



Araştırma Makalesi • Research Article

**Human Nature and Gender Roles in Mark Twain's *The Diaries of Adam and Eve*
*Mark Twain'in Adem ve Havva'nın Günlükleri'nde İnsan Doğası ve Cinsiyet Rollerini***

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Abstract: Mark Twain (1835-1910) presents a critical and philosophical approach to human nature and gender roles through the fictional diaries of the first humans in *The Diaries of Adam and Eve* (1906). Reimagining the biblical account of creation and the fall in Genesis II and III and writing sequel stories, Twain examines the multidimensional interactions between Adam and Eve using humour and his witty style by revolting against traditional religious norms. By portraying Eve as curious and scientifically minded, Twain challenges the patriarchal view of women's intellectual inferiority and subverts the traditional depiction of Eve. Additionally, these stories provide various situations in which Adam and Eve, the earliest form of man and woman, evaluate each other and draw attention to the multiple ways in which the male and female genders think, feel and make meaning. From naming animals to enduring death, their experiences reflect broader human struggles with identity, morality, and existence. In addition, the author implies that the meaning of the creation of the first human couple, who are strangers to the world and in the process of continuous education, is the love they have achieved with difficulties. Through this subtle and humorous critique, Twain expands the conversation on human nature and gender roles, questioning deep-seated social and religious prejudices. This study seeks to explore Twain's approach in *The Diaries of Adam and Eve*, a work that serves as a sequel to conventional biblical narratives, where he combines his literary creativity with sharp social commentaries to engage with the long-standing debates on human nature and gender roles.

Keywords: Mark Twain, *The Diaries of Adam and Eve*, Gender Roles, Human Nature, Humour, Sequel Fiction.

Öz: Mark Twain (1835-1910), *Adem ve Havva'nın Günlükleri'nde* (1906) ilk insanların kurgusal günlükleri aracılığıyla insan doğasına ve toplumsal cinsiyet rollerine eleştirel ve felsefi bir yaklaşım sunar. İncil'in Yaratılış II ve III bölümlerindeki yaratılış ve düşüş hikayelerini yeniden kurgulayan ve devam hikayeleri yazan Twain, geleneksel dini normlara başkaldırarak Adem ve Havva arasındaki çok boyutlu etkileşimleri mizahı ve nüktedan üslubunu kullanarak inceler. Twain, Havva'yı meraklı ve bilimsel düşünen biri olarak tasvir ederek, kadınların entelektüel açıdan aşağı olduğuna dair ataerkil görüşe meydan okur ve geleneksel Havva tasvirini altüst eder. Ayrıca, bu öykülerde kadın ve erkeğin ilk hali olan Adem ve Havva'nın birbirlerini değerlendirdikleri çeşitli durumlar sunulmakta ve kadın ve erkek cinsiyetlerinin düşünme, hissetme ve anlamlandırma biçimlerine dikkat çekilmektedir. Hayvanlara isim vermekten ölüme katlanmaya kadar yaşadıkları deneyimler, kimlik, ahlak ve varoluşla ilgili daha geniş insan mücadelelerini yansıtmaktadır. Ayrıca yazar, dünyaya yabancı ve sürekli bir eğitim sürecinde olan ilk insan çiftinin yaratılışının anlamının, zorluklarla elde ettikleri aşk olduğunu imler. Twain, bu ince ve mizahi eleştiri aracılığıyla, insan doğası ve toplumsal cinsiyet rolleri hakkındaki tartışmayı genişleterek, kökleşmiş toplumsal ve dini önyargıları sorgular. Bu çalışma, Twain'in geleneksel İncil anlatılarının devamı

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niteliğindeki *Adem ve Havva'nın Günlükleri* eserinde, edebî yaratıcılığını keskin sosyal yorumlarıyla harmanlayarak uzun süredir tartışılabilen insan doğası ve cinsiyet rolleri konularına karşı ortaya koyduğu yaklaşımını incelemeyi amaçlamaktadır.

Anahtar Kelimeler: Mark Twain, *Adem ve Havva'nın Günlükleri*, Cinsiyet Rollerini, İnsan Doğası, Mizah, Devam Kurgusu.

Introduction

The narratives presented in the Bible, specifically in Genesis chapters II and III, recount the creation of man and the fall from the Garden of Eden. According to scripture, God first created the universe and nature before fashioning the first man. Despite the initial comfort enjoyed by Adam in the Garden of Eden, along with the blessing of eternal life, God warned him against eating the fruit of the Tree of Knowledge, which would result in death (New International Bible, 2011, Genesis, 3:3). Subsequently, Eve, the first woman, created from Adam's ribs, was introduced. This inaugural couple of humankind faced expulsion from paradise after being deceived by the devil disguised as a serpent for disobeying God's commandment. In this regard, Semitic religions have long shared this widely familiarised story with minor differences, and it includes some important messages about the reason for existence and the nature of man and woman when read with a critical perspective. This well-known biblical narrative exhibits that everything begins with a woman's transgression against God's singular and divine order. However, it is easily deduced that the first kind of humanity who can easily be deceived by Satan, regarded as a kind of antagonist figure, is Eve, who is also perceived by Adam as a creature embodied from a body part of him as a strange, fallible and inferior one. Such an interpretation reveals underlying concerns that reveal the shaping of female identity and the role of women in religious and patriarchal traditions. Therefore, this post-creation myth, which, in Greenblatt's words, "has over centuries decisively shaped conceptions of human origins and human destiny", encapsulates a philosophical understanding wherein the inequality between genders defines the beginnings of humanity (2017: 3).

Samuel Langhorne Clemens (1835-1910), known by his pen name Mark Twain, one of the masters of American literature, whose works are markedly influenced by realism and naturalism, tells the story of Adam and Eve, the first couple sent into the world, and their relationship and perceptions of each other in one of his underappreciated works, *The Diaries of Adam and Eve* (1906).¹ In addition to epics and myths, it is indisputable that the Bible is one of the most important sources of Western literature. Also, in the classical development process of American literature, the King James Bible and biblical narratives paved the way for new stories that are more interesting and detailed in an artistic sense. Like the previous writers of Anglo-American and Western literature authors, Ensor also asserts that "Twain employs bible in various means ranging from nonchalant to direct quotations. He makes use of biblical characters in order to unearth character traits and writes bible-oriented works. However, whether serious or comic, Twain made extensive borrowings from the bible" (1969: 2). In line with this, in his long-compiled stories, Twain, who views biblical accounts critically, portrays the complex interaction between man and woman through the lenses of Adam and Eve in a humorous style, which provides him with a critical depth to philosophise upon the genesis. Thus, the author's approach not only reveals the importance of a creation story but also prolongs discussions on the idea that issues such as

¹ Mark Twain's text, originally spanning about 4,000 words, underwent a complex publishing history resulting in various versions. Clemens initially drafted it before 1893 and later adapted it for the 1893 Buffalo World's Fair souvenir publication, the Niagara Book. Renamed "The Earliest Authentic Mention of Niagara Falls, Extracts from Adam's Diary," the piece incorporated local Buffalo names. In 1897, a version excluding references to Niagara Falls appeared in the English edition of Tom Sawyer, Detective. Clemens read extracts during his 1895-96 lecture tour. In 1904, Harper's published "Extracts from Adam's Diary" as a standalone book, using the Niagara Book version. Clemens later rewrote it, removing Niagara references for integration into "EVE'S DIARY." The 1905 material joined the 1906 book publication. The 1904 edition was reprinted in 1931. The Oxford Mark Twain edition presented facsimile reprints in 1996. (Rasmussen, 2007:10-121). All the citations in this study from Alma Books edition published in 2022.

human nature and gender roles are still open to debate by subverting the platitudinous remarks that deal with conventional judgements on human beings.

Aim

This study aims to examine Mark Twain's use of humour in addressing stereotypical aspects of human nature and gender roles in "The Diaries of Adam and Eve." This literary sequel consists of stories presented in the form of fictional diaries that respond to the creation narrative of classic religious texts. The analysis will provide insights into Twain's perspectives on religion in this context, ultimately exploring the origins and complex dimensions of human nature and gender roles.

Method

This study employs a qualitative research approach with a close reading of Mark Twain's *The Diaries of Adam and Eve* (1906). The primary objective is to investigate how Twain critiques patriarchal beliefs and violates biblical portrayals by using humour to target human nature and established gender roles as a creative writer. Particularly, Twain's stories, written in fictional diary form, function as a sequel that allows him to revisit and problematise theological and social judgments in Genesis of the bible. The primary data for this study is the selected quotations that demonstrate the concepts of human nature and traditional gender roles embodied with Adam and Eve from Twain's collected stories later published under the title of *The Diaries of Adam and Eve*. Therefore, the study adopts an eclectic method in which the concepts of sociology and philosophy and the author's stance on religion are combined with close reading to show that Twain's text is not only an essential social critique but also a valiant attempt to form a sequel stories blended with humour from a post-creation narrative. The present study, which is a literary analysis focused on a philosophical close reading of Mark Twain's work, does not involve human participants or animal experiments and, therefore, does not require ethics committee approval.

Findings

In *The Diaries of Adam and Eve*, Mark Twain confronts traditional notions of original sin and gender roles by presenting human nature as an active process shaped by experience and intellectual development. In these stories, he ridicules and humorously discusses the origins of contemporary human nature and gender-specific attitudes, presenting his perspective while searching for the essence of being human in the roots and aftermath of creation. Twain subverts patriarchal norms by portraying Eve as intellectually curious and questioning the assumed male superiority, contrasting Adam's utilitarian approach to nature with Eve's aesthetic and philosophical outlook with a humorous approach. Their developing relationship highlights the ascendancy of love and mutual dependence on gendered power. However, the theme of death deepens their moral development, which suggests that human growth requires experience rather than religious doctrine. Thus, Twain limns human nature as a continuous learning process shaped by intellectual curiosity and emotional connection in *The Diaries of Adam and Eve*.

Mark Twain and Religion

Although Mark Twain's works were periodically censored, he is recognised as one of the most important creative writers of American fiction, thanks to his eminent novels, including *The Adventures of Tom Sawyer* (1876) and *The Adventures of Huckleberry Finn* (1884), which bear the hallmarks of his worldview and have left an indelible mark on literature, especially since he began writing newspapers and travel books. Born and raised in Hannibal, Missouri, Twain's literary oeuvre cannot be considered without his society and its religious practices. In his childhood years, Twain, as a family tradition, was

a “protestant”, but later his multifaceted outlook on Christianity filled with “deism, and later into more scientific and psychological forms of belief roughly squares with the general movement of the nation as a whole” (Bush, 2002: 56). Although there are a lot of divergent views on his approach to religion, “[t]hroughout his writings and his life, Mark Twain appears to have been a cynical and embittered critic of Christianity” (Eutsey, 1999: 45). However, he “[...] never outgrew or finished coming to terms with his upbringing as a Protestant; among his late works are *Eve's Diary*, [*Satan's*] *Letters from the Earth*, and *Captain Stormfield's Visit to Heaven*” (Railton, 2004: 13). Twain’s judgmental approach to religion, predominantly Christian cults, intersects with his attitude towards humanity and life, making his works a tool for both satire and spiritual inquiry. Yet, there exist discussions about Twain’s understanding of religion, and it is apparent that he benefitted from religion to trace the essence of human nature and so-called patterned male and female attitudes. Therefore, his problematic insight into Christianity opened broader perspectives and became auxiliary for him to create literary works in which he looks for the essence of human nature and gender roles with a humorous tone, as in the case of *The Diaries of Adam and Eve*.

Core Essence of Human Nature and Decentralised Gender Roles in the Diaries of Adam and Eve

Human nature continues to be an important subject that concerns many fields of social sciences, such as philosophy, sociology, politics, and literary studies. Although a great deal of philosophical and academic research has been carried out on human nature, no single study exists that provides a satisfying answer because of the broadness of the term, which touches upon diverse problems. The OED defines human nature as “[t]he inherent character or nature of human beings; the sum of traits, characteristics, and predispositions attributed to or associated with human beings”; in contrast, in Western philosophy, other than the classical dictionary definition, human nature is viewed as inherently problematic, sinful, selfish, and in constant struggle. Yet, considering human nature, Ramsey has noted that classical “Catechism”, which claims “weakened nature due to original sin”, is apparently restrictive (2023: 5). Conversely, later social theories assess human nature from an altruistic and social perspective. Furthermore, scientific advances in genetics highlight the impact of heredity and the environment on human nature. Psychology evaluates human nature regarding essential needs, including nutrition, shelter, security, and interpersonal relationships. Nonetheless, basic behaviour patterns, gender roles, knowledge acquisition behaviour, language use and consciousness, which should not be ignored within human nature, are still concepts that are suitable for discussion and research and constitute the most dominant areas of representation in literature. Through the means of representation in literature, as in the case of Mark Twain’s stories, writers revitalise the notion of human nature that has close connections with both abstract and concrete discussion points, such as gender roles and consciousness of being or existing by touching upon their contemporary period of living.

As a creative writer, Twain occasionally prefers employing the elements of comedy while portraying serious subjects and philosophical thoughts. As befitting his style, Messent notes that “Twain uses an enormous variety of comic techniques early in his career: satire, the venting of a mock-abusive spleen, wild exaggeration and the clash of different types of languages, behaviours and patterns of comprehension. He was particularly fond of the use of digression [...]” (2007: 24). Unlike his other writings, Twain digresses from classical storytelling in *The Diaries of Adam and Eve*, and he utilises fictive/fictional diaries in order to describe the difference between the male and female genders, their understanding of reality and divergent cognitive skills. Bruce Merry has noted that “a diary is an intimate journal, a personal dialogue between the writer and his private persona, in which anything can be discussed outside the push and pull of editorial fashion” (1979: 3). In this case, fictionalised in diary form, *The Diaries of Adam and Eve*, are presented from Twain's perspective as if they were the sincere thoughts of Adam and Eve. He uses fictional diaries not only as an intimate narrative technique for revealing the characters' inner worlds but also as a medium through which the naivety of the narrators, who are, in this case, the prototypes of the first human creatures. Whether written in fictional diary form

or diary fiction, Twain's work is both an interpretation of and sequel to the classical Adam and Eve story in a facetious and critical tone. Moreover, most of the entries in the diaries express that Adam and Eve are not single stereotypical universal figures in Twain's sense, but they are also similar to the prevalent couples in American society in the early 20th century, embellished with classical gender roles. Nevertheless, Twain's Adam and Eve are so decorated with incongruities that their mutual understanding without disclosing their true feelings adds absurdity and humour to these stories.

Twain subverts the conventional or patriarchal gender roles that traditionally show the power of man in all fields and works with a jocular style, including a deeper insight into the first experience of being human. According to the creation myth, Adam, considered by Christian theology as an intellectually superior being compared to all living things, is characterised by Twain as a human being in the development process following the loss of Eden. However, Twain deals with the classical post-creation myth in order to stand against the blatant prejudices about human nature and gender roles with a humorous touch on pivotal matters that are open to discussion.

To begin with, in this first fictional diary entitled "Part I: Extracts from Adam's Diary", the reader hears Adam, who is restless since the "new creature" with longer hair appeared (Twain, 2022: 5). Uneasy about this new being, Adam complains a lot because his singularity is questioned and shattered away. For that reason, he views Eve with a limited and prejudiced outlook and tries to contrast himself with her, and he is likely to view her as an "animal" to which he is not accustomed (5). Adam also asserts that the arrival of a new individual is disruptive to his comfort zone, and he complains that she talks a lot, in keeping with the belief that women speak more words than men when describing an event or reflecting their emotions. The meeting of Adam and Eve, which illustrates the initial encounter between a man and a woman, might be read as an instance that hits at the universal human need for communication and companionship. Also, it serves as an example of how two distinct genders engage with each other, learn about each other, and adapt to each other in a challenging process. However, the basis of gender roles and power relations also emerge under this first framework of communication and relationship. As the diaries reflect, Adam speaks and thinks less as an introverted character who wishes to continue the present condition in his atmosphere where he feels dominant and free.

Considering self-awareness, Adam was the first created human, endowed with knowledge of things by God according to Christian theology that gives privilege to man. However, Twain decentralises this classical understanding of the intellectual superiority between genders and depicts Eve as a more inquisitive figure who is eager to observe and find new things. Additionally, in "Part 2: Eve's Diary", Eve, endowed with a scientific perspective, is suspicious of her creation, and she feels like she is not a complete being but an "experiment" (Twain, 2022: 22). More inquisitive than Adam, Eve is in a constant state of questioning and acts on her irresistible curiosity. Therefore, she contemplates her own nature as a "love of beautiful, a passion for the beautiful [...]" (23). So, it is possible to infer from the descriptions of Eve that Twain challenges the patriarchal prejudices that draw women as ignorant beings and proposes that only women, either for the need of self-identification or through the emotions and drives innate to their nature, ponder the matter of existence, requiring self-awareness and a philosophical stance.

As for the strict gender roles in patriarchal literature, women are expected to play a role in domestic work, and most of the time, they are associated with or treated like overtly emotional beings, ignoring their skills. Conversely Twain dismantles this long-existing misjudgement with Eve, who conceptualises rules for this first family following her experiences in nature following their dismissal from Eden. Moreover, Eve, as a more skillful explorer than Adam in Twain's portrayal, conducts experiments because she thirsts for further knowledge that requires observation to obtain about animals and the nature encircling them. As Davis elucidates, "the emphasis on empirical science underscores the importance of experiencing in order to understand" (2007: 20). Seeing Eve as a pioneering figure, Ursula Leguin asserts that "Far more influenced by imagination than he, she does dangerous. She rides tigers and talks to serpent. She is rebellious, adventurous and independent; he does not question authority. She is the innocent troublemaker. Her loving anarchism ruins the mindless, self sufficient, authoritarian Eden- saves him from it" (1996: XXXIX). Basically, Eve ponders on their creation, and she also deals

with the idea of death through the end of the stories. Yet, following all her observations, she states with great enthusiasm and dignified manner: “At first I couldn't make out what I was made for, but now I think it was to search out the secrets of this wonderful world and be happy and thank the Giver of it all for devising it” (Twain, 2022: 22). Adding that there are a lot more to learn and proposes a scientific methodology for observation saying, “It is best to prove things by actual experiment, then you know, whereas if you depend on guessing and supposing and conjecturing, you will never get educated” (2022: 40). Thus, Twain turns the allegorical story in the Bible upside down and argues that women are not inferior to men in terms of creation by equipping Eve with the characteristics expected of a man by opposing the relegation of women to a subordinate position at the level of male-dominated social judgements.

In order to reveal the common features of human nature with other living beings and to show the difference between gender roles, Twain also tries to portray Adam and Eve's approach to children from different angles. Childcare can be considered as a pragmatic and instinctive behaviour for the first humans. In this respect, Twain humorously deals with Adam and Eve's different approaches to children. At first, Adam and Eve, who had no prior experience with children, found raising a child to be a captivating experience. Adam's observations about this first child, whom Eve named Cain, are extremely intriguing because, as seen in this first example, fatherhood in human nature is an identity that is acquired later and through behaviour. At this point, “Twain's humorous depiction of Adam's thoughtless treatment of his child further emphasises his slow witted responses to names and naming” (Cantor, 2012: 71). Adam compares their first child to a fish, then to a kangaroo, and then to a bear in a rather amusing manner, rather than to a human baby from his own generation. On the other hand, Adam states that Eve's caring for this baby led to significant behavioural changes in Eve, that her “nature” was disturbed, and that she was only interested in children instead of being interested in “experiments” (Twain, 2022: 14). Yet, the author extends the discussion of the source of evil in human nature through the first children, Cain and Abel. He shares with the reader the paradox of whether this first child, who kills his brother and causes the first bloodshed in the world, has become unruly as a result of Eve's excessive care and doing everything she says, or whether he is a wild and evil creature by nature, through the first child experience of the first family. For Twain, who renders Cain as the symbol of pure evil and Abel as the symbol of pure goodness, the dichotomy of good and evil is not a subject that can be fully explained, but the result of ignorance that emerges as the lack of moral behaviour. Therefore, with the author's unorthodox perspective, Adam and Eve's early childbearing provides insights into the compassionate human nature knitted with natural obligations and experiences.

Twain advances the argument that the relationship between nature and man is multidimensional and pervasive, constituting an inherent aspect of human nature. On the other hand, the attitudes of male and female genders towards nature also vary. Twain, who might consider that similar behavioural codes preserve themselves in the contemporary period, presents Adam and Eve's relationship with nature from each other's perspective in a humorous style. Eve comments on the nature of Adam and she considers that his nature focuses on the practical side rather than beauty and aesthetics. According to Eve, in the Tuesday section of Part 2: Eve's Diary, as Twain designs, Adam is not interested in either the beauty or the existence of flowers or her. From her perspective, the only thing that constitutes the main interest and focus of Adam in his relations with nature is a more physical and practical understanding such as nourishment, shelter and accumulation (Twain, 2022: 32). In line with this, Adam observes Eve as a romantic aesthetic creature that deals with coloured things regardless of their practical value. From his perspective, the only thing that constitutes the main interest and focus of Adam in his relations with nature is a more physical and utilitarian understanding such as shelter and accumulation. However, Adam, who often finds Eve childish, interprets her relationship with nature through flowers and colours and argues that she is attached to colours and flowers to the extent that she loses her mind (2022: 36). Accordingly, Twain presents Adam's behaviour concerning nature from a pragmatic perspective and Eve's from an intensely aesthetic point of view, in line with the traditional behavioural codes of human nature.

Following the fall of Eden, Twain depicts the characters in a condition of acceptance of what they possess, despite their desire to regain the garden of Eden that they regard as the perfect place to live happily ever after. However, he masterfully decodes human nature that lacks unity without true acceptance of the other. As the diaries progress, following a long period of adaptation to nature and their environment, Adam and Eve reach an intellectual level because of the anguish caused by the loss of Eden and the thought that they have been deprived of God's providence. However, love and death, which are the two concepts that require intellectual awareness, long clouded Adam and Eve's minds. In *The Diaries of Adam and Eve*, the concept of love emerges as a central theme that develops with the characters of Adam and Eve as they try to survive in the newly created world through constant learning. Initially, through two different gender roles, Adam and Eve's relationship is depicted with a certain dichotomy of gullibility and misunderstanding. Adam, in his loneliness, is surprised and even disturbed by Eve's presence, while Eve, in her innocence, is attracted to Adam and tries to understand him. As the diaries progress, a small transformation occurs in the process, accompanied by various observations and exchanges. Twain skillfully portrays the development of a deeper emotional bond between Adam and Eve. Eve's observations and efforts to understand Adam's nature are gradually replaced by mutual acceptance. For these two characters, who exist with their differences, the state of acceptance brought by love is very important. A bond is formed between them through common experiences, such as naming animals and facing the difficulties of their environment. The approach to the matter of love in *The Diaries of Adam and Eve* is not only romantic but also encompasses a broader sense of friendship and interdependence despite divergent perspectives arising from gender. Twain supports his argument when Eve says, "He [Adam] loves me as well as he can; I love him with the strength of my passionate nature, and this I think is proper to my youth and sex" (Twain, 2022: 42). However, Twain portrays love as a force that transcends initial misunderstandings and develops through shared moments and a growing appreciation for each other. The concept of love is a state of friendship and solidarity that involves sacrifices, as Twain tries to analyse through the relationship between Adam and Eve. In portraying Adam and Eve's relationship as it develops into a deep bond, Twain illustrates the complex, archaic nature of a universal experience of a prototypical relationship.

Twain presents a series of stories in diary form that include a psychological analysis to make the reader reconsider the power of love as the only means of establishing a philosophy for the tapestry of human nature, regardless of gender divisions. Moreover, the author adds another element which delineates the emotional dilemmas of this archetypal couple when they face an unresolved problem with their limited skills. It is the phenomena of death that change the humorous tone of the stories. The first instance of death they come across is the loss of Abel rendered by Eve in the "Eve Speaks" section. Although in the previous paragraphs of the diaries, Eve claimed that they learned a lot of things, most of them are immoral, such as after the loss of Eden, such as hate, pain, grief, humiliation, hypocrisy, etc., they do not understand the true nature and meaning of death (2022: 86). Therefore, after they find Abel in the blood after Cain's assault, he dies but Eve believes that "he still sleeps" (2022: 87). This scene is among the most dramatic ones shared in the diaries of Adam and Eve because it shows how painful it is for a mother who loses his baby despite her inability to conceptualise death. Besides the second death scene is about the loss of Eve in Adam's diary. After forty years of a life fraught with disturbances on earth, Eve, who loved Adam so much that she wished to die before him, suddenly dies. This second death scene in the stories is presented to the reader through Adam's words written at Eve's grave "wheresoever she was², was Eden" (Twain, 2022: 45). In line with this, it is possible to conclude from the representations, the idea of death, which requires certain moral process to develop for Adam and Eve, implies a total loss and departure that cannot be replenished with any attempt on earth. Indeed, Twain, with the monologue of Eve before Abel's death, questions the perceptions of God's punishment, death and the notion of original sin in Catholicism by visualising Adam and Eve as the first victims who later develop a moral sense, whose inefficiency led to their expulsion from Eden. The educational process of human being finalizes with death whose gloomy side came to the fore with an understanding that it was the sole reality on earth.

² Biographers and critics including Harold K. Bush agree that Twain's remark here is a tribute to his lost wife Livy. See also (Bush, 2007: 274).

Belatedly, in *The Diaries of Adam and Eve*, Mark Twain succeeds in displaying a sketch of an attempt to explore human nature with the first man and woman. As Quirk asserts, “human nature” for Twain is “an amalgam of inherited belief, intellectual conviction, and accumulated insights into human conduct he gleaned from observation and introspection” (2005: 27). However, human nature is explored through observation, which symbolises continuous learning process in which characters try to adapt new natural conditions, deal with gender-based matters, overcome identity crises, and experience emotional upheavals, while at the same time emphasising the essence of being human. Twain, who also focuses on the innocence of Adam and Eve, limns them with a humorous approach that discloses the drives that only human beings can shape and utilise in their adaptation process. Therefore, he reconceives human nature, which is composed of emotional, physical and psychological elements, by blending them with the idea of existence that is not so absurd and meaningless from his perspective, though he creates a kind of critical distance between his intellectual outlook and religion. In the last instance, Twain, as a writer of fiction, benefits from the free space of writing and pushes the reader to ponder the aftermath of the creation of all humanity by referring to the matter of development that seems complex on the surface but is fundamental. He falsifies the hereditary misconceptions, beginning with the tale of the earliest couple, who later became the pioneers for the creation of male and female identities in the Eurocentric world that prioritises man over woman. By writing a sequel of a fragment of the classical biblical post-creation narrative, he ridiculously criticises a religiously accepted doctrine, and he reveals that, in fact, human nature, the traces of which we can still follow today, has remained unchanged for centuries.

Conclusion

In *The Diaries of Adam and Eve*, Mark Twain portrays both sexes as complementary to each other and depicts them as creatures that need each other. Although the text reflects some fundamental stereotypical behavioural patterns assigned to male and female gender roles, these basic and simple judgements are disintegrated in the stories with their inner voices. In symbolic terms, Twain presents to the reader the binary opposition of male and female gender through Adam and Eve, and the opposition of good/evil through their sons Cain and Abel. While God evokes infinite goodness and mercy in the work, Satan signifies infinite evil. Thus, the work depicts a collective perspective of the first human beings who were expelled from paradise and fell to earth. These characters, who are like the archetypes of human beings in need of meaning and definition, make sense of the grandeur of God with the animate and inanimate beings around them through trial and error and observations and undergo an important intellectual development process. Although Twain, who should be considered a bible scholar endowed with a literary power and critical stance, is equipped with different perspectives and patterns of understanding that are manifested with the great and indisputable power of love in the diaries in the context of the contemplative and curious human nature and stereotyped gender roles examined with Adam and Eve as pioneering man and woman. Thus, in *The Diaries of Adam and Eve*, a facetious sequel for the creation narrative, Mark Twain subverts the traditional insights on classical gender roles and human nature by prolonging the adventures of Adam and Eve with an absurd, humorous, but influential artistic sense within the frame of his religious sense.

Beyan ve Açıklamalar (Disclosure Statements)

1. Araştırmacıların katkı oranı beyanı / Contribution rate statement of researchers: Birinci yazar /First author % 100.
2. Yazarlar tarafından herhangi bir çıkar çatışması beyan edilmemiştir (No potential conflict of interest was reported by the authors).
3. Mark Twain'in eserinin felsefi yakın okumasına odaklanan bir edebi analiz olan bu çalışma, insan katılımcıları veya hayvan deneylerini içermemektedir ve bu nedenle etik kurul onayı

gerektirmemektedir. (The present study, which is a literary analysis focused on a philosophical close reading of Mark Twain's work, does not involve human participants or animal experiments and, therefore, does not require ethics committee approval.)

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