies, and makes no contribution to the community. If this were all there is to Jim’s implication that Huck is “trash,” readers would miss nothing; however, the desire to perpetuate the institution of slavery, lost in German translations, is at the heart of poor white trash, as Harriet Beecher Stowe reports:

Though slavery is the cause of the misery and degradation of this class, yet they are [its] most vehement and ferocious advocates [...]. The reason is this. They feel the scorn of the upper classes, and their only means of consolation is in having a class below them, whom they may scorn in turn. To set the negro at liberty would deprive them of this last comfort; and accordingly no class of men advocate slavery with such frantic and unreasoning violence, or hate abolitionists with such demoniac hatred.<sup>50</sup>

Following his intimation that Huck does not belong on the raft for taking after reprobate pap, Jim silently withdraws into the wigwam, benevolently prodding Huck

to self-examination. Huck realizes that he knows Jim only as well as his prejudice allows and that under the skin they may be equally human; he apologizes, proof that his respect for Jim has risen, and resolves to play him no more mean tricks. This development is occasioned by Huck's not wanting Jim to think him "trash," which is foreshadowed by Jim's verbally jabbing Huck as "boss" twice, though only six translations, all published after World War II, give both. In the following suspenseful Chapter 16, which nearly every translation retains in some form or other, Jim talks about buying his wife and children out of bondage or getting help from an abolitionist. Huck's feelings for abolitionists are typical of white trash, as shown in Chapter 8, and his respect for Jim falls. Intuiting that a remaining vestige of racism might cause Huck's expedition on land to go amiss, Jim appeals to Huck as a "white genlman," tantamount to calling him upper class, and alleges that Huck never lied to him. Huck withers, and his adroit manipulation of the slave hunters requites the loyalty that Jim demonstrates in Chapter 15, if it is not omitted. The sincerity of the trash passage results in fast friendship being implied, based on recognizing one another as equals.

In most translations, however, Jim looks inferior because his dialect as given in German, possibly an endeavor to portray him as childlike—innocent, somewhat helpless—makes him look childish—feeble-minded, somewhat comical. In the English original, misspellings represent his pronunciation, while his grammar is actually no worse than Huck's and would not be unfamiliar to Americans who appreciate verisimilitude. In most German translations until the late twentieth century, Jim's incorrect word order and capricious grammar, omitting articles, prepositions, and helping verbs, for example, confusing the genders and case endings of nouns, straining to make subjects and verbs disagree, and referring to himself in the third person, as in Günther (1949): "nicht schön sein, daß Huck arme treue Jim an Nase herumführen" (be not good, that Huck lead poor, faithful Jim astray), do not represent the Missouri African American vernacular English that Twain recorded.<sup>51</sup> Jim's frequent misuse of the infinitive verb form in German translations alone degrades him to "an object of ridicule for both translators and readers in the first half of the twentieth century—both from a cognitive and linguistic point of view he is presented as deficient."<sup>52</sup>

Such a presentation established a convention that continued to influence translations made into the 1980's when *Huckleberry Finn* was still considered a children's book primarily, likely because of the quality of most translations.<sup>53</sup> Generations of juvenile readers who would naturally identify with young and clever Huck,<sup>54</sup> but were no more aware of holding a racist attitude than Huck had been before Jim let him know how hurtful it was, could not experience with Huck that shock to their self-esteem and see in Jim an equal human being. Krüger (1963) seems to be the first to consistently use misspellings to represent a vernacular pronunciation and to make Jim's grammar correspond to the original so that he does not look imbecilic.<sup>55</sup> With a delay of about two decades, conscientious publishers, editors in their employ, and translators began to produce versions more like the original, striving for completeness as well.

Modifying or eliminating the trash passage also impairs understanding of the narrative structure because the words “When I come back out of the fog” (Chapter 31) have to be modified or eliminated, too. They precede Huck’s decision to rescue Jim, now captured after having run away, even if it means going to hell. This reference to the crucial trash episode (Chapter 15) establishes a framework in which the theme of true, unselfish friendship between the races develops within the framework of Tom’s self-serving friendship with Huck and his white supremacist attitude towards Jim, set by Tom’s presence in the first three and the last eleven chapters. In Chapter 33, Huck tells Tom that he had “played” his being murdered (Chapter 7) to escape pap and baffle followers. Tom was one of those who had been fooled and knew how Huck’s murder was talked about in town, and he is now struck with wonder and envy at Huck’s planning and success. Hearing from Huck, whom he considers a “numskull” (Chapter 3), that he wants to free Jim, Tom sees a chance to script a performance whose ingenuity will excite even more talk. Omitting the trash passage and the reference to it razes the contrast between Tom, who believes in white superiority, and Jim and Huck, who no longer sees any advantage in it. Omitting the trash passage, which initiates the humanity of Huck’s change of heart about white superiority, also damages the narrative structure by leaving its counterpart, the inhumanity of the king’s perfidious conversion at the camp meeting (Chapter 20), to stand alone, unbalanced.

Jim’s original appeal with the word “trash,” prompting Huck to violate the norms of white superiority that Huck previously took for granted, is lost in translation. In Germany, where the dominating ideology until the end of World War II had identified white citizens as a “master race,” no concept corresponding to “poor white trash” evolved. For this reason, none of the various terms given in German for “trash,” considered etymologically and historically and extended to “trash is what people is,” although each effects a rude awakening, can be understood as more than an appeal to Huck to judge for himself what Jim says about friendship. Perverting Jim’s grammar makes him look inferior, and withholding evidence of outright racism allows subtle forms of it to pervade translations. For example, pap’s doing dirt on the “free [N-word],” who is proof that effort and education can make a Black person a gentleman, is omitted in two thirds of the translations, thus leaving all white folk in the novel free and superior and all Black folk enslaved and inferior. Similarly effective is withholding evidence of Jim’s humanity. Half the translations omit Jim’s homesickness, love for his wife and children, and his tormented conscience about his daughter’s deafness (Chapter 23), an omission that also leaves the duke’s pretended deafness without a contrast to temper its false-hearted frivolity (Chapters 24–29). Yet very few translations omit “you can’t learn a [N-word] to argue” in Chapter 14, a judgment of intelligence by skin color and seemingly a direct address expecting agreement; four fit it into Chapter 12 as Huck’s slur on Jim’s expressing fear about entering the wreck of the *Walter Scott*. Two thirds of the translations give Huck’s “killed a [N-word]” whopper with Aunt Sally’s expression of relief (Chapter 32), which, easily taken

literally,<sup>56</sup> prompts no disturbing thought among young readers as would pap’s “free [N-word]” bluster, whose satire it resembles.<sup>57</sup>

To preclude misunderstandings about structure, theme, and character portrayal, a translation of *Huckleberry Finn* has to be complete, and because there is no equivalent in German for “trash,” a concept essential to understanding these elements, an explanation in a note, introduction, or the like is required. A few translations provide such material. Those published before World War II emphasize the humor, those afterwards the pressure that laws pertaining to slavery put on Huck’s conscience. Huck has yet to be fully appreciated by readers of German translations as someone shaped by his upbringing in a racist society who acts in violation of that society’s norms after Huck’s behavior prompts Jim to call him “trash.” In helping Jim gain freedom, Huck breaks not only the law, but the norms of the world in which he has been socialized.

## Notes

- <sup>1</sup> See, for example, Lionel Trilling, “The Greatness of *Huckleberry Finn*,” and T. S. Eliot, “[An Introduction to *Huckleberry Finn*],” both in *Adventures of Huckleberry Finn*, by Samuel Langhorne Clemens, ed. Scully Bradley et al. (New York: Norton, 1977) 323, and 331–32. Jocelyn Chadwick-Joshua, *The Jim Dilemma: Reading Race in Huckleberry Finn* (Jackson: University Press of Mississippi, 1998), 54–57.
- <sup>2</sup> Clemens, *Huckleberry Finn*, 21. To give a sense of the problem that “trash” poses for German translators, I will briefly compare translations of “cowhide” in Chapter 5. A picture of cows leads pap to remark to Huck, “I’ll give you a cowhide,” a flogging with a whip of braided cowhide leather. German translations alter the metaphor in various ways, but even where it is omitted, virtually none of the structure or theme of the novel is lost, not even concerning pap’s brutal character, in contrast to the consequences of either translating or omitting the “trash” passage.
- <sup>3</sup> Clemens, *Huckleberry Finn*, 39.
- <sup>4</sup> That friendships result from a serious contest between two equally skilled opponents is a literary archetype. The verbal sparring between Huck and Jim calls to mind the wrestling match between Gilgamesh and Enkidu in the four-thousand-year-old *Epic of Gilgamesh*; *The Epic of Gilgamesh*, trans. Maureen Gallery Kovacs (Stanford, CA: Stanford University Press, 1985).
- <sup>5</sup> Allyson Drinkard, “White Trash,” in *The Social History of the American Family: An Encyclopedia*, vol. 3, ed. Marilyn J. Coleman and Lawrence H. Ganong (Thousand Oaks: SAGE Publications, 2014), 1452–53, <http://www.doi.org/10.4135/9781452286143.n574>.

- <sup>6</sup> Thieme-Preußner, *Wörterbuch*, main entry “Trash.” Muret-Sanders *Wörterbuch*, main entry “Trash.” Langenscheidts, main entry “Trash.”
- <sup>7</sup> I am not including in my survey comic versions, reprints, or bowdlerized editions that do not name a translator. In order of original publication: Mark Twain, *Huckleberry Finns Abenteuer und Fahrten*, trans. Henny Koch (1890; Leipzig: Hesse & Becker, 1925); Mark Twain, *Die Abenteuer Huckleberry Finns*, in *Die Abenteuer Tom Sawyers und Huckleberry Finns (des Kameraden von Tom Sawyer)*, trans. H. Hellwag, 1–236 (1902; Halle: Lehmann & Fink, ca. 1922); Mark Twain, “Die Abenteuer des Huckleberry Finn,” in *Die Abenteuer des Tom Sawyer und Huckleberry Finn*, trans. Ulrich Johannsen (part 1) and Marie Schloß (part 2), 302–615 (1913, Leipzig: Josef Singer, 1923); Mark Twain, *Huckleberry Finns Fahrten und Abenteuer*, trans. Ulrich Steindorff (Berlin: Ullstein, 1921); Mark Twain, “Die Abenteuer Huckleberry Finn,” in *Die Streiche Tom Sawyers und Huckleberry Finns*, trans. Carl Hartz, 143–367 (Berlin: Deutsche Buchgemeinschaft, 1925); Mark Twain, *Abenteuer des Tom Sawyer und Huckleberry Finn*, trans. Walter Keiler (1927. Leipzig: Zenith-Verlag Erich Stolpe, 1928); Mark Twain, *Huckleberry Finns Fahrten und Abenteuer* (Berlin: Deutscher Verlag, 1938); Mark Twain, *Huckleberry Finn: Eine Mississippi-Erzählung*, trans. Karl Löbl and Ludwig Voggenreiter et al. (1939. Reutlingen: Ensslin & Laiblin, 1949). Mark Twain, *Huckleberry Finn’s Fahrten und Abenteuer*, trans. Rudolf Eger (Zürich: Schweizer Druck- und Verlagshaus, 1944); Mark Twain, *Huckleberry Finn*, trans. Franz Geiger (1947; Vienna: Ibis-Verlag, 1952); Mark Twain, *Die Abenteuer des Huckleberry Finn*, trans. S. L. Sigwart (1948. Baden-Baden, Germany: Hebel-Verlag, 1949); Mark Twain, *Huckleberry Finn*, trans. Günter Günther (Velden a. W.: Obelisk-Verlag, 1948); *Huckleberry Finn: Seine Fahrten und Abenteuer*, trans. Hans Achim Weseloh (Worpswede: Adam Reitze, 1950); Mark Twain, *Huckleberry Finn: Fahrten und Abenteuer*, trans. Herbert Timm (Hamburg: Deutsche Hausbücherei, 1955); Mark Twain, *Huckleberry Finn: Fahrten und Abenteuer*, trans. Fred Wübben (Heidelberg: Kemper, 1951); Mark Twain, *Die Abenteuer des Huckleberry Finn*, trans. L. Wohlfahrt (Rudolstadt: Greifenverlag, 1952); Mark Twain, *Huckleberry Finns Abenteuer*, trans. Irma Silzer (Zürich: Büchergilde Gutenberg, 1953); Mark Twain, *Huckleberry Finn*, trans. Karl Bruckner, in *Die Abenteuer des Tom Sawyer und Huckleberry Finn*, 189–333 (Munich: Südwest-Verlag, 1971); Mark Twain, *Die Abenteuer des Huckleberry Finn*, trans. Wolfram Gramowski (Wiesbaden: Vollmer Verlag, n. d.); Mark Twain, *Die Abenteuer des Huckleberry Finn* (Berlin: Verlag neues Leben, 1955); Mark Twain, *Huckleberry Finns Abenteuer*, trans. Barbara Cramer-Nauhaus (Leipzig: Dieterich’sche Verlagsbuchhandlung, 1956); Mark Twain, *Die Abenteuer des Huckleberry Finn*, trans. Rainer Lübbren (Stuttgart: Blüchert Verlag, 1956); Mark Twain, *Die Abenteuer des Huckleberry Finn*, trans. Gisela Eppe (Göttingen, Germany: W. Fischer, 1958); Mark Twain, “Huckleberry Finn’s Abenteuer und Fahrten,” in *Tom Sawyer und Huckleberry Finn*, trans. H[ertha] Lorenz, 185–388 (Klagenfurt, Germany: Eduard Kaiser, 1962); Mark Twain, *Huckleberry Finns Abenteuer*, translated by Werner Faßhauer (Olten, Switzerland: Fackelverlag, 1962); Mark Twain, “Huckleberry Finns Abenteuer,” in *Tom Sawyers Abenteuer [und] Huckleberry Finns Abenteuer*, trans. Lore Krüger, 163–381 (1963; Berlin:

Aufbau-Verlag, 1984); Mark Twain, *Die Abenteuer des Huckleberry Finn*, trans. Willy Borgers (Gütersloh: Bertelsmann, 1964); Mark Twain, *Huckleberry Finn*, trans. Ilona Paar (Linz: Rudolf Trauner, 1964); Mark Twain, “Die Abenteuer des Huckleberry Finn,” in *Tom Sawyer und Huckleberry Finn*, trans. Martin Beheim-Schwarzbach, 199–449 (Cologne: Fackelträger-Verlag, 1966); Mark Twain, *Huckleberry Finn*, trans. Rudolf Hermann (Stuttgart: Spectrum-Verlag, 1969); Mark Twain, “Huckleberry Finn,” in *Tom Sawyer und Huckleberry Finn*, trans. Brigitte Helmstaedt, 160–298 (1970. Balve: Engelbert-Verlag, 1976). Mark Twain, “Die Abenteuer des Huckleberry Finn,” in *Tom Sawyer und Huckleberry Finn*, 243–511 (Vienna: Tosa Verlag, ca. 1972); Mark Twain, *Huckleberry Finns Abenteuer: Die abenteuerliche Floßfahrt auf dem großen Mississippi*, trans. Sybil Gräfin Schönfeldt (1978. Würzburg, Germany: Arena, 1995); Mark Twain, *Huckleberry Finn*, trans. Günter Sachse (Bindlach: Loewes, 1985); Mark Twain, *Huckleberry Finn* (Zollikon: Egmont, 1985); Mark Twain, *Die Abenteuer des Huckleberry Finn*, trans. Ekkehard Schöller (Stuttgart: Reclam, 1991); Mark Twain, *Huckleberry Finn*, trans. Maria Czedik-Eysenberg (Vienna: Verlag Carl Ueberreuter, 1991); Mark Twain, *Huckleberry Finn*, retold by Dirk Walbrecker (Vienna: Annette Betz, 1995; reprint: Lampertheim: Kuebler, 2011); Mark Twain, *Huckleberry Finn*, trans. Wolf Harranth (1995. Hamburg: Carlsen, 2010); Mark Twain, *Abenteuer von Huckleberry Finn*, trans. Friedhelm Rathjen (Zürich: Haffmans Verlag, 1997); Mark Twain, *Mark Twains Abenteuer vom Huckleberry Finn, Tom Sawyers Kamerad*, trans. Wendelinus Wurth (Gutach: Drey-Verlag, 1997); and Mark Twain, “Huckleberry Finn,” in *Tom Sawyer und Huckleberry Finn*, trans. Andreas Nohl, 259–609 (Munich: Carl Hanser, 2010).

<sup>8</sup> Henny Koch, trans., *Huckleberry Finns Abenteuer und Fahrten*, by Mark Twain (1890; Leipzig, Germany: Hesse & Becker, 1925).

<sup>9</sup> Of the three translations completed in Wilhelmine Germany, only that by H. Hellwag includes the “free [N-word]” who could vote; H. Hellwag, trans. *Die Abenteuer Huckleberry Finns*, in *Die Abenteuer Tom Sawyers und Huckleberry Finns (des Kameraden von Tom Sawyer)*, by Mark Twain, introd. Franz Kwest, 1–236 (Halle, Germany: Lehmann & Fink, ca. 1922, first published as *Die Abenteuer Huckleberry Finns*, Halle: Hendel, 1902). Of the three undertaken in the Weimar Republic, only that by Ulrich Steindorff does, and there is no record that either of these was reprinted during the Third Reich, although Steindorff’s was slightly revised by Mathieu and presented as a new translation in 1938 after Steindorff, who was Jewish, had emigrated and his publishing house, Ullstein, had been aryanized; Ulrich Steindorff, ed. and trans., *Huckleberry Finns Fahrten und Abenteuer*, by Mark Twain (Berlin: Ullstein, 1921). The “free [N-word]” who could vote is as conspicuous by his absence in Julie Mathieu’s revision as in the translations by Karl Löbl and Ludwig Voggenreither (1939) and Rudolf Eger (1944); Julie Mathieu, trans., *Huckleberry Finns Fahrten und Abenteuer*, by Mark Twain (Berlin: Deutscher Verlag, 1938), newly revised by Mathieu; Karl Löbl and Ludwig Voggenreiter et al., trans., *Huckleberry Finn: Eine Mississippi-Erzählung*, by Mark Twain, from American English by a team lead by Löbl and Voggenreiter (first publ. Potsdam: Voggenreiter, 1939; Reutlingen: Ensslin & Laiblin, 1949); and Rudolf Eger, trans., *Huckleberry Finn’s Fahrten und Abenteuer*, by Mark Twain (Zürich: Schweizer

Druck- und Verlagshaus, 1944), revised by Eger. It is noteworthy that all three translations published in East Germany—Berger (1955), Cramer-Nauhaus (1956), and Krüger (1963)—include the “free [N-word]” who could vote; Karl Heinz Berger, trans. and ed., *Die Abenteuer des Huckleberry Finn*, by Mark Twain (Berlin: Verlag neues Leben, 1955); Barbara Cramer-Nauhaus, trans., *Huckleberry Finns Abenteuer*, by Mark Twain, complete edition (Leipzig: Dieterich’sche Verlagsbuchhandlung, 1956); and Lore Krüger, trans., “Huckleberry Finns Abenteuer,” in *Tom Sawyers Abenteuer [und] Huckleberry Finns Abenteuer*, by Mark Twain, 163–381 (1963; Berlin: Aufbau-Verlag, 1984). By contrast, of the eleven published in West Germany after World War II up to 1963, though a few mention the “free [N-word],” none mentions his right to vote, thus neglecting to correct an esthetic approved by the Third Reich’s Ministry for Popular Enlightenment and Propaganda and its theories of Nazi racial science: “The doctrine of the equality of mankind, that is, of peoples and races, has been overcome by national socialism and for Germans is no longer valid” (Cornelia Schmitz-Berning, keyword “Rassenkunde,” *Vokabular des Nationalsozialismus* [Berlin: de Gruyter, 2000], 513). In books for children and young readers, racial sentiment began to appear about 1870 and had become ubiquitous by 1933. There was hardly any change after 1945, however, considering the discrimination shown against Black characters in this genre (Jörg Becker, “Rassenkonflikte in der Kinder- und Jugendliteratur,” in *Lexikon der Kinder- und Jugendliteratur*, vol. 3, ed. Klaus Doderer [Weinheim, Germany: Beltz Verlag, 1984], 127). West German publishers apparently would rather continue to offer book buyers a bowdlerized humorous adventure story than one that would be unfamiliar, disconcerting, and unsalable, but authentic.

<sup>10</sup> Cramer-Nauhaus, trans., *Huckleberry Finns Abenteuer*.

<sup>11</sup> Brigitte Helmstaedt, trans. and ed., “Huckleberry Finn,” in *Tom Sawyer und Huckleberry Finn*, by Mark Twain, 160–298 (1970; Balve, Germany: Engelbert-Verlag, 1976).

<sup>12</sup> Löbl and Voggenreiter et al., trans., *Huckleberry Finn: Eine Mississippi-Erzählung*; Franz Geiger, trans., *Huckleberry Finn*, by Mark Twain, authorized translation from English by Dr. Franz Geiger (1947; Vienna: Ibis-Verlag, 1952); Wolfram Gramowski, trans., *Die Abenteuer des Huckleberry Finn*, translated from American English and revised by Gramowski (Wiesbaden: Vollmer Verlag, n. d.; first published as *Huckleberry Finn*, Cologne: Agrippina-Verlag, 1954); H[ertha] Lorenz, trans., “Huckleberry Finn’s Abenteuer und Fahrten,” in *Tom Sawyer und Huckleberry Finn*, by Mark Twain, 185–388 (Klagenfurt: Kaiser, 1962); Ilona Paar, trans. *Huckleberry Finn*, by Mark Twain, newly revised by Paar (Linz: Rudolf Trauner, 1964); “Die Abenteuer des Huckleberry Finn,” in *Tom Sawyer und Huckleberry Finn*, by Mark Twain, newly revised for young readers, 243–511 (Vienna: Tosa Verlag, ca. 1972); and Andreas Nohl, trans. “Huckleberry Finn,” in *Tom Sawyer und Huckleberry Finn*, 259–609 (Munich: Hanser, 2010).

<sup>13</sup> Hellwag, trans., “Die Abenteuer Huckleberry Finns.”

- <sup>14</sup> Löbl and Voggenreiter et al., trans., *Huckleberry Finn: Eine Mississippi-Erzählung*; Walter Keiler, trans., *Abenteuer des Tom Sawyer und Huckleberry Finn*, by Mark Twain (1927; Leipzig: Zenith-Verlag Erich Stolpe, 1928); Gramowski, trans., *Die Abenteuer des Huckleberry Finn*; Rainer Lübbren, trans., *Die Abenteuer des Huckleberry Finn*, by Mark Twain (Stuttgart: Blüchert Verlag, 1956); Krüger, trans., "Huckleberry Finns Abenteuer"; Sybil Gräfin Schönfeldt, trans., *Huckleberry Finns Abenteuer: Die abenteuerliche Floßfahrt auf dem großen Mississippi*, by Mark Twain, illustr. Otmar Michel (1978; Würzburg: Arena, 1995); Günter Sachse, trans., *Huckleberry Finn* (Bindlach, Germany: Loewes, 1985); Wolf Harranth, trans., *Huckleberry Finn* (first published as *Die Abenteuer des Huckleberry Finn*, Hamburg: Cecilie Dressler, 1995; Hamburg: Carlsen, 2010); and Nohl, trans., "Huckleberry Finn."
- <sup>15</sup> Koch, trans., *Huckleberry Finns Abenteuer und Fahrten*; Marie Schloß, trans., "Die Abenteuer des Huckleberry Finn," Part 2 of *Die Abenteuer des Tom Sawyer und Huckleberry Finn*, by Mark Twain, 302–615 (1913; Leipzig: Josef Singer, 1923); Steindorff, ed. and trans., *Huckleberry Finns Fahrten und Abenteuer*; Mathieu, trans., *Huckleberry Finns Fahrten und Abenteuer*; L. Wohlfahrt, trans., *Die Abenteuer des Huckleberry Finn*, by Mark Twain (Rudolstadt: Greifenverlag, 1952); Karl Bruckner, trans., *Huckleberry Finn*, in *Die Abenteuer des Tom Sawyer und Huckleberry Finn*, by Mark Twain, 189–333 (1954; Munich: Südwest-Verlag, 1971), freely retold by Bruckner; Werner Faßhauer, trans., *Huckleberry Finns Abenteuer*, by Mark Twain (Olten, Switzerland: Fackelverlag, 1962); Willy Borgers, trans., *Die Abenteuer des Huckleberry Finns*, by Mark Twain (Gütersloh, Germany: Bertelsmann, 1964), newly translated and revised by Borgers; Martin Beheim-Schwarzbach, trans., "Die Abenteuer des Huckleberry Finn," in *Tom Sawyer und Huckleberry Finn*, by Mark Twain, 199–449 (Hannover: Fackelträger-Verlag, 1966); Ekkehard Schöller, trans., *Die Abenteuer des Huckleberry Finn* (Stuttgart: Reclam, 1991); Maria Czedik-Eysenberg, trans., *Huckleberry Finn*, by Mark Twain (Vienna: Verlag Carl Ueberreuter, 1991), newly revised by Czedik-Eysenberg; and Wendelinus Wurth, trans., *Mark Twains Abenteuer vom Huckleberry Finn, Tom Sawyers Kamerad*, by Mark Twain (Gutach: Drey-Verlag, 1997), smuggled into Alemannic German for the first time, complete with the Raftsmen's Passage.
- <sup>16</sup> S. L. Sigwart, trans., *Die Abenteuer des Huckleberry Finn*, by Mark Twain (1948; Baden-Baden, Germany: Hebel-Verlag, 1949).
- <sup>17</sup> Günther Günther, trans., *Huckleberry Finn*, by Mark Twain (Velden am Wörthersee, Austria: Obelisk-Verlag, 1949).
- <sup>18</sup> Cramer-Nauhaus, trans., *Huckleberry Finns Abenteuer*; Dirk Walbrecker, trans., *Huckleberry Finn*, retold by Walbrecker (Vienna: Annette Betz, 1995; reprint: Lampertheim, Germany: Kuebler, 2011).
- <sup>19</sup> Koch, trans., *Huckleberry Finns Abenteuer und Fahrten*; and L. Wohlfahrt, trans., *Die Abenteuer des Huckleberry Finn*, by Mark Twain (Rudolstadt: Greifenverlag, 1952).

- <sup>20</sup> Friedhelm Rathjen, trans. and comm., *Abenteuer von Huckleberry Finn*, by Mark Twain (Zürich: Haffmans Verlag, 1997).
- <sup>21</sup> *Oxford English Dictionary*, keyword “Plunder.” *Deutsches Wörterbuch*, keyword “Plunder.” Hellwag, who renders the “seegars” as “Zwieback,” extends “plunder,” also euphemistically, to “people,” and is followed in both cases only by Keiler; Hellwag, trans. *Die Abenteuer Huckleberry Finns*; Keiler, trans., *Abenteuer des Tom Sawyer und Huckleberry Finn*.
- <sup>22</sup> Krüger, trans., “Huckleberry Finns Abenteuer.”
- <sup>23</sup> Schloß, trans., “Die Abenteuer des Huckleberry Finn.”
- <sup>24</sup> Wohlfahrt, trans., *Die Abenteuer des Huckleberry Finn*.
- <sup>25</sup> Berger, trans. and ed., *Die Abenteuer des Huckleberry Finn*.
- <sup>26</sup> Borgers, trans., *Die Abenteuer des Huckleberry Finns*.
- <sup>27</sup> Rudolf Hermann, trans., *Huckleberry Finn*, by Mark Twain (Stuttgart: Spectrum-Verlag, 1969).
- <sup>28</sup> Nohl, trans. “Huckleberry Finn.”
- <sup>29</sup> Steindorff, ed. and trans., *Huckleberry Finns Fahrten und Abenteuer*.
- <sup>30</sup> Mathieu, trans., *Huckleberry Finns Fahrten und Abenteuer*.
- <sup>31</sup> Löbl and Voggenreiter et al., trans., *Huckleberry Finn: Eine Mississippi-Erzählung*; Geiger, trans., *Huckleberry Finn*; Gramowski, trans., *Die Abenteuer des Huckleberry Finn*; Lorenz trans., “Huckleberry Finn’s Abenteuer und Fahrten”; Paar, trans. *Huckleberry Finn*; and Tosa Verlag, translator not named, “Die Abenteuer des Huckleberry Finn.”
- <sup>32</sup> Schönfeldt, trans., *Huckleberry Finns Abenteuer: Die abenteuerliche Floßfahrt auf dem großen Mississippi*.
- <sup>33</sup> Sachse, trans., *Huckleberry Finn*.
- <sup>34</sup> Czedik-Eysenberg, trans., *Huckleberry Finn*.
- <sup>35</sup> Wurth, trans., *Mark Twains Abenteuer vom Huckleberry Finn, Tom Sawyers Kamerad*.
- <sup>36</sup> See Elizabeth Weir, “Abfall,” in *Heath’s New German Dictionary* (Boston: D. C. Heath, 1888), 4.
- <sup>37</sup> Günther, trans., *Huckleberry Finn*.
- <sup>38</sup> Irma Silzer, trans., *Huckleberry Finns Abenteuer*, by Mark Twain (Zürich: Büchergilde Gutenberg, 1953).

- <sup>39</sup> Harranth, trans., *Huckleberry Finn*.
- <sup>40</sup> For “Mistkerl,” the online dictionary *Linguee* gives “shithead,” “son of a bitch,” “bastard,” “turd,” and other terms as equivalents. *Linguee: Dictionary for German, French, Spanish, and More*, [www.linguee.de/deutsch-englisch/uebersetzung/mistkerl.html](http://www.linguee.de/deutsch-englisch/uebersetzung/mistkerl.html).
- <sup>41</sup> Thieme-Preußner, *Wörterbuch*, keywords “Lump” and “Lumpen.” James, *Wörterbuch*, keywords “Lump” and “Lumpen.” D. R. Hundley avoids repetition by giving picturesque synonyms, among which is “ragamuffin.” Thus, a nonce equivalent of “poor white trash” lends at two or three removes a connotation of white superiority to “Glump” and “Gelump” while remaining in oblivion. D. R. Hundley, “Poor White Trash,” in *Social Relations in Our Southern States* (New York: Henry B. Price, 1860), 263.
- <sup>42</sup> Schöller, trans., *Die Abenteuer des Huckleberry Finn*.
- <sup>43</sup> Rathjen, trans., *Abenteuer von Huckleberry Finn*.
- <sup>44</sup> Fred Wübben, trans., *Huckleberry Finn: Fahrten und Abenteuer* (Heidelberg, Germany: Kemper, 1951). Retold by Wübben.
- <sup>45</sup> Koch, trans., *Huckleberry Finns Abenteuer und Fahrten*; Schloß, trans., “Die Abenteuer des Huckleberry Finn”; Günther, trans., *Huckleberry Finn*; Wohlfahrt, trans., *Die Abenteuer des Huckleberry Finn*; Silzer, trans., *Huckleberry Finns Abenteuer*; Berger, trans. and ed., *Die Abenteuer des Huckleberry Finn*; Beheim-Schwarzbach, trans., “Die Abenteuer des Huckleberry Finn”; Hermann, trans., *Huckleberry Finn*; and Helmstaedt, trans. and ed., “Huckleberry Finn.”
- <sup>46</sup> Carl Hartz, trans., “Die Abenteuer Huckleberry Finn,” in *Die Streiche Tom Sawyers und Huckleberry Finns*, by Mark Twain, 143–367 (Berlin: Deutsche Buchgemeinschaft, 1925).
- <sup>47</sup> Friedhelm Rathjen, “Grips in der Birne: Die abenteuerlichen Wandlungen Huckleberry Finns auf deutsch,” in *Licht und Schatten: Fünf Studien zur literarischen Kunst des Übersetzens* (Südwesthörn: Edition Rejoyce, 2019), 26–27. The translation attributed to Timm (1955) is actually that by Weseloh (1950); see Hans Achim Weseloh, trans., *Huckleberry Finn: Fahrten und Abenteuer*, by Mark Twain, trans. attrib. Herbert Timm (Hamburg: Deutsche Hausbücherei, 1955), trans. from American English by Weseloh for young readers, first published as *Huckleberry Finn: Seine Fahrten und Abenteuer* (Worpswede: Adam Reitze, 1950).
- <sup>48</sup> Eger, trans., *Huckleberry Finn’s Fahrten und Abenteuer*; Sigwart, trans., *Die Abenteuer des Huckleberry Finn*; Weseloh, trans., *Huckleberry Finn: Seine Fahrten und Abenteuer*; Lübbren, trans., *Die Abenteuer des Huckleberry Finn*; and Gisela Eppe, trans., *Die Abenteuer des Huckleberry Finn*, by Mark Twain (Göttingen: W. Fischer, 1958).

- <sup>49</sup> Bruckner, trans., *Huckleberry Finn*; Faßhauer, trans., *Huckleberry Finns Abenteuer*; Regine Stigloher, trans., *Huckleberry Finn*, by Mark Twain (Zollikon: Egmont, 1985), edited by Stigloher; and Walbrecker, trans., *Huckleberry Finn*.
- <sup>50</sup> Harriet Beecher Stowe, "Poor White Trash," in *A Key to Uncle Tom's Cabin*, (Boston: Jewett, 1853), 185–86. "Das weiße Proletariat" is the translation given in Harriet Beecher Stowe, trans. unknown, *Schlüssel zu Onkel Tom's Hütte* (Leipzig, Germany: Friedlein, 1853).
- <sup>51</sup> Günther, trans., *Huckleberry Finn*.
- <sup>52</sup> See Raphael Berthele, "Translating African-American Vernacular English into German: The Problem of 'Jim' in Mark Twain's *Huckleberry Finn*," *Journal of Sociolinguistics* 4, no. 4 (2000): 601.
- <sup>53</sup> Klaus-Jürgen Popp, "Nachwort," in *Mark Twain: Gesammelte Werke in fünf Bänden*, vol. 5, ed. Klaus-Jürgen Popp (Munich: Hanser, 1985), 1087. Krüger's translation of *Huckleberry Finn* is reprinted in this collection of Twain's works. Assuming that the attitude towards minorities indicates the quality of democratic awareness and that children's reading material indicates the most widely accepted social consciousness, Jörg Becker concludes that democratic convictions in the Federal Republic of Germany are not very strong (Jörg Becker, *Alltäglicher Rassismus: Die afro-amerikanischen Rassenkonflikte im Kinder-und Jugendbuch der Bundesrepublik* [Frankfurt/Main: Campus, 1977], 581).
- <sup>54</sup> Reinbert Tabbert, "Was macht erfolgreiche Kinderbücher erfolgreich?" in *Kinderliteratur im interkulturellen Prozess*, ed. Hans-Heino Ewers, Gertrud Lehnert, and Emer O'Sullivan (Stuttgart: Metzler, 1994), 52–53.
- <sup>55</sup> Krüger, trans., "Huckleberry Finns Abenteuer." See Berthele, "Translating," 607.
- <sup>56</sup> Becker, *Alltäglicher Rassismus*, 539. Becker uses the translation by Schloß (1913), which was reprinted in the 1930s and into the 1970s. Schloß, trans., "Die Abenteuer des Huckleberry Finn."
- <sup>57</sup> Apparently, potentially edifying passages are retained. Huck's playing hooky and appreciating the punishment (Chapter 4) is included in thirty-nine of the forty-one translations, whereas three-fourths of them exclude references to the second, or both, of the wooden legs in the floating house episode (Chapter 9), presumably as unwholesome humor for German children. Exemplifying salutary humor, however, is Koch's interpolation into Jim's account of his running away (Chapter 8): "Er denken, Nacht sein schwarz, Jim sein auch schwarz, werden also nix gesehen" (He think, night be black, Jim be Black, too, will sure not be seen); Koch, trans., *Huckleberry Finns Abenteuer und Fahrten*.

### Cited German Translations of *Adventures of Huckleberry Finn*, 1890–2010

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- . *Die Abenteuer des Huckleberry Finn*. Neue deutsche Übertragung: S. L. Sigwart. Baden-Baden: Hebel-Verlag, 1949. First published 1948.
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